



**JOHN PINNELL.**

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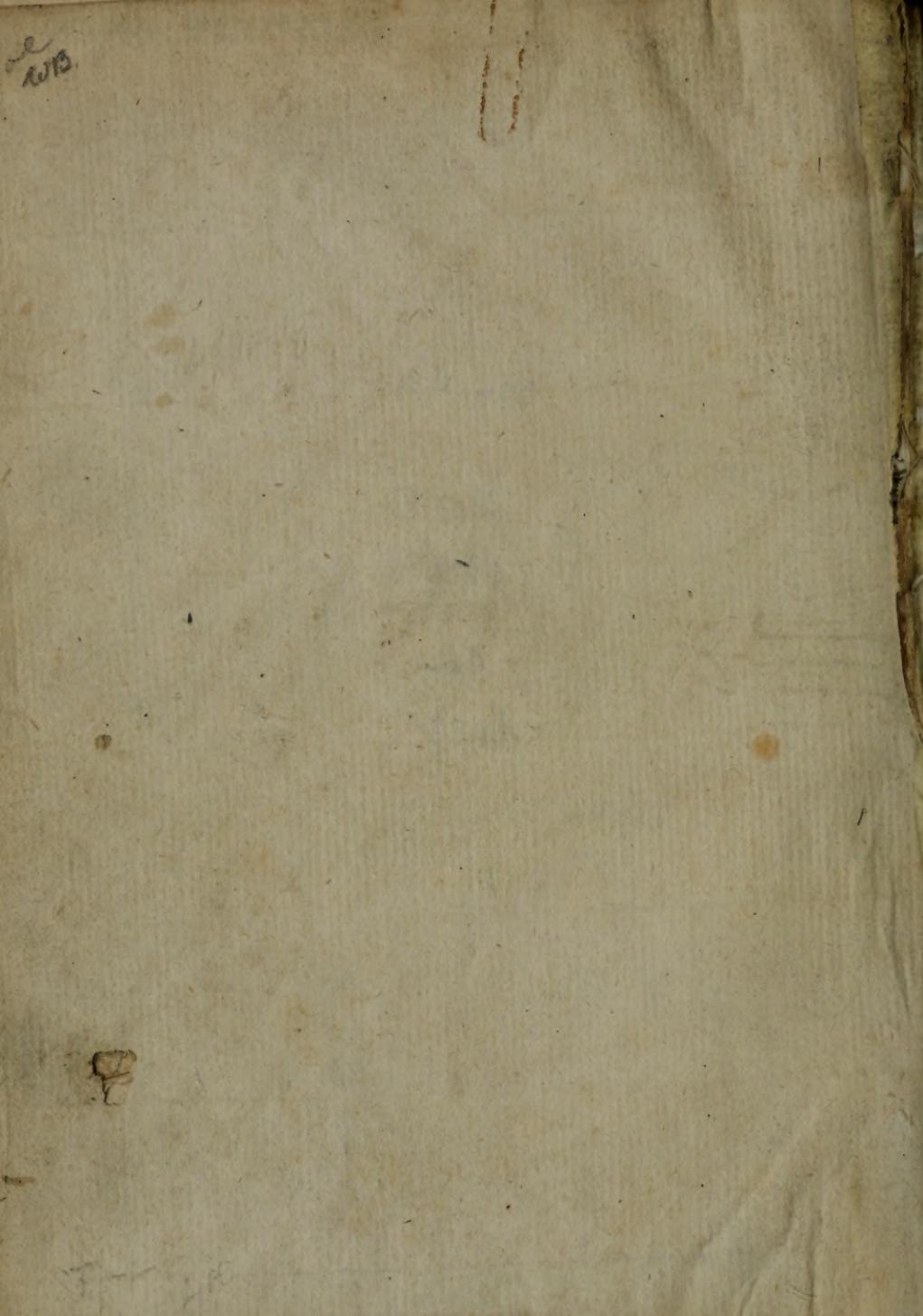
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Samuel Shar

A HVNDRED  
SERMONS UP-  
pon the Apocalipse of Iesu  
Christ, reueiled by the angell of  
the Lord: but seene or received  
and written by the holy Apo-  
stle and Euangelist S. John  
Compiled by  
*Henry Bullinger, chief Pastor of the  
Congregation of Zurike.*

Faythfully corrected and amended.

Seene and allowed.

The Argument, worthynes,  
commoditie, & vse of this worke, thou  
shalt finde in the Preface. At the ende  
thou hast a most exact Table to leade  
thee into all the principall matters  
contayne in this Booke.

This is my well beloued sonne, in whom  
I am well pleased heare him. *Math. 7.*

AT LONDON  
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T.R.

Div.S.

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TO THE RIGHT HO-  
norablie Syr Thomas Wentworth, Knight,

Lorde Wentworth, Lorde Lifetenaunt of the  
Queenes Maiesties Countie of Suffolk. &c.

Hys singular good Lorde and Master,  
Iohn Daus his obedient Seruaunt wif-  
sheth health and peace in the Lord,  
with the increase of honor and  
dignitye.



F wee wey and consider af-  
well this present peece of Scripture in-  
titled the Reuelation , as also the whole  
body of the same ( Ryght honorable  
and my singular Lorde) we shall fynde  
that the trewe Churche of Chryst hath  
been euer from the first creation of the  
world, is nowe, and still shall be to the  
consumation therof, subiect to great ad-  
uersities, persecutiōs, and troubles, out  
of the which notwithstanding the Lord  
when he seeth it good deliuereþ and preferueth the same, and suffe-  
reþ her not to perishe . Whereupon the Romishe Church hath a  
trewe saying , that Peters shippe may with billowes and waues of  
tempestuous stormes be ouerwhelmed, but can neuer be drowned,  
which saying is doubtlesse most true , although they them selues  
sayle not therin, but rather seeke to drowne the same by ouer fraigh-  
tyng her with the heauy burthen of mens traditions . For certaynely  
the Shippe of Peter whiche is the figure of Christes Church is in  
deede ofte tossed and tourmoyled with outragious stormes and tem-  
pestes, but can neuer be drenched or swallowed vp of the same. For  
Christ both Maister and owner thereof, can and wyll, for his mercy &  
truthes sake appeace all rages at his pleasure. Herin both the Papistes  
and Gospellers do agree. But whether of them are the trewe Church  
thys matter is yet in controuersie & hangeth before the Iudg, which  
this present worke shall discerne and put out of all doubt. And to en-  
ter a little into the matter as it were with a certain preamble, the true  
Church of Christe is not called the stony temple wherein we assem-  
ble to heare Gods word, receyue the Sacramentes , and to praye in,  
for such are builded with handes, and with handes are destroyed a-  
ayne, neither yet is it called the cogregation of certain Bishops of all

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nations assembled in a generall Counsell , for they all though in the  
firste lawfull and godly counsilles, where many good men and excell-  
ent mebers of Christes Church, yet were they not the whole church  
which could not erre, and the which had authority to make new Ar-  
ticles of the sayth, but the Church is called the whole societie of peo-  
ple that acknowledge the Gospell of Christe and beleue in him. And  
this Churche not to be of one time only but of all tymes & ages , as  
Adam with Eue hys wife,his sun Abel & his familie was the church,  
Noah with his familie was the churche, Melchizedec with his fami-  
lie was the Church, Abraham also with his familie . Likewise Isaac,  
Iacob, Dauid, the Prophetes and Apostles with their Auditours that  
believed in the Gospell of Christ were the churche, and where soever  
at this daye the Gospel of Christ is receyued and beleued there is also  
the church of Christ which by a figuratiue speache may be aptly cal-  
led the Ship of Peter or Arke of Noe. Now let vs consider the state  
of the church vnder Adam, whereof the chieffest member was righteous  
Abel, but him doth his brother Cain persecute for Religion and  
slayeth hym . And this was the beginning of the tempest that arose a-  
gainst the Shyp of Peter, the beginning I meane , of the persecution  
of the church which shall last to the worldes ende. Lykewise dyd the  
churche vnder Abraham suffer persecution by Ismaell, vnder Isaac by  
Esau,vnder Moses of Pharao : vnder Eli the high priest the Arke of the  
Lorde was taken by the Philistines, and then it was thought that the  
church shold haue quite perished : vnder Achab & wicked Iezabel,  
the Churche was not onely afflicted and sore oppresed , but also in a  
maner extinguished, where the Prophet Helias complayned that he  
was lefte alone. Vnder Ieremie, the Citie of Ierusalem was destroyed  
of the Babylonians, and the church was not lyke then to perish, but  
rather vterly lost already : when Christ the head of the Church, was  
crucified, it was iudged that the church had then been cleane detroi-  
ed. We had thought (say they) that he shold haue redemeid Israell.  
What tyme king Pharao with his host had incloed the Isralites, that  
is to witte, the Church betwene the mountaines and the Red Sea, it  
was lyke that the Church shold haue perished, but Moses prayed &  
the Lorde miraculously deliuuered them Againe, the church seemed to  
be in extreme daunger when Senacherib spoyled the kyngdome of  
Iuda, and ment to destroy Ierusalem , but through the prayer of Eze-  
chias the Kyng, God sent his Angell and destroyed the host of the As-  
syrians. The church seemed to tende vnto ruine, whē Herode had kil-  
led Iames with the sweward, and minded also Peter, but the congrega-  
tion contynewyng in prayer, the Lorde sent his Angell to deliuuer Pe-  
ter. And to be short in those ten greuous persecutions which follow-  
ed immediatly after the Apostles time, the church many times seemed  
brought

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brought vnto vtter decay, but alwayes when God saw it good it was  
reuied, & as it were refreshed againe. What shoulde I recite the per-  
secutions of the church in the time of Athanasius wherin the Arrian  
Bishoppes so preuyled that the Emperour and his whole Armye so  
persecuted Athanasius, that the good Bishop was fayne to lye hyd in  
an hole, where he saw no sunne by the space of sixe yeares. And who  
would then haue thought that euer the trew church of Christ should  
haue flourished againe? I nede notheare to reherse the cruell persecu-  
tions of the church vnder the Romish antichrist which neverthelesse  
haue bene and be yet styll most tyranicall and blouddye. For that the  
same shall in this present worke more clerely appere then that I nede  
to make any discourse therof, only I would shew, briefly as dooth  
my Author, at large, that Christes trewe churche is alwayes subiect  
to persecutions. To thintent therfore to passe ouer many thinges un-  
touched, and to come nerer our fathers memorye, in the tyme of the  
Emperour Sigismunde, there was holden a counsell at Constaunce  
wherein the Bishops so conspired, to extinguish Christes veritie that  
contrary to thauncient libertie of a free and generall Councell, & co-  
trary to the Emperours safeconduit, they not only burned their Iohn  
Husse and Hierome of Prage, professours of Christes Gospele, but de-  
creed also, that the bones of Iohn Wickleffe, sometime Persō of Lut-  
terworth, here in Englande, should be taken vp and brent. Whose  
bestiall cructie, of raging against dead men, our popish prelacye of late  
dayes, rightly Imitatinge, as the children of one father, that was a  
murtherer frō the beginning, practised lyke tyranny with the bones  
of Martin Bucer and Paulus Fagius at Cambridge. Such raging surges  
of late dayes did beatē against the Ship of Peter: Blessed be the Lord  
Iesus, that hath sent vs a goodly caulme, according to the saying of  
the Prophet Dauid: The Iuste shall suffer muche tribulation, but the  
Lorde delyuereth them out of all. And this is verely the argument &  
fime of this boke, that Christes church shall suffer greuous persecu-  
tion, but shall never be left destitute. For where the dragon fighteth  
on the sand, the Lambe Chryſt like a conquerour, standeth on Mount  
Sion, right hable to succour all his, to the great comfort and consola-  
tion of his chosen, whiche of necessitie, must suffer wyth Chryſt, yf  
with him, we will be glorifyed: And as Christ him selfe, when he was  
railed vpon, gaue no euil words again: So is the true church of Christ  
knowen in this, that it suffereth persecution, and doth not persecute  
agayne. Wherfore lyke as wife kinge Salomon iudged her, to be the  
true mother of the childe, which had such compassion on it, that ſhe  
had, rather for go the whole, the haue it diuided and dismembred, &  
the other to be the harlot, that had ouerlayne her childe which had  
also consented to the death of thother: Right ſo maye we diſcerne e-

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uidently the whorish churche of Antichrist by her bluddy persecutions from the true churche and spouse of Christ, the one with fward and fyre seketh alwayes to quenche the trueth, the other through the spirite of lenitie, to winne men to the same, the one by compulsion and violēt oppression, the other by perswasio, & meeke intercessiōn: the one by the sworde, the other by the worde, the one goeth about to peruernt and depraue, the other seketh all meanes, to conuert and sauē. But lest I shold excede here the iust measure of an Epistle, and through prolixitie, be to your honour tedious, which can (as the proverbe sayeth) discerne a Lion by his claves, I will breake of the thred of my discourse, notwithstanding, that the matter is so ample & large, that it would require an other worke, wherin it is harder to fynd an ende, then it was a beginning, contented by these fewe examples of sondry tymes, to haue signified the to your Lordship, which knowe them much better then I: And haue red this present work in Latin as you doe all others right diligently. But through your ientill patience to the plaine English Reader, that the true church of Christ hath bene in all ages persecuted, and that this present worke, written vpon the Reuelation of S. Iohn, & into an hundred Sermons disgested, declarēth no lesse, & is as it were an ecclesiastical history of the troubles & persecutions of the Church, especially from the Apostles tyme, yntill the last day, wherin Chryst, the head of the same shall come a righteous Judge, to cōdemne Antichrist, and all Antichristian hypocrites & bluddy persecutours: But to receyue his electe people and to crowne them with glory: And shall deliuer vp his kingdome, to his Father, & God shall be all in all. Which worke vnderstanding right well, that it should to your honor be acceptable, I dedicate & consecrate to your name, as you best haue deserued. Which in this and other like enterprisēs, haue been to me, a goldē spurre, that by you all others may

receyue commoditie therof, to the glory of God & saluation  
of theyr owne soules. The Lorde Iesus with his princypall spirit, strengthen and confirme your good

Lordelhip in all your Godly desires.

From Ipswich the kalendes of

March, Anno, Do. 1561.



A Sixain touching the contentes of  
thys booke.

Whoso list to moue his lippes,  
and hereon looke and reede:  
In this Apocalypses,  
these thinges shall fynde in deede.

What Antichrist first is,  
who and where he doth dwelle:  
And that his comming is,  
from the deepe pit of hell.

Then what is the old Serpent,  
the Dragon and the rest:  
And also what is meant,  
by the Image of the beast.

That Rome is Babylon,  
the beastes with her heades all:  
The whore sitting theron,  
is Pope that downe shall fall.

The thre soule spyrtes like frogs,  
are Legates of the syde:  
And shall haue parte with dogges,  
though now Prelates of pride.

The Locustes to declare,  
as flies in Summer ryse:  
The Popish clergy are,  
a people full of stryfe.

Theys songe is nothing els,  
but alwayes coake, coake:  
Holy church, holy masse, holy bells,  
holie bread, holie oyle, holie waxe.

By the marke of the Beast,  
they may both bye and sell:  
And as they saye at least,  
redeeme soules out of hell.

Theys wares yet shall decay,  
and perish in an houre:  
All shall be take away,  
their oyle, wyne and fyne floure,

And Rome shall downe be cast,  
and drowned in the deepe:  
Her marchaunts then at last,  
lament shall wayle and weepe.

The Dragon and the beast,  
Sathan that Serpent olde:  
Antichrist and the rest,  
in paynes shall ay bene holde.

All ye that Bodly bee,  
from Rome quickly depart:  
Oz els with her you see,  
of plagues ye must hane part.

This booke shall cke declare,  
of Sunne, Mone and of starres:  
Landelstickes, what they are,  
of battell and of warres.

Which Antichrist shall menye,  
against Christes Church to fight:  
And those that will beleue,  
in Christ, to death will bight.

But Christ on Sion Mounte,  
the Lamb shall aye preuayle:  
Of his maketh accompte,  
and will them neuer fayle.

The sealed are the elect,  
whom God hath chosen free:  
All others are reject,  
and condeyned shalt bee.

The Raynebow and white cloude,  
and maruels many one:  
The angels cri aloude,  
blessed be God in trone,

The angels and sprytes holy,  
the elders and Beastes soure:  
Prayse God continually,  
so shold we euermore,

A Sixain touching the contentes of this booke.

The elect with good intent,  
pray come Lord Jesu come:  
Unto the last iudgment,  
to judge both all and summe.

They that dye in the Lord,  
freyght way doe passe to blysse:  
This scripture doth recordē,  
where ioye and glory is.

The troumpets that Angels sound,  
and vialles of Gods ire:  
Declare God to confounde,  
that withstande his desire.

The Haruest and vintage,  
doe playnely signyze:  
That summe is tyre of age,  
and ought of right to die.

The woman clad with sunne,  
with starres eke crowned bright:  
The church is and her sonne,  
our saviour Christ aryght.

The newe Jerusalem,  
of Christ the spouse so pure:  
The Church of faithfull men,  
in ioy shall still indure,

In it no temple is,  
no Sunne no Moone at all:  
For Christ her glory is,  
and God is all in all.

Then Reader by this booke,  
thou shalt thee not repent:  
If thou wilt heron looke,  
nor mony better spent.

Telos.



# THE PREFACE OF

Henry Bullinger vpon the Apocalips of Iesu Christ  
set forth by the Apostle and Euangelist s. Iohn, vn-  
to all thexiles for the name of Christ in Germany  
and Swyserland, of Fraunce, England, Italy and of  
other Realmes or nations, and generally to all  
the faithfull where soever they be, abiding  
and lokyng for the cōmyng of Christe  
our Lorde and Iudge.



Hat this Apocalyps  
was reueled by Iesus Christ  
king of kinges am high Bi-  
shop, our Lord frō the right  
hand of the Father, and set-  
forth by thapostolical spirite,  
for the saluation of al faithfull  
chiefely of those that shall bee  
in the latter dayes, before the  
last iudgment; both the mat-  
ter it selfe, whiche is treated,  
being right wholsome, excell-  
ent, and necessary to be kno-  
wen, proueth: And also the  
simple maner & meane, wher-  
by it is handled being evident

and plaine, declareth, I will speake of either briefly, Collectyng those  
thinges only, which seeme to be most profitable & necessary. The Lord Iohn. xvij.  
had layd in the Gospell, how he would ascende into heauen, and from  
thence send to his Apostles the holy Ghost, & comforter, which shoud  
leade them into all truthe and shew them the thinges that are to come.  
And that which he sayd he would doe in wordes, the same verely hath  
he also perfourmed in dede abundantly. The holy Ghost beynge sent  
to his Apostles, induced them into all truthe, and opened to them the  
thinges that were to come, especially to the Apostle and Euangelyst,  
S. Iohn, who received this Revelation, exhibited to him by Christ,  
from the ryght hand of the Father, by the mystery of an Angel, in the  
holy Ghost, and also by Christes commaundement, committed & lame  
to wryting. The summe and ende of whiche wryting is this: That  
Christ Iesus our Lord, will neuuer fayle in his Church in earth, but  
will gouerne it with his spirite and worde, through the ecclesiastical mi-  
nistry, notwithstanding & the church it self, whilste it remaineth in this  
worlde shall suffer many thinges, for profesting Christ and the truthe  
of his Gospell. And it openeth welneere all and singular the euils that  
the Church shall suffer, shewing how it must be exercised with commō  
Calamities, as warre, plague, famyne, and such other lyke, And also

The summe &  
end of the  
Apocalyps,

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What it shall priuately suffer of the false bretherne through heresies, schismes, and greuous and continual stryfes, contentions & corruptiōns in matters of religion: And fyally how terribly it shoulde be vexed by the most cruel persecutions of the old Romane Empire, And lastly by the wicked craftes and extreme Tyranny of Antichrist. All the whiche thinges apperteyne to this ende, that all the chosen being sufficiētly warred before, and prouid for in all ages whilſt this worlde shall indure, may with true faith alone, cleave vnto Christ our redeemer, king and high preste, only and eternall, and purely and sincerely professe hym, call vpon him, serue him in innocencie of lyfe, and patiently wait for his commynge to Judgement to delyuer and sau the godly: But contrarywise, that they shoulde dispise all superstitions and the worlde it selfe with those his sondrye religions, felicities and pleasures, and beware of all vngodliness. And chiefly that they shoulde flee Antichrist whiche shall come in the ende of the world, usurping to him selfe most vnrightly the kingdome and Priesthood of Christ, & grenously persecuting the Church of Christ, euen to the last Indgement. In þ whiche at the last, he with all his adherentes, shall bee thowen downe headlong into Hell.

The first  
chapter of  
the Apoca-  
lypte.

What  
thynges are  
treated of in  
this booke,  
& in what  
order.

Seven  
Churches.

Chap. ii.  
and.iiij.

And S. John beginnith this holosome matter at Christ hymselfe our Lord, king and high Bishop, whose wonderfull and most godly discription, after the Apostolike maner, he placeth in the very beginning, as the foundation of the whole worlde. The same discription doth so flatly set foorth the Lorde, that all the Church whiche is dispersed throughout the whole world may know in Christ our Lord all thynges be accomplished, what so ever he had sayd before shoulde be fulfilled in him: namely that he shoulde be exalted, vnto the right hand of his father, into all celestiall glory, power and maiestie, and there be kinge of kinges, of all other most myghtye, and the true and onely dygh Bishop, Saviour, gouernour, Lord and generall defendour of the Catholike Church. For blessed. S. John not only saw him such hym selfe, but also exhibitemt him such, to be seene of vs all in thyngs so godly wyting, by a most hyght and godly vision. And moreover to the intent it myght be knowne to vs all, in what sort our Lord Jesus Christ our king & priest sitting or working in Heaven on the right hande of his Father, is neverthelesse in the middes of the catholike church, wheroft he hath a faithfull care, how louingly and fully he preferreth it, and in best order gouerneth it. S. John sheweth in this his vision, that Christ walketh amoung the seuen golden candlestickes & holdeth in his right hand, seuen starres. And streyght way he declareth what thyng he meanth by the candlestickes and starres, callyng the candlestickes Churches, and the starres, Angels of the churches. That is to witte, Messengers, ministers and pastours. For the Lord chose vnto him selfe seuen famouse Churches in Asia, with whom he treateth nowe generally and compendiously, vling S. John for his interpetor: whiche he doth perpetually in all churches throughoute the world, and will never cease so to do tyll the worlde's end. For the number of Seven whiche is very ryke in this booke, and in the number of fulnes, comprehendeth in it all churches. Wherfore S. John doth so propounde, moderate, and temper all thynges whiche he treateth of with these seuen churches, as they may be applied vnto all the Churches

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Churches that shalbe in the worlde, vntyl the worldes ende, for their learning and edifying. And for the same cause, these seuen Churches may be examples of all other Churches. For looke what thing then did please or displease the Lord in those seuen churches, what tyme these thinges were revealed: the selfe same in all other Churches, shall please or displease him, so long as the worlde shall last. And as he would haue those instructed & taught: so will he that all & singular be instructed at all seasons. Therfore in these seuen churches we haue examples of churches most excellent in deede, and of God dereley beloved: And agayne of mooste corrupte, and finally mixed. And in these all is shewed, what is or shall be, the disposition, maners and vertues of all the churches in the whole worlde, and of all tymes and sealons and likewise the vices of them and remedies of the same. Therfore the Lorde in these instructeth, reprocheth, chideth, threatneth, exhorteth comforteth, and promiseth. Wherfore in these we shall see, as it were a table set before vs, what the true and right doctrine of the church is. And againe, which is the false and corrupt doctrine. We shall heare and learne, that the church beloved of God, must stande styll in the preaching of the Gospell, once received from the Apostles of our Lord Iesus Chryst: and must looke for no new, nor other mo doctrines, nor haue neede of other Reuelations: For the churche is already instructed with a most perfect doctrine. There is it taught also, what we ought to doe with corrupte doctrines, and teachers. And where as it is easy to fall into vices, this booke doth diligently and plentifully minister medicines, teaching how the church decaying may be set vp and repaired againe: And here it treateth much of true repentaunce, of the frutes of repentaunce, and of the duties of Saincts, or of good workes. Moreover, it exhorteth the afflicted to patience and constancie, and to the confession of Chrystes name, without feare, and to all godlynes: many times letting forth the most ample rewardes of God. And also affirming that tourmentes are prepared for the disobedient and backsyders. By this way and meane. S. John therewer to the church how our Lorde Iesus Chryst being in heauen, on the right hand of his father, in the meane tyme, and neuerthelesse worketh in the middes of the congregation of his faithfull, inspiring, quickening, keping and gouerning it: And agayne, how the church living in this world, may live notwithstanding in Christ, and be quickened of hym, vpon whom it dependeth wholy, whom only it regardeth, & in whom it is preserued. And who will not acknowledge this handlyng of the matter, to be all together Apostolike, and right well grounded in the doctrine of Christ: But in the worke it selfe, all and every thyng shall to vs be much more evidently declared.

But where as Christ in his Gospel hath said, that the church his welbeloued spouse, shoud be exercised with sondry afflictions, in the whiche notwithstanding, he would never fail her: Nowe in deed fro the right hand of his Father, he recompteth most plentifully and in very goodly order all the dolcfull destines of the church, to the intent that when the churche is subiecte to sundry euilles she may remember these thinges and comfort her selfe, and not be discouraged with aduersity so as shee should not doubt of the good will of God, towarde vs, and fall

The churche  
is subiect to  
temptacions  
and persecuc-  
tions.

# The Preface.

fall againe to the Idolatry whiche shée hath forsaken, and into the errours of their forefathers, or into the slippery pleasures of this world: but rather goe forwarde in the Religion of Christ once received, and holde on through constant patience to professe Christ, and to cleare vs to him vnseperably: that at the length we may also be ioyned with him in the heauenly countrey. Whiche is verely the marke and ende of our lyfe, and the course of all the faithfull in this miserable world. How be it, sozasmuch as in the calamities and persecutions of the faythfull, and in the felicitie & triumphing of the infidels, the mynde euen of euery one of the holiest seruauntes of God, is sore moued, and greeuously tempted: before S. John come to declare the heauy & miserable destynies of the church, he setteth foorth unto them, a moste beautifull type or figure of the reverende, holy, and euermore blessed Trinitie, wherin is set forth, to be seene of the eyes of all men, the vnspeakable wisedome of God, power, and maiestie of God, togither with his iust gouernement, and holy iudgement in all thinges: And it is also declared, that almighty God the father, by that Lambe (that is, by hys sonne, our onely redemer) in the vertue of the holy Ghost, doth gouerne well all thinges, whosoeuer they be either in heauen, or in earth, yea and euen the very destynies of the church, whiche are written in the booke of his eternal prouidence, closed with seuen seales. There appereth the Lamb of God, setforth with seuen honnest: That is furnished with full power aswell princely as priestly, the greatest of all, and in all pointes the most absolute. The Lamb receyueth that booke of the ryght hand of hym that sitteth in the Throne, and vndoeth and openeth in order those seuen seales, For he receiueth of hys father all power, both in heauen and in earth. And wheras the Lambe alone openeth those seuen seales, it conteyneth a swete mistery, and ministreth singular comfort to the faythfull. For where as we beleue, that the Lambe of God is our redemer Iesus Christ doth loue mankinde so exceedingly, that neyther in heauen nor in earth, any thyng may be founde, that loueruth vs more intierly: And now see the very same, and none other to open the seuen seales, at the opening wherof, sondry calamities illew out by and by into the world. Who would mistrust them to be sent to him otherwise then for his health, since they are not sent without his prouidence and disposition, who directeth all thinges to the welfare of his chosen: vnto all the whiche thinges this notable matter is added, that all the spites Angelicall, the elders also, and all heauenly creatures, Worshyp God and the Lambe and prayse and comande the Lambes righteousness, & genuing hym immortall thankes for his exceeding good gouernement, For therof we miserably mortall men, iniuroned with sinfull fleshe, ought to learne that we shold acknowledge also the justice of God in all his workes and not murmur at his gouernement and most rightfull iudgements: but rather worshyp God, submit vs vnto him, prayse his righteousness, and geue thankes for his most holy gouernement, and cry with the prophet, thou art iuste O Lorde, in all thy wyses, and holy in thy workes. These thinges, being on thysoyle promyzed, and the mindes of the faythfull, thus instructed and prepared: in the opening of the seuen seales, there is severally accompted and reckned vp, what and how greate euils shold come vpon men from the whiche not somuch as the faythfull living in this world, shold

Chap. iiiij.

The seuen  
hornes of  
the Lambe.

Chap. v.

Seauen  
seales.

Chap. vij.

be

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be free. Wares, slaughters, famine, pestilences are receypt, and such other lyke plagues: A gayne persecutions, seditions, and (a great deale worse then all thele) <sup>Wospell or</sup> <sup>consolation.</sup> <sup>corrupt doctrine.</sup>

But because this booke of the Apocalippos, is most euangelicall and Apostolicall: in all that declaration, it oftentimes ingleth ioyfull thinges with sorrowfull, and comforteth the fauful exceedingly, in their mooste and greatest daungers. And therfore in the calamities, troubles, cuils, and corruptions declared hitherto, the Angel of God is brought in, who marketh the elect of God, in theyr fozeheads: and all they through the goodness and custodye of God, are sauad from perdition. And of these are accompted innumerable thousandes. Wher we must by we learne that the mercy of God is moste ample in sauing of men: hope well of and that we ought to hope well, of the saluation of our elders, wherof though the most part lyued vnder the corrupt tyme of Papistrie, yet followeth it not thereof, that their saluation should be doubtfull, at the least even for this cause, that we see how God had, & hath his church at all tymes euen when they be most daungerous, and that he hath his sealed booke and his worshippers, which like as in tymes past, have not bowed their knees to Baail. All the whiche through his vnpeakable goodness and mercy he hath sauad from perdition, and mercifully cleasred, from all corruption.

And out of the seuenth scale, are brought consequently seuen trou-  
perts, by the whiche are denounced the greevous conflicts of the fauful & <sup>Seuen tr̄ps.</sup>  
infidels. Yet before that these things are expounded, Christ is shewed <sup>pettes.</sup> Chap. viii.

before the Throne of God, making intercession for vs. And to hym are the fauful sent in their perils, to crawe helpe succour, and deliuurance at his hand. And the Devill, the master of lies, bloweth the onset to his men: Againe the holy sprite of God, soundeth the trumpet to the Haincies. They ioyne together in battell, the godly & vngodly: the disciples of the pure, and corrupt doctrine: the soldiours of Christ, and of the Devill. Here are great daungers, and the minds of the godly are more greeuously afflicted and tempted with peruerse doctrines in the Church, then with the cruell swordes of tyrantes, and almaner of calamities. Here are sondry heresies recited, whiche impugne & corrupt the euangelicall veritie. And as by the seue scales he vnderstood all maner of calamities, by Gods iust judgement: porced out vpon the world: so vnder the seuen trumpets he comprethendeth all heresies in the world, and all pernicious opinions against the apostolicall doctrine. shewing that amonges those corrupte deprauations Mahometrie, and <sup>Chap. ix.</sup> Papistrie, did most excell. Under the likenes of Greshoppers. He describeth the wanton & troublesome clergie of the Pope, intollerable, euen unto men. And Lawrence Walla, a man excellently learned, though he was a Romane borne, and of a notable house, making moore account of Christen libertie then of so hard and monstrouse a bondage, could not refrayne, to enueigh against the Popish clergie, saying: I verely fy I haue any fayth at all, beleue nothing to be more hatefull, neyther to God, nor to other men, then so greate licentiousnes of the Clergie in tempozall matters. And S. John no lesse evidently expresseth the Turkes crueltie, vnder the shape of terrible houres, breaching out smoke and fyze. By all the whiche thinges, he setteth forth <sup>the</sup> church

## The Preface.

church to be most miserably afflicted and tormented, utterly after the same sorte, that we see them vexed at this day, vnder the most unhappy papistrie, and mahometrie.

**The Gos.  
pell. or con-  
solation.** And yet lest any man shoulde in so great euils bee disconraaged, and thinke that Gods promesses touching the endes of good and euill men, and the deliueraunce of the faithfull, by the last iudgment were vayne, Agayne after an Apostolicall disposition and maner, he anereth and setteth a most strong consolation against all these perillies and calamities.

**Chap. x.** For he bringeth forth, the Lorde Chyf hyselfe, confirming by a solenne othe that doubtlesse an end of all these thinges shoulde come: And that God of his iustice wyl assuredly render rewardes to þ godly, and punishment to the wicked. Where he dissembleth not, þ John hymselfe, shall prophecy againe, (to weete in apostolicall spirite and doctrine) to kynges nations, and many people. Moreouere, he affirmeth manifestly that he wyl send into the world, teacheres of the veritie, and of certaine saluation, which also most sharply, shall rebuke the wickednes, and wicked men, of the most corrupt last age, preach Christ sincerely, and accuse Antichrist most greuously. These he shaddoweth by a figure of two excellent doctoris. Whom he saith, for the libertie of preaching, and constancie of sayth, shoulde bee most cruelly slayne of Antichrist. But he addeth, that these shall receyue of God, moste ample rewardes: And that Antichrist shall labour in vayne to supprese the preaching of the Gospell by fyre and sworde, for so much as the Lorde shall ostentrymes stire by new preachers, which shall lighten the darkened truth. He addeth furthermore, that many shall daily revolt from Antichristes kingdome, and that the same shall finally by the comming of the Judge, be vitterly brought to naught. And he maketh no coclusion, at this present concerning this place of the last iudgement of Christ, but differreth the exposition or treating of that matter, to an other place moze conuenient, which he handleth in the .xix. and .xx. Chapters. And these thinges hitherto hath he spoken generally of the perilis, calamities, contentions, troubles, sects, and persecutions of the church of Christ, which shall exercise it from the tyme of Christ, and his Apostles to the worldes end. Hereto he annexeth a particuler or priuate, howbeit a plentifull treatise of þ most greuous conflicts and persecutions of the church. For it behoneth chieflie the sanctes, to know these thinges, that in the very perilles & afflictions, they maye remember this godly admonition, and beare in mynde what the Lord hath tolde before, of the thinges that they now suffer, who ruleth and gouerneth all thinges, and finally who can and will deliver them from all these euils, when, how, and asinuche as he of his good will shall see it good. First therfore he propoundeth agayne, generally the partes of this confinde or strife: namely a woman clothed with þ sunne, crownd, traueling, which is a figure of þ saythfull church. And he setteth against her a most fierce and cruell enemy. I say the great red dragon, with seuen heades. As a figure of that olde serpent, the devill. After are setforth theyz attempts, nature, force and conflicts or fyght. And here againe for a confort is exprested the victory of Christ the head, & of his church and members of the same. Afterward the Lorde by John rehearseth, severally in the vision, the speciall instruments or members of the dragon, by the whiche he assaulteth, and most cruelly vexeth, and warrieth

**Seuen  
heades of  
the dralon.**

## The Preface.

Serueth the church . And these instrumentes are the beast with seuen Chap . xiii).  
heades and ten hornes, and the beast with two hornes, that is the em-  
pire and the false prophet, and the image of the empire. These thinges Seuen  
he painteth out after the Imitation of Daniell, so lucely, and (as it is heades of  
sayd) with theyr owne colors, in the . xiii. and xvii. Chap. that no man the beast.  
can choose but feele, and much more perceyue, of whom he speakeþ:  
verely cuen of the olde Romane Empire, & of Papistrie . After the  
invitation of Daniell hec termeth cruell kyngdomes or empires by the  
name of Beastes. And the thyng it selfe declarereth, that our Lord Je-  
sus Christ, the head and king of all Sanctes, suffered and was cru-  
cified vnder Ponce Pilate, gouernour of Iurie , who was sent thi-  
ther from Rome, and gouerneth all thinges in the name of the empe-  
rour Tiberius. Agayne, every man knoweth that the first persecution  
against the Christias, was styrred vp by Nero Emperour of Rome.  
The seconde by Flanius Domitian Emperour of Rome, which in-  
trapped also the Authoris of this worke. And after this we reade of  
egypt other persecutions or moe, styrred vp by the residew of Romane  
Emperours, against the faithfull spouse of Christ by the whiche she  
was cruelly rent in peeces & troden vnder foote. And that for no other  
cause, then for that she would not worship the beast: that is, that shee  
would not receiue the superstitions and heathen rites of the Romane  
Empire. I meane the false Gods, and idolatrie of the Heathen: And  
for that she worshipped one God, alone through Christ, and cleaved  
to him and serued hym, after his Gospell. Here therefore are excepted  
Constance, Constantine, Gracian, Theodore, and other godly and  
christen princes or Emperours, which be not reckened vnder the de-  
uelish beast. For an Empire or kingdome of it selfe, as S. Paule  
sayeth, is of God: wherfore if good men rule, and geue not ouer them-  
selues to be ruled of the Devill, they shal verely appertaine to the bo-  
dy of the holy church, and not to the abominable body of the beast.  
In the meane tyme , when olde Rome would not earnestly repent,  
and turne to Christ, forslaking their false gods and superstitions, at  
the last it was condemned of Christ, by the law of like penaltye. For  
with the same measure, that the Romanes met to other nations, with  
the selfe same, did other nations measure agayne to Rome . Wherfore  
the Persians, Hunnes, Frenchemen, Allemans, West Gothians, Wa-  
valles, and East Gothians, invaded the empire, & rent the whole Em-  
pire in pieces. And at the last, they besieged Rome it self, bakte into it  
toke it, spoyled, sacked, burnt and destroyed it. And so at the length,  
the Lord Jesus by iust iudgement, reueged the bloud of his seruants.  
And Rome lay, and yet lyeth in ruine, and shall never be repared to  
the auncient beautie. And it behoueth the ruine of it, to remayne in to-  
ken of the veritie, and renengement of Christ Jesus : that euenerby  
all godly men may gather, that God will be most true in the other pro-  
mises of Christ also as yet not fulfilled. Moreouer the Romane Em-  
pire westward, laye neglecte without an Emperoure, aboue three hun-  
dred and twentie yeares, from Augustulus, whom Odacer a Ger-  
mane oppressed, till Charles the great king of Fraunce. And in these  
times of desolation, that is of the empire oppressed and extinguished in  
the west, the Bishop of Rome , began by litle and litle to gather to  
hym no snaile power and possessions, by the authorytie whiche he take  
upon

# The Preface.

The fall of  
the old em-  
pire is the  
rising of a  
new.

The two  
horned  
beast.

Daniel.7.

Upon him vnder the pretence of Christ and the Apostles Peter and Paul, tyll such tyme as he began to reigne also. But the old Pope, his predecessors, were not Princes in the Church, ruling vnder pretence of Religion; but were ministers of the Church, simple pastours and poore. And S. Paul prophesied, that of the ruine of the Empire, and destruction of the citie, Antichrist shoulde spryng vp. For he sayd, only this is holdyng now (or only this is the let that now deteyneth) tyll it come to passe that it be taken away, and then shall that wicked be reueld. He signified therefore that Antichrist shoulde not reygne, come, nor appere, before the olde Romane empire were taken away. For this being overthowen, the See of Rome shoulde be erected. For Tertullian, who lyued a thousand and three hundreth yeares past sayth thus in his booke of the resurrection of the fleshe: Who shall be taken out of the way, but the state of Rome: whose departing, being dispersed into ten kinges, shall bring in Antichrist. And S. Hierome in xi. question to Algasia sayth: The Romane Empire which now possessest all nations shall depart and be taken away: and then shall Antichrist come, the Wellspring of iniquitie. The same authours, by Babylon in this booke of S. John, understand Rome. And John himselfe in this booke sheweth, that the seven headed and myghty olde empire of Rome, being taken away, an other beast shall arysse with two hornes: that is to witte, such a Prince, as shall challenge to hymselfe, a double rule or kingdome: fulnes I say, of power, alweil in thynges spirituall as temporall. And this same doth the whole world at thys day acknowledge to be the Wyshop of Rome, decked with his triple crowne (vndoubtedly by three hornes, which accordyng to the prophecye of Daniell, eyther brought lowe, or toke away this baske & contynned horne) and Armed with two keyes, signifing hym to be king and Wyshop, the most myghty Monarke, in matters spirituall and temporall, Christes vicar in earth, hauing full power in Heauen, and in earth. He hym self in tymes past, caused men to set vp the Image of the beast: that is, to set vp a new Empire, after the Image and the Imitation of the olde Romane Empire. Which thing after it was begon in Charles the great, a right noble prince, and farthermore anascended, and commen from the kinges of Fraunce, to the Germans which indeede were stout, Godly, and worthye Princes: The Wyshop of Rome was not ashamed in straunge wyle to vexe, trouble, excommunicate, depole, and to substitute others in their place, and to syze vp warres in many Realmes at ones, and to set them together by the eares, so long tyll those kynges did frame themselves after his wyll and appetyte, and would fall downe to kisse his fetes: And he hymselfe at the length tooke vpon him the empire, and publishing his decrees to the whole world, boasted hymselfe to bee the Monarche or sole ruler of the world, who might at his pleasure both depole kinges, and set them vp in kingdomes: Finally, he was supreme iudge in earth, to iudge all men, but he hym selfe, in no wise to be iudged of any man. Therefore lyke as in the olde empire, we seuered from the communion of the beastes, all good men which were, or liden vnder the empire: so in this new also we doe aways except the graue and witty, & good and godly men, and all religious people, whiche being mixed amoung them, not onely abyde still in Christ, but also eyther abhorre and contynue

# The Preface.

temme the beast, or to their power fight against him: Wherby they come The Cha-  
not in the account of the beast. And this two horned beast, marketh rāte of thy  
his worshippers with a characte: And those that refuse thy characte beast.  
he excommunicateth out of all mens company, so that it is lawfull for  
them, neither to by nor sell: yea moxe he condemmeth them for here-  
ticks and schismaticks, for damned & lost creatures. If thou confess  
thy selfe now to be a Christian, and professe with a syncere and ioyall  
hart the beleefe or creede of the Apostles, & one holy Church of Christ  
and of all saints, and doost not aboue all thinges confess the Pope to  
be Chrysostes ycar in earth, with the fulnes of power, and the Romish  
Church to be the mother of all churches, and that shee can not erre,  
thou shalte seeme as yet to haue confessed nothing, but shalt be layed  
rather to be suspected of heresy, and therefore to be more strayely ex-  
amined. This thing can not be dissembled, for it is knownen to all men  
in the whole world, But to the intent, we shold not erre in a matter  
so needfull to be knownen, and that we might moze easly see Anti-  
christ once knownen, **S.** John also addeth the number of the name of  
the beast. 666: by the whiche we verely come to the name, or know-  
ledge of Antichrist. For if we account from the setting forth of the A-  
pocalyps, six hundred threescore and syx yeares, we shall come to the of the name  
year of our Lord. 763. To the same tyme (I say) wherin the Wilhog  
of Rome, forgytynge his humilitie, simplicitie, pouertie, office, and  
ministerye, set his mynd to beare rule, and received exceeding great  
rewardes of king Pipine and of other Princes, and prepared himselfe  
a way, wherby he afterward clymed to the high dignitie of the empire.  
which thing in yworke it self shall appere moze plainly out of histories.

And as **S.** John did once or twise before: so now also, after the  
Apostolike maner he comforteth the afflicted and faithful Church,  
least haply in their distresse and continuall persecutions of Antichrist. **C**hurch,  
it shoulde fall and thinke that Religion and the Church were cleane  
forsaken. He sheweth therefore, that howe cruelly so euer both the ten  
horned beast and the two horned beast doe rage, yet standeth **S.** Lambe  
neverthelesse in mount Sion, not as the Dragon in the lande. And in this  
wicked worlde poluted of Antichrist Christ hath his chosen  
church, whiche he will most faithfully preserue euermore and mainteine.  
We addeth, that how much so euer the beast couereth to haue the sacred  
and holy preachinges, of the Gospele oppressed, the Gospele shall never-  
thelesse be preached, and that clereley, and Babilon shall certenlye faw  
and the Church of Christ be established.

We addeth mozcouer for a confort, that the soules of Saints that are  
in daunger or suffer for Christ, do assuredly & streyghtway sittie from  
this corporall death to eternall lyfe: And againe, that the Lord is rea-  
dy to take vengeance of all his enemies, & to requyte them abundant-  
ly, whiche he sheweth trymly by the parables of vintage and haruest.

And these thinges handled on this wyse, he procedeth to declare di-  
ligently the endes of good and euill men, (whiche is not the meanest  
poynct of this booke) how moze ample rewardes shalbe gauen to the  
worshippers of Christ, and moze greevous paines and tormentes shalbe  
layd vpon the adherentes of Antichrist. Men of no small estimation,  
sickle in these things doubtfull, and the common people doe erre here-  
in to shamefully: whilste for the preset felicitie of the wicked and conti-

The number  
of the name  
of the beast.

Comfort,  
Chap. xiiiij.

Of the re-  
wardes and  
punishments  
of good and  
euill.

# The Preface.

nuall misery of the Godly, they doubt whether paynes be appoynted  
for the wicked, or so great rewardes for the godly. For euen for this  
cause fewe keepe their standyng, and moare laugh at Christ and his  
worde, and unbrace the present pleasures of this present worlde, for  
loving the moare happy and victorious parte.

**Chap. xv.** Therfore blessed S. John, not without cause (at the Lordes  
commaundement) bestowed very much diligence in declaring these  
thinges exactly. And first after hys maner he bringeth forth seuen An-  
gels, hauyng cuppes of the plagues of God, and the angels come out of  
the temple: signifieng the iudgementes of God in punishing the wicked,  
to be most righteous. And the numbre of seuen comprehendeth as  
gayne all maner abundance of Gods plagues.

**Chap. xvij.** The Angels powre out these vialles vpon the Antichristians, the enenies of Gods worde  
and vpon the hard harted that can not repente. For God being most  
righteous plageth the impenitent woulde with sondry tormentes:  
reservyng yet more grevouise then these, to punishe them in the worlde  
to come. But especially he sheweth the iudgement (that is to sayte,  
punishment) of the harlot in purple, (I meane of the Pope and the  
beast) to be scene. First he brought forth an honest & noble matrone,  
to weete, the very spouse of Christ. Now as it were by opposition he

**Chap. xvij.** setteth against her a proude whoore, that falle new starr vp Romishe  
Church, who extolling her selfe braggeth more of her outward appare-  
llence then of inward furniture. And he affirmeth y he shal perishe for  
her great offences, lyke as it is evident that the old beast was torn  
in pieces and burnt. And that strooper that is called the whoore of babilo,  
litteth on the beaste. For Rome is the state of the same church that is  
called both the Romane and most holy church. Wherby all men maye  
see that S. John hath spoken so staklyfully, that he hath as it were  
pointed with the finger (as they commonly say) whom he meaneth, and  
of whom he speakeith doubtles the auncient wryters, as I told you  
a little before, vnderstoode by Babylon Rome it selfe. But afterward  
he discourses at length the destruction of Babylon with a meruelous  
plente of playne wordes, as it were pouing out a certen fludde of  
eloquence: and compendiously collecting all amplifications and figures  
that beautifie the speach, which are any where to be found among  
the Prophets. But by the way he placeth among these, certen most  
pleasant thinges of the mariage of the iambe, and of the bryde ymcra-  
ting her selfe to the mariage, and of the certenty of the saluation of the  
godly and what maner a thing that blessed felicitie is: which finished,  
he descedeth immediately to the same last iudgement, which I suppose  
is vs where els in the whole scripture, not onely so described, but also  
paynted out with lively coulorures as it is here. For here is described  
the person of the Judge coming to Judgement with his saintes and  
with great power and glory. There stode against hiis the rankes of  
his enemie breaching most cruell thinges against the Sainctes of God.  
By and by luccedeth the most terrible iudgement, but yet most iust, for  
the false prophet is thrown downe into hell, downe is the beast thoro-  
ghen, and downe are cast all wicked and impenitent persons. There is  
shewed here moreover the iustice and equite of this vniersall Judge-  
ment in the end of the world, wherein is punishment taken of all per-  
sones of what nation, Religion, degree, state or kynde so ever they be,

**Chap. xix.**

that

**Chap. xx.**

# The Preface.

that are sequestred & alienated from the true religion of Christ. Where both the resurrection of the dead is touched, and the processe of the whole judgement, is figured. Herunto he annexeth a most joyfull disputation of the blessed lyfe, shewyng firste generally, what it is, and that it shall most certenlye be gauen to the faythfull: by the whiche treatise most stronglye is beaten downe the distrust or diffidence that is naturally grafted in vs. After ppyuall and plentifull vnder the Type; or Image of a most beautifull Cire, he shadowereth after a sorte, the place and palace of the blessed, omitting vterly nothing at all, that is either ioyouse, comfortable, delectable, or preciuose, whiche he affirmeth not to be in that court celestiall most abundantly and wroide without ende. Notwithstanding we know well enough that touching the ioy to come, albeit S. John hath hitherto spoken never so largely, yet hath there nothing been sayd worthy so great a matter, where both the propheticall and A postolicall scripture layth: that whiche the eye hath not seene, nor ffeare hath hard. nor yet hath ascended into f hart of man, the same hath God prepared for those that loue him. But those things whiche I haue hitherto drawen into an abridgement (the tytle and conclusion of the woorke omitted, the order of the booke shewed also by the waye). S. John in his Apocalypse deliuered by Christ (as oft I haue sayd) through the ministery of a most excellent Angel, commendeth to the ymuerall Churche of Christ, and chiefly to vs vpon whom the end of y world hath chaunced: wherein he hath taught nothing at all contrary to that, whiche he hath taught in his euangelistrie, and his epistles. In his story he reciteþ certen thinges, concerning the persecutions of the churche, by the wordes of our famour Christ, but of Antechrist nothing, vntille he layd this onely, whiche many vnderstode to be spoken of Antichrist: I came in my fathers name, and you receyue me not. If an other shall come in his owne name, hym you will receyue. In the epistle, he touched by the way Antechristes matter, and sayd: deare childdren, the last tyme is at hande, and as you haue hearde, that Antichrist shall come, enem now many Antechristes haue begon to be. But in this last booke of his. S. John tolke vpon him to declare peculiarily, and in dew order and plentifull, such thinges as our Lord Iesns Christe, had distinctly and playnely revealed to hym of that great Antichrist. and of the perills and persecutions of y church. And for that cause he appereth to haue bled more plentifull copie, and a kynde of speach, better furnished, more painted, variable and polished: so that it is no maruell, though the phrasē of this booke vary somewhat from the style of his other bookes. Whereof we shall touche somewhat also, in this that followeth. In the meane tyme you will say, there wanteth nothing in this booke (if you way euery thing diligently) whiche you shoulde require of a booke most euangelicall, and A postolicall. We haue in the same, not onely expressed, but also well expounded the chief articles of our beleefe. Moreover, innumerable places of the prophetes are expounded in this booke. For the which cause this. S. John was called of John Decolampadius, not lible is the lipse of the The Apoc- this peculiar to themselves, to confirme such thinges as they taught, of the Proph- by the wrtynges of the Prophetes: So in the exposition, of the booke it shall appere, that this holy wrpter, S. John, hath hyther borrow-

Chap. xi.

xxii.

The doc-  
trine of the  
Apocalypse  
is the Apo-  
stolicall doc-  
trine.  
John. 5.  
1. John. 2.

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What excellent & pro-  
table things  
are treated  
in this  
booke.

shew all his thynges out of the Scriptures, or to beautifie and confirme his wrightinges by the scripture. But chiefly this booke of S. John setteth forth the kingdome and priesthode of our Lord and sauour Iesus Christ, the power, glori, and maiestie, of his Godhed and manhood, and the mistery and veritie of his redemption. And I doubt whether next the Gospell there may be founde in any other booke of the scripture more goodly and more godly and fit descriptions of Christ. Neither doe I desire, that credit shoulde be geuen to these my wordes: let the triall be made of the thing it selfe, yea the church also, the chosen spouse of Christ is painted out most beautifully, and she with her vertues and vices is touched, and also the fall of her, and likewise the reparation and reformation, and the conflict or fght of the same. Here be mozeouer described the perils, ayde, and victories: that you may seme to haue herein, an abridgement of the story of the church. Mozeouer, it appeareth by this booke what is the true and sincere doctrin in the Church of God, and which is false and corrupted. Furthermore it sheweth vs also sondry descriptiounes and figuratiounes of matters most weightie, but first and chiefly of that honorable Trinitie: of Chyrist also (as I layd before) who as our Sauour and iudge, and finally our protectour and president, gouernynge all thynges most iustly and in most goodly order for the saluation of his chosen, watching ouer his woorde and ouer his Church, and ministers of the same: Justifieng also and sanctifing and preseruing all the faythfull, in the felowshyp of the Church, pouishing lykewylle all the wicked, with all superstition and vngodlynesse: and to bee short, no where neglectyng the cholen, no where sparing the enemies. Besides this it setteth forth to vs, the description also of the Deuill, and of all his malice and warre: And setteth before our eyes also, the horriblie tormentes, and paynes that they suffer in hell. It setteth open to vs heaven it selfe, and sheweth what may be the hope of the faythfull: And affirmeth the true resurrection of all flesch. In this booke is taught, how great is the grace and mercy of almighty God, how righteous he is and true. Here is taught, what is the true repentaunce of the faythfull, here are taught the true good workes of the true fayth, what be the duties of true pietie, and what be the holy exercises of the Haynts on earth, dewe and acceptable unto God. Here are shewen also most diligently those wicked deedes, which are to God most hatefull. Here is shewen most plentuously, what shall at length be the end of good men & evill, what shall be the souerayne felicitie, and what the extreme mistery and infelicitie. Insomuch that this booke may euene by the thyng it selfe or matter þt treateth setteth forth, commende it selfe to all godly people, and may shew and proue indeede, þt it was written by þ spirit of an apostle.

By what  
meane and  
in what sorte  
these are set  
forth.

And all these matters are setforth and handled after an Apostolick manner, and the accustomed facion of holy scripture, playne and full of perspicuitie. At the beginning God propounded diuine matters, and such as concerned our saluation, as it were vnder a vayle, and vnder figures: not to the intent to darken or obscure them: but rather to vnfolde them and let them foorth. For this maner of declaring invisible thinges, by visible: is more fit to teach, more meete to move, more apt for perspicuitie, and most conuenient and requisite, that things may be more deeplye imprinted in mynde, and the lesse fall out of the same. And therfore

# The Preface.

therefore we rede that sundry visions, were exhibited to the Patriarches, as to Abraham, Israel, Joseph, Moses and others. Certes if you take from the bookes of the Prophetes, ther visions, parables, and sundry figures of speach: how much, I pray you, shall you leue of their doctrine: amongs these, the notablest in visions are Ezechiel, Daniell, and Zacharie. Neþher is this maner of teachyng by visions, parables, and sundry figures, taken away in the new testament: lyke as I haue shewed els where. The very story of the Gospel doth figurate and teach most thinges by parables. And S. John himselfe in his Gospell, is very much in the mention of light, darknes, bread, water, a Sheperd, sheepe, and such other lyke. In the meane whyle I am not ignorant, how great a difference, there is between parables, Metaphores or Allegories, and visions. But who againe knoweth not, that in teaching, and setting forth of matters, the maner of either be after a sort all one, and of the same effect? For they serue for playnes and perspicuitie. But as for such as thinke, and not axisse, þ Parables taken of earthly thinges, differ very much from heauenly visions, let them consider how these celestiall visions are exhibited to þ Apostle. S. John, by Christ now remayning in heauen, & requiring that his seruauntes, hauing theyz mindes lifted vp to heauenly thinges, shoule learne to fauour spirituall matters, wherein he yet neuertheles hath obserued plainenes and perspicuitie. I suppose verely this booke to be simple and playne to the faithfull, that will read it attentuely and with devotion. I graunt þ the olde expositours of this booke haue stickeþ full oft in expounding þ same, & could not alwayes winde theselues out: but in the meane season it is evident, that the same men haue layd oftner then once, that hardly shoule this booke be vnderstande before it were fulfilled. And indeede to those auncient fathers, the vision of Daniell seemed vtterly most obscure. But when such thinges were accomplished, as he had hid vnder figures, there wanted not that sayd, how he had written a story of things done, & not a prophecy of things to be done. And our Lord himself also in þ gospel of S. Mathew sayth When you shall see the abomination of desolation, which was spokēn of by Daniel the Prophet, standing in the holy place, he þ readeth let him understand. Doch not Esay also in a maner in all his prophecies, after þ accomplishment of the comming of Christ, and his promise most of þ mysteries of the kingdome of God, semel likewise to haue compiled a most playne history? And doubtles, if we reade with diligence this same booke of þ Aþocalyps, and confer those thinges which he speaketh vnder a shadow with the same that Xoizes testifie to be done: we shall say also, þ he telleþ playne histories. I haue verely loued this booke from my youth vpward. I haue gladly red it, & bestowed much labour, there vpon, obseruing what thinges it had out of þ booke, of þ prophets, & how þ prophecies hereof did agree with þ other prophecies of þ prophets, & doctrine of the Apostles. I haue searched finally, after the capacity of my skilful wit, divers stories, whiche I thought to make for the opening of þ sense of this propheetie. I haue searched also the opinions of other expositours: And haue diligently compared howse hold matters, whiche are done now in our tyme, with this narration of John: by all the whiche things, & chiefly being ayded by þ helpe of God which I called for, I haue gathered such things as I now do communiate

The booke  
is playne &  
may be un-  
derstanded.

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host. Theo-  
doce Biblio-  
nander.

Who haue  
written vpon  
the Apoca-  
lips.

nicate to y godly readers. Hereunto came also y singular learning & di-  
ligence, and aptnes in expounding the holy scriptures of the most god-  
ly man. D. Theodore Bibliander doctour of Diuinitie in the univer-  
sitye of Zurich, who thirtine yeares past red openly, and to his great  
praise, this booke of reuelation: of whō vnkle I wold cōfesse my self  
to be very much holpe, I were exceedingly b̄thankful. Their remai-  
neth as yet a faſhful relation of the ſame, unprinted at Walpī yere of  
our Lord. 1545: wherin he diſpoſeth this booke of S. John, & geueth  
a light to it with his ſhort notes. And both of the old & new y I could  
get, I haue red ouer namely Petras, y ſucceloz of Andreas biſhop of  
Celeria, whos expositōs vpon this booke, he allegeth ofteuer then once:  
S. Dulken alio, biſhop of Hippo, & Primasius Biſhop of Utica. Nei-  
ther haue I contemned Thomas of Aquinc, nor diſpiled the ordinary  
gloſe, as they terme it, of the newer ſort, Of M. Sebاستia meyer mi-  
nister of the church of Barnes. xx. yeares ſince, a man of great vertu  
and learning, who faithfully, and not without great frute traueld in  
expounding thyſ booke, whos eommentaries vpon the Apocalips were  
imprinted many yeres ſince at Zurich, by my frenſ Froschauer. And  
D. Fraunceſ Lambart of Auenion, a moſt godly & excellent learned  
man hath laboured in expounding the ſame booke, who had firſt prin-  
ted it at Marſepurge, the noble univerſitie of Hefſia: And after in the  
ſame citie he caused to be printed and ſetforth, ſeuē bookes of the expoli-  
tion therof, the yere of our Lord. 1528. Moreouer, there was impre-  
nted at Witteberg in Saxony a commentary vpon the apocalipe, written  
an hundred yeres paſt, and ſent to D. Luther out of the further-  
moſt parts of Germany, namely out of Harmatia and tartaria, whic̄h  
I red alio: as likewiſe certen thyngs of D. Luthers vpon this booke  
of Reuelation. And here I may not forgo the moſt excellent learned  
men, whic̄h haue right well deserued of learning, Erasmus of Roter  
dame, and Laurecē Walla, who haue alio left theiſ annotations vpon  
thyſ booke. By all whoselabours I confeſſe my ſelfe to be very much  
holpen: whic̄h I recite frankilp for thyſ pourpos, that I woulde diſ-  
ſenble nothyng, nor ſeem to offend agaynt cruelty, or to defraud any  
man wrongfully of his deserued prayle: And therfore I admoniſ y  
godly, that if I ſeeme to any man to haue done any thing in thiſ worke  
prayle worthy, he may know that I haue don nothing without coadiu-  
tors: And that he refer thiſ whole benift to God the authoř and foun-  
tain of all goodnes, & geue him thanks therfore. And all theſe thiſgs  
of myne I propound to be iudged of the godly readers and hearers,  
that they may take that ſhall ſeeme good herein: and where I ſeeme  
to haue erred from the right rule, they may elcheuo the ſame. Neþher  
will I contend with any man, neither will I envy better learned, or  
better exerciſed wherof ſome haue promiſed already commentaryes  
vpon thyſ booke. If they bring forth better thiſges, I am alwayes  
ready my ſelfe not onely to receiuē them, but alſo to geue him thankes  
that offereth the ſame. In the meane ſeafon I put out my talent,  
whic̄h I haue received of the Lord, that I may wiſſe ſome luken  
with it for my Lord. And I beſeech the Lord y he will proſper it well,  
and bleſſe thiſ my ſimple trauell.

Here moreouer I take God to witnes, that I haue take thiſ pain  
for no private hatred towards any man, for no deſire of raylyng nor for  
any

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any intent procure any mās displeasure, but simply to expound this ex- That these  
celient & right profitable booke of the new testamēt, who haue lately b̄ conditions  
my commentaries set forth all the residue of the bookes of the new testa- are frenely  
mēt. And besides all this, many godly & learned mē out of sundry places, written.  
in their letters writte to me, haue required my expositio vpo the Apo-  
calypse. Of whose judgement bycause I make great account: I did in  
deed moze easely solent to this editio. And wheras in y meane tyme the  
hatefull cause of Antichrist (as many mē call it) came in the begynnyng  
of the wozke to be handled, I neither ought, nor might dissemble it.

Morouer, this is plaine, that I haue brought forth nothing in this  
matter, y is newe, straunge, or that hath not beeene heard of: neither do  
I role this stōne alone. For all the world crieth out, that no other An-  
tichrist shall come into the wozld, thē he that is cōmen already in y Bis-  
hops of Rome: who shal in the meane tyme be slaine with the sword of  
Gods word in the harts of the faithfull, & shortly be wholly abolished,  
by the gloriouſ coming of Christ vnto iudgement. If I shall suppose  
& conceale this thing, the stones will cry out. For now is y time fulfil-  
led, & the kingdom of God is come. Blessed, & for euer blessed be thōse,  
that watch & looke for Christ vnto saluation. I remember an holy by-  
shop sayd, a thouſad & four hundred yeares ſince: Whereas Antichrist  
he is but a ſeruant he will be worshipped as God. Tertullian and S.  
Hierome, (as I haue ſayd now oftener then ſince) haue expounded thyg  
prophecie of S. John touching Babylon, of Rome plainly. Gregory ſ  
first of that name, who was also Byſhop of Rome, was not afraide to  
pronounce openly, that he was y forerunner of Antichrist, that would  
luffer him ſelue to be called the vniuersall & high Byſhop. But then did  
the Byſhop of Conſtantinople, vſurpe to him ſelue this title, who ran be-  
fore the latter byſhops of Rome. And in the xxv. Epiftle to John bi-  
shop of Conſtantinople: All thinges (ſayth he) that are ſpokē before, are  
done. The kyng of pride, to wit Antichrist, is at had: And (y which is  
not lawfull to be ſpokē) an army of Prieſtes is prepared for him. For  
they ſerie in y bande of pride which were placed to be guides of humi-  
litie. And theſe things wrote Gregory, ix. hundred & fiftie yeares ſince.  
Arnulphus a man very godly and learned, Byſhop of Orléance. 550. Arnulphus  
peares ſince in the counſell of Reins, ſpeaking openly of the Byſhop of Byſhop of  
Rome, braſe out at the laſt into theſe wordes. What thinkes you him to Orléans.  
be, that lieth in y high ſeat, in the purple garnēt, glinger with gold:  
whō, I ſay, thinkes you him to be: Merely, if he be deſtitute of charitie,  
& be puffed vp, exalted with onely knowledge, he is Antichrist, ſit-  
ting in the ſepte of God, & beaſtyng him ſelue, as though he were God. But  
if he be neither grounde vpo charitie, nor yet exalted with knowledge,  
he is in the ſepte of God an Idoll. Thus far he: who ſeemeth by theſe  
his wordes, to haue alluded to y places of Scripture. Apocalypſe. xix. 2.  
Thess. 2. Zacha. xi. Albeit that by reaſon of the inſtitutio of his tyme, S.  
Bernard agreeſt not with him ſelue in all thinges: yet inueped he ſo  
againſt the Pope, Byſhops, & ciety of his time, that if any ſhould at  
this day (omitting his name) vſe his wordes, he ſhould be caſted the  
greatest heretike that lieth: Where notwithstanding all thynges are  
now moze corrupted, thē they were in the tyme of S. Bernard. His  
Sermon which he had to the clergie in the counſell of Reins, remaineth.  
In his booke of conſideracio he is moſt velement, especially in the ij.

The eldest &  
moſt common  
docteryng  
that the  
pope is Am-  
bitionist.

Gregory the  
firſt Pope.

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Eberhard  
Bishop of  
Salisburge.

and fourth booke. He lyued about the yeare of our Lord. 1150. In the  
yeare of our Lord. 1240. was summoned a counsell of Princes & Bish-  
ops at Regenspurge, for the tyrany of Wyshoys of Rome, most gre-  
uously oppressing the godly Emperour Fredericke the 2. of that name.  
In the whiche, Eberhard Archibishop of Salisburge stadyng vp sayd:  
Under the title of the greatest Wyshop, we perceue in a Shephearde  
clothyng, a most cruelle Wolfe, vntille we be blinde. Wyshops of Rome  
haue warre agaynst all Christians, by attēpting, disceiuyng, & makyn  
warre vpō warre: waxyng great, they kill & murther the poore sheepe:  
peace & concorde they drue out of the earth: Ciuite warres, & domesti-  
call vprores, they coniure out of hell: dayly more & more, they weaken  
the forces of all men, that they may treade all vnder foote, deuoure all, &  
byng all into bondage. Hidcrād an hundzed & threelcole & ten yeares  
past, first vnder the pretence of religion, layde the foundation of Anti-  
christes kingdome: He first began this wicked warre, whiche by his  
successours, hath beene continued hitherto. The Wyshops of Bab-  
ion, couet to reigne alone, they can not abide their pere. Blicue me for  
my experieice, they will not cease, till they haue brought the Emperour  
vnder, & the dignitie of the Romane empire be dissolved, & the true pa-  
stours oppressed that they may on this wise extinguish all things, tread  
all things vnder their feete, & sit in the Temple of God, & be exalted a-  
bove all that is worshipped. He that is seruaint of seruantes seeketh to  
be Lord of Lordes, in like case as if he were God. He hath new deuises  
in his hart, that he may establish the empire for him selue: He chaungeth  
the lawes, & setteth forth his owne lawes. That lost man, whom they  
are wont to call Antichrist, polluteth, robbeth, spoyleth, defraudeth,  
sleyeth, in whose forehead is written the name of reproche: I am God,  
I cā not erre: he sitteth in the temple of God, & ruleth farre & nere. And  
a little after, the maiestie of þ people of Rome, wherewith in tymes past  
the world was gouerned, is taken out of the earth. The kyngdome is  
multiplied, & gouernmēt dispersed into many, cut of, lessened, I wil not  
say, rent in peces. The Emperour, is a bayne callyng, & is onely a sha-  
dow. There be x. kinges at ones, which haue parted the world, which  
in tymes past was þ Romane empire, not to gouerne it, but to consume  
it. The x. hognes (which thing to S. Juste seemed incredible) Turkes,  
Grekes, Africas, Egyptias, Spaniardes, Frēchmen, Englishmen,  
Germanes, Sicilias, Italiais do professe the Romane prouinces, & in  
þe haue destroyed þ Romane inhabiteres: And a little hoyne hath growē  
vp vnder these, that hath eyes, and a mouth speaking great thinges. It  
hath brought in subiectiō especially the three kyngdomes of Sicilie, Í-  
taly, & Germany, & compelled þe to serue him, with intollerable tyra-  
ny: it vexeth the people of Christ, & the saintes of God: it confoundeth all  
things, concerning God & man, & attēpteth devillish thinges. And the re-  
sidue which is to be read in the. 685. leafe, in the viij booke of Nuétines  
chronicles, which in the yeare of our Lord. 1554. were printed at Ingolstad, by the Emperours priuilege, out of the whiche I wrot word  
for word all that I haue hitherto recited in þ name of Eberhard Arch-  
bishop of Salisburge. About the same tyme, liued Abbot Joachim of  
Calabria, who likewise calleth the Dove, Antichrist, & set forth the A-  
pocalypse with propheticall pictures, & short notes in Italia. Fraunces  
Petrarch, a man excellētly learned, & most worthy of immortal fame flo-  
riſhed.

Abbot Joa-  
chim.  
Fraunces  
Petrarch.

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reched about the yeare of our Lord. 1350. who also left such wrotynges behynd hym agaynst the See of Rome, agaynst the court there, and agaynst the Pope, that if they were compared with these thinges, whiche in our time D. Luther wrote most bitterly against Rome, he may seme to be vterly vanquished of him. In the xx. Epistle, he calleth the Popes couste, both Babilon, & also the Whore of Babilon, sittynge vpon þ wa-  
ters, the mother of all Idolatrie and fornication. There is moreover a learned booke of Marsilius Fatauinus, written for the Emperour Lewes the 4. agaynst the Pope, wherien he inuengeth sharply against þ bishop of Rome, & his tyranical lawes. In þ same age, to weet two hys-  
died yeares past, flourished also Michael Clesnas, general of the Mi-  
nories, who openly accused the Pope as Antichrist, & the Church and  
See of Rome as the Whore of Babylon dronken with the bloud of  
saintes. An hundred yeares since liued Laurence Walla, a gentlemā of  
Rome of a noble house, who also did set him selfe agaynst the Pope &  
the Romish See, for the which cause he was diaue into exile: but of the mūs Saec-  
kyng of Naples, he was honorably receiued. Moreover, Hieronimus natola,  
Saunarola of Ferrare, an excellent diuine & Philosopher in his time,  
a man in holynes of lyfe (as he is sayd of many) notable, preached openly  
in Italy, that the Pope was Antichrist: for the which cause he was  
most cruelly burnt at Floreſce by Pope Alexander the vi. This is had  
yet in the fresh memory of men, where it was done about the yeare of  
our Lord. 1499. yet John Fraunces Picus Earle of Mirandula cal-  
leth the same Saunarola, an holy Prophet. Albeit þ Nascerus sig-  
nifieth in his stoy þ he dyd many things for ambition sake & for bayne  
glory. And Marsilius Ficinus attributeth to the same Saunarola  
the spirite of prophecy, in a certeine Epistle. Farthermore, Philippus  
Comines an Histoxiographer witnesseth that he was an holy man, and  
had the spirite of prophecy. For they say how he prophecieſ of the sac-  
kyng of Florence & Rome, and of the restauratio or reformation of the  
church & of many other thynges that shoulde chauſe vnto Italy, which  
came to passe there in the meane season. I remember, when I was  
young & followed my study in ſudry univerſities, I haue heard certain  
blacke friers ſay, that Saunarola prouoked the indignatio of Alex-  
ander the vi. & of the court of Rome agaynst him by nothing more, then  
for þ he preached agaynst them in Italy the Apocalypſe of S. John.  
What ſhould I ſay, that the Waldensians fourte hundred yeares past in  
Fraunce, Italy, Germany, Boheme, Poland, & in other partes of the  
world, professing the Gopell of Iesus Christ, accused the Bishop of  
Rome with diuers writinges, & continuall preaching as the very An-  
tichrist, prophecieſ of by S. John the Apostle, & therfore to be abho-  
red. They them ſelues beyng put to moſt greuous tormentes, haue con-  
ſtantly testified their faſth by glorious martyrdomes, & ſtill do at this  
day. For they could never be rooted out, whiche thyng notwithstanding  
hath been full oft attempted by moſt mighty kynges and princeſ, inspi-  
red by the Bishop of Rome, the will of God being otherwife. But why  
rehearſe I theſe thinges, ſince this yeare. 1556. was printed at Basill, All good me-  
a register of the witness(es) of the veritie, whiche before our tyne, haue at all tymes  
ſpoke agaynst the Pope, wherof the nomber in deede is great, and the haue ſpoken  
moſe part of them called the Bishop of Rome, without any prouerbe, agaynst the  
that Antichrist, which ſhould come into the world? Therfore it is ma- Pope.

# The Preface.

nifest, that I in this my worke bryng forth no unwonted thing, or that hath not been heard of before, seyng that now we doe playne lynder stād that this song hath in so many ages been songen, written, painted, printed, & beaten in of the best, holiest, & most excellent learned men, yea & confirmed too, with the vnmensurable bloud of Martys. Furthermore, if any remaine that be desirous of good thinges amogel the Bishops or prelates of the church, & in the clergy it selfe, let them not be offended with me, in case any where in expounding the Apocalypse, I bryng forth their saynges & doynge, & compare them with the Apostles wordes:

Daniel. 12. Let them rather be dispisaled with thir own words & deedes, spoken & done besides & agaynt Gods word. Let them leue doyng that they do: yea, let them doe penaunce, so shal they haue prayse in the church of Sainctes. But if they hold on euēn against their conscience to defend & maintaine their kinde of lyfe, their pleasures, their riches, their honours & dignities, & to accuse, persecute & murther the preachers of the veritie, as enemies of þ church: let them take heed, that that thyng chauice not to them sodenyly which the Gospele recitheþ, of þ dronke seruant, who dyd vere & beate his fellow seruantes: but was of the chief Lord hym selfe taken vnwares, when he thought least of it, & hewen all to peeces.

Math. 24. The Apoca-  
lipse in our  
tyme is not  
only pro-  
table but ne-  
cessary.  
But if there were euer any tyne heretofore, wherin it behoueth to set forth, to bryg, & beate in this doctrine to all the people: it is chiefly necessary to be done in this our time. For this age of ours hath in the popes kyngdom, sharpe & quicke wittes, whiche comend with marueilous prayses, both the pope & the popish church, & persuade & druge into the heades of the vnlearued sorte, cleane contrary thinges to the Euangelicall & Apostolicall doctrine. Moreouer they haue woderful crafte, wherwith the wittier number are also disceaued. They haue wealth & riches, authoritie, armure, munition, threacnings, promises & toyntes, wherby some strong also are made very, & are haled away to the Popish part. There be many without experiance, whiche esteme not this thyng, as it ought to be esteemed. Such care not nor passe not what religion be preached, whether it be Euangelicall or Popish, or what thyng be either beleued, or not beleued. For they suppose all these thinges to concerne them nothing. In the meane season many perish & are in daunger, not a few fall away, diuers sticke in perplextie, & the kyngdom of Christ is cut shor. For the Papistes omit nothyng, whiche may make for repaying of their kingdome, & for the pulling down of the kingdom of Christ. Therfore where as these fellowes spare neither paynes nor cost, so they may turne all thinges to oppresse the fayth of the Gospele, & to druge the simpler sorte to forslake it: we ought not to suffer that the Church, & the simple people whiche are afflicted and tempted by them, should want that comfort, admonition, & doctrine, whiche in tymes past the Lord Iesus him selfe by S. John, hath prepared for these hard cares & tymes, by reuealyng this Apocalypse. And in dede these thinges here whiche are here receued to vs of God, haue a singular force. Neither shall the aduersary and enemy of Christ be ouerthowen with any corporall weapons, saue onely with the sword of Gods word. Soz now it is needfull that Antichrist shoulde waxe bille, & perishe in the myndes of men, that Christ alone might liue agayne, and be glorified for ever.

And this my exposition I haue deuided into sermons, both for that I haue now, these yeares of a. 1555. and. 1556. expounded this booke to

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the faithfull church of Christ, which I serue, makyng in a maner these ~~Concordia~~ Sermons. same Sermons to the people: & also for that being requested, I am will- lyng to deliuer some example, to such as will read & expounde the same booke to the Churches committed to their charge. wherein notwithstanding I admonish the readers, that they must not looke for all thynges at this my worke: or thinke that these thinges are to be rehearsed word for worde to their hearers. For certeine thinges, which I propoun- ded to the people, for the consideracion of the tyme & place, I haue not set forth in these my sermons, studieng much, for brevity: And other things, namely such as cōcerne the cōferring of tonges, & the kynde & maner of speacyng, & such other like, I rehearsed not to the cōgregatio: but haue written the here in my sermons, to the profit of those that will conferre these things together more diligently. It shalbe the part of the preacher to haue a respect chiefly to such things as make both for the playnes of speach, that he may be vnderstand, euē of the grossest sort: & also for the edisieng of the audiece, that he byng nothing, that shoudle hile prolife. Let every man therfore apply these thinges to the edisieng of the church where he is, haryng consideration of the place, tym, & persons: yet al- ways obseruynge true sence of the booke, or of Gods word. For vio- let wrestings, & long digressiōs far from the purpose, deserue no payse in preaching: no more doth our swarayng ouermuch from the playne sence of the Scripture, whē we bout it out I wot not what misteries.

And all this worke compiled by my great labour and trauell, but The dedica-  
tion of the chiefly by the grace of God, to the glory of Jesu Christ, and written to you worke. the saluation & confirmation of his afflicte Church. I dedicate to you Act. 3. banished men, as many of you as are driven out of Fraunce, England, Italy, & other realmes & nations for Jesus Christ & the Gospels sake & dwell in Germany, Swisserlād, & other places, where God hath per- mitted you: And also I dedicate this my worke to all you, which being dispersed in sondry realmes & nations, are consecrated onely to Christ our Lord, lookyng for his comyng to iudgement. In the whiche we shall undoubtedly be deliuered at the last from all evils, & then shall be made that fortunate restitution so long looked for in all ages most expressely & constantly promised, both by the Prophete & Apostles. And surely your godly zeale (banished brethren) which had rather forlase your country, then the Gospell, & to want your temporall commodities, the to be polluted with a religiō estrangēd from Christ, deserueth no small prayse. But you haue neede of constacie, & wonderfull patience, that af- ter you haue been tryed, you may receive the crowne of lyfe, which the James 1. Lord hath promised to them which perseuer vnto the end. Math. 2. 4. The heau- ly regeneration doth not so chaunge vs, but that some doubtfull & trou- blesome dregges of old Adam remayne. Therfore always the regen- erated feele sundry temptations, & hard conflictes: then especially, when such thinges chaunce as they had least looked for. The godly therfore had eneroze neede of consolation. But this booke of the Apocalyps doth minister the same with great plenty: which if you will read ouer diligently, you shall finde all thynges that happen to you, and that were you now with painefulnes, to haue been already so prophesied in this booke, as they now come to passe. Wherunto are added oftentimes most comfortable and sweete consolations. Whoreover ye are not ignorant of the most honorabile & deare brethren, what chaunced to our fathers the ho- lyest

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Iuest of all others. How they wandered in mansions bncertayne, & how they demeaned them selues in thole most paynfull flittynge. You vnderstand not to speake of Abraham, Ilaac, Jacob, & Joseph: whose remouynges out of Chaldey into Palestine, from thence into Egypt, & agayne into Palestine, & from thence agayne into Syria, & agayne into Palestine & Egypt, are well knownen to the whole world. Now what banishementes & perils that worthy seruauit of God & most excellēt prophet Moses abode, it is not vñknowen so much as to thole that be ignorant in matters of antiquite. Whose faþth the vessell of election S. Paule commendyng: By faþth (saith he) Moses when he was great, refused to be called the sonne of Pharaos daughter: And chose rather to suffer aduersitie with the people of God, then to enjoy the pleasures of sinne for a season: And he esteemed the rebuke of Christ greater riches, then the treasures of Egypt, for he had respect vnto the reward. What shall we say to this, that our Lord Iesus Christ him selfe was constrained in his infancie to flee into Egypt, even in hys swaddlyng cloutes, teachyng his to suffer exile: Who is read also in the Gospell to haue sayd: Foxes haue holes, and the byrdes of the ayre haue nestes. But the sonne of man hath not whercon to rest his head. Of Antichrist we read in deede that Daniel prophesied: whom who so will acknowledge, he will promote him to great honours and make him the Lord of many, and shall distribute the earth for money. Contrarywise we shall heare in the xi. chapter of this booke, that both Christ and the Church his spouse, suffer greevous persecution by the Dragon: That Christ is taken vp into heauen, and the Church cast out into wildernes. But Christ ascenyng into heauen hath opened heauen also for the saintfull: And thers sheweth a place permanent and a blessed countrey, to them that haue in maner no habitation in earth. From thence he will come to iudge the quicke and dead, and take vp vnto him the faþthfull into ioy everlasting, and geue them what thinges so euer he hym selfe in the Gospell and the Prophetes and Apostles hath promised. Of the which most ample hope this booke of Apocalypse most plentysfully and goodly discourses, instructyng all that desire to heare certaine thinges and most full of comfort. Unto all you therfore exiles and godly throughout the whole world, whiche desirynge the commyng of Christ our Lord and iudge of all, I offer and commende and dedicate this my labour. Receiue it with louyng myndes: which I set forth to none other end, but that (fleeing Antichrist) you shuld cleave to Christ alone, fixyng all your trust in him alone, for somuch as we looke already fro heauen for the selfe same Lord, which shall chaunge our vile body, that it may be lyke fashioned vnto his gloriouſ body, accordyng to the working, whercby hee is able to subdue all thynges to hym selfe. He blesse vs all, and byng vs in that day, into the sight of his father: that we may see hys glory, which he had before this world was made. To hym alone be glory. From Turcke, the moneth of January, in the yeare of our Lord.

# SERMONS OF HENRY Bullinger, vpon the Apocalipse revealed to the holy Apostle and Euangeliste Saint Iohn.

¶ Of the authour of the booke of Apocalipse , of the argument and partes therof: Finally of the sundry use , and most profitable commoditie of the same.

## The first Sermon.

**H**e Prophetes of God of the olde Testament , were Gods messengers to the people , expositours of Moyses, or of Gods law, and cuen ecclesiastical preachers, which applied the doctrine reueled to the by God and taken out of the law of God, to the people and tymes wherin they liued , to the edifyng of the congregation . And they all with one accorde haue chiefly hadled two thynges in their Sermons . For first they reprooued the corrupt maners of all states in their tyme, by laying them to the rule of Gods law, exhorting all men to repentaunce unto God most acceptable . And to many that were vncurable they threatned all kynde of plagues, which they setryng forth with all beautie of speach , shewed the plainly to be seen with the eye, if haply they might so be made afrayd, and healed . Secondly they dyd promis , and out of Gods owne mouth set forth, the Lord Christ, the true Messias: whom also they described lively , with his holy Church , teachyng the fayth in Christ, and what godly thynges are prepared for the faythfull in Christ: And also what be the true duties of godlines . Neither haue they concallid such thinges as were needful to be knowen concerning Antichrist: Admonishyng vs most diligently that we should beware of that wolfe, or rather of that most deepe donged of all abominations , and that we should stand fast in the sincere fayth of Christ.

And this is not onely a Summe of all the Prophetes of the old Testament: but also an abridgement of Religion, and of the pro-  
-mest perfect maner of uncorrupted doctrine , none other-  
-wile than it was set forth cuen by our Lord Christ and hys Apostles . Of the prophetes there is no doubt, consideryng the abridg-  
-ment of Religion,  
that now these viij. yeares together , I haue expounded Da-  
niel,

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niel, Esay, and the twelve prophets in whom you have seen  
the same thinges openly. And to the intent your myndes may  
be stablished in the same truth, & that you may perceiue how  
the doctrine of Christ and his Apostles tendeth to the same  
end: I haue taken vpon me, thorough the helpe of God and  
**The Apo-**  
your prayers, to expound unto you the Apocalypse, which is  
a doctrine concerningy the matters of Christes Church reue-  
aled from heauen by Christ in glory, a summe of all godly re-  
ligion, an exposition and bries declaration of the Propheteys,  
and consequently a Prophecie of the new Testament and sto-  
ry of the Church.

Howbeit, forasmuch as this booke is despised of many  
good and wel learned men, and all men for the most part are  
fully persuaded that it is an unprofitable booke, I wil speake  
somewhat of the same matter.

**This  
booke is ful  
of figures.** First many mislike this booke for this cause onely that it  
is full of visions, types and figures. For they suppose how  
this becommeth not the Euangelicall and Apostolicall doc-  
trine of the new Testament. But by the same meane a good  
part of Daniell shoulde cast away: which nevertheless is  
commended to vs of Christ hym selfe in Mathew. The grea-  
test matter of all, nainely the calling of the Gentiles, is shewed  
**Math. 2.4.** to S. Peter by a vision, as appeareth in the Actes.

**Actes. 10.**

And the Prophet Joel sayd also, how the people of y new  
Testament shoulde see visions. And so doth the blessed Apostle  
S. Peter, expounde the same place in the Actes of the Apo-  
stles, speakyng of the people of the new Testament. And our  
Saviour Christ in the Gospell, propounded and declared to  
the people the most part of the ministeries by parables; and  
in maner by fayned fables, as they call them. And how little  
thinke you doe these visions, types, and figures of S. John,  
differ from the same: Such kynde of indyting doth not dar-  
ken matters but inlighthen them. And it auayleth very much  
to the seertyng out of the matter pitchthely and playnly, and to  
the strengthening of memory. For by this meane, matters be  
not onely declared with wordes, & heard with the eares: But  
also are set forth to be seen of the eye, and after a soote be fixed  
in the memory. Many for this cause attribute much to payn-  
tyng: But I suppose that I may much more rightly attribute  
very much to this maner of indyting and teachyng, wherby  
the materie is both spoken, and after a soote set forth to be loo-  
ked vpon, not in a coloured dombe and dead picture, but as  
it were a living & talkyng image, which is set downe to the

**The play-  
nes of the  
Scripture.**

end

end that men shold vnderstand it well and perfectly. Albeit therfore that this whole booke in a maner consisteth of visiones, figures, or types: Yet shal we in deed, through the inspiration of Gods grace, shew by our exposition, that all that same maketh for the perspicuitie and playnenes, & not for the obscuryng or darkening of those most hygh & godly matters. I will byng my exposition out of the very Scriptures, by conferring them togither, & by laying it to the rule of sayth & charitie. I wil search out the circumstaunes, with the things that went afore and the thinges that came after. I will shew the lykelyhodes and the vnlkyhodes: & I will adde therunto the experiance of thynges, and the credite of hystories, whiche maner of expoundynge the Scriptures, all interpre-  
tours haue alwayes graunted to be sound and true. If bet-  
ter thynges shalbe reualed to others, I will gladly gene-  
place vnto my betters, accordyng to the Apostles advise. For  
I offer these my doynges to be wayed by the godly, vppon  
condition, that they try all thynges, and to that which they  
shall finde to be good, hold fast.

what shall  
be the expos-  
itiō of this  
booke.

1. Cor. 14.  
1. Thess. 5.

Secondly they obiect, that aswell new men as old, of no small authozitie, haue both doubted of this booke, and of the late dayes authour therof, and also haue cōtemned it, as full of fables, & vnworthy to be reckened canonickall. Let those that so thinke geue me the same libertie, (I desire them) which they blurpe and thinke lawfull for them selues. For if the booke of the Apocalipse shold therfore seeme worthy to be contynned, for that some notable me, both old and new, haue doubted of the authozitie therof: why may it not recover his authozitie agayne, if I shew that the best Doctours of the Church both old and new, haue had a right good opinion of this booke? And here to the intent I dissemble not, I am not ignoraunt that Doctour Martin Luther, a mā right notably learned hath D. Luther,  
as it were sticked this booke with a dagger, by a sharpe pre-  
face set before his first Edition of the new Testament in Dutch. Howbeit good & wel learned mē were offendēd with him for this his iudgmet, who soōd therin great lacke both of wit & modestie. Therfore waying all thynges more vprightly and diligently, what tyme he corrected his Dutch Bible, and sent it agayne to the presse in the yeare of Lord. 1535. he set a some-  
what more circumspect preface before the Apocalipse: wher-  
in truly he leaueth the authority of the said booke stil in dout,  
chiefly bycause Eusebius in the xxv. chap. of his thyrd booke of churchistories reporteth, that the old writers douted of it. But  
yet

haue dou-

ted of the

authozitie

of this

booke.

# The first Sermon

D. Zwin-  
glius.

Hippo-  
litus.

yet he addeth that he will not strine with any man that shoulde anough the sayd booke to be John the Apostles but leaueth free iudgement to the reader. What is to be thought of the record of Eusebius whom he leaneth thickly vnto, I will shew anone after. Truly Luther, in that preface of his which we speake of euē now, openeth the way and sheweth the meane wherby a man may atteyne to the profitable exposition & vse of this booke. And therfore Luthers iudgement is no preuidice to this booke of ours, which I haue taken vpon me to expounde to the profite of the Church. Also that man of blessed fame Doc. Huldricus, Zwinglius, my worshypfull maister lemeth also not to haue set very much by this booke, nor to haue ascribed it not to John the Apostle, but to John whom they called the diuine. And no dout but in so doing, he simply folowed Erasmus of Roterdam in his Annotations vpon þ new Testament. In all the Breke copies (sayth he) that I haue seen, the title was not of John the Apostle, but of John the diuine. Erasmus addeth that amōgest the Brekes and certaine old writers, men doubted of this authour, which thyng he declareth by the testimonies of Eusebius, and Hierome, of whose opinion shalbe spoken streightwayes. But the Complutense Spanish copye which is set forth after the certeinie of the most auncient and approued Brekes, exhibith to vs such a title of this booke. Ἀποκάλυψις τῆς ἀγίας ἀποστολῆς Ἰωάννου τοῦ Διελόδού: That is the Apocalipse of the holy Apostle and Euāgelist S. John the diuine. For the auncient writers say, how S. John the Apostle and Euāgelist, for his excellent writing of the sonne of God, was communely called the Diuine. Wherupon it followeth, that this title doth attribute this booke to S. John, and not take it from hym. Certes Aretas was also a Breke authour, and Byshop of Cesaria: Of the auncient, sayth he, certaine haue plucked this Apocalipse from the young of that welbeloued John, ascribing it to an other: but it is not so. For the famous Gregory, who is called the Diuine as well as this John, accompieth this amongest those Scriptures, which vitterly want all suspition of counterfeiting, saying: as the Apocalipse of S. John teacheth me. And the same Aretas a litle afore sayth thus: But that this booke was written by the mouth of the holy ghost, S. Basill, Cyril, Papias and Hyppolitus, fathers of the church, are meete men to be credited. Thus sayth he. Yea & Erasmus confesseth, that the consent of þ world, & the authoritie of the Church are of such force with him, that he dareth not refuse this booke.

Let

Let vs heare now the iudgement of that most excellent & be Oecolam-  
ty good man D.Iohn Oecolapadius (þ fayrfull pastour of the padius.  
Church of Basill, excellently learned in the propheticall and  
in all the Canonickall Scriptures) which he hath left written  
concernyng this booke, in the ij. booke of his Commentaries,  
vpon the xvij. chap. of Daniel: But S. John the Paraphraſt or  
expositour of the Propheteſ, ſayth he, (ſee how much he doth  
attribute to this our authour) whom I maruell, why certain  
with ſo rafh a iudgement do reiect, as a dremer, & frantike, &  
an vnyprofitable writer of the Church: where nevertheleſſe  
(like as also the authour of the Epiftle to the Hebreus doth)  
he layth forth very many of the moſt ſecrete and hid thynges  
of the old Teſtament and the Propheteſ. But thoſe great me-  
do bewray, what an ouer weenynge they haue of them ſelues:  
Whose worldy iudgementes I would verely diſpife, rather  
than I would caſt away ſuch a treaſure. I could here bryng  
forth goodly testimonies of other new writers, but that I  
make haſt to the iudgements of the auncient fathers.

The eldest of all after the Apoſtles, whose wriynges as  
yet remaine, namely Iuſtine and Ireney, the noble Martyrs of  
Chrift, aſcribe this booke to John the Apoſtle. For Eusebius  
in the xvij. chap. of the iii. booke of the Ecclesiasticall Story,  
affirmeth that Iuſtine maketh mention of the Apocalipse of  
John, ſaying playnly that it is the Apoſtles. S. Hierome alſo  
in the lyfe of blessed Iuſtine wriſteth, that Iuſtine expounded  
the Apocalipse of S. John, but the ſame expositiōn remay-  
neth not ſo farre forth as I know. The ſame authour wri-  
teth that Ireney did ſet forth the Apocalipse of S. John, with Ireney.  
a Commentary, which alſo is not to be had. He himſelfe, who  
is read to haue liued about the yeare of our Lord, 160. Wit-  
neth playnly in his 5. booke agaynt the Valentiniāns, that  
this reuelation was exhibited to John the Apoſtle a little be-  
fore his dayes. We alledge certain wordes of his in the xvij.  
Chapter of this booke Tertullian, who liued about the yeare Tertullian  
of our Lord two hundred and xx. in the fourth booke agaynt  
Marcion, albeit (ſayth he) that Marcion refuſeth the Apocalipse  
of John, yet will the order of Byſhops reckened vp to the ve-  
ry begynnyng, auow S. John to be authour thereof. In  
graine matters, and in reaſonyng agaynt heretickes, he wleth  
gladly the testimonies of this booke.

The ſame thynges are alſo recited by the bleſſed Marry  
S. Cyprian, vnder the title of John the Apoſtle in his Epiftles S. Cyprian  
treatises and Sermons, Eusebius alſo in the xvij. chap. of the

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Appoloni. fift booke of his Ecclesiasticall history, sheweth that Appollo-nius a most auncient writer vseth the testimonies of the Apocalipse of S. John: And likewise Theophilus Bishop of Antioche, which thyng he affirmeth in the xxiiij. chap. of the ijij. booke of the Ecclesiasticall story. Also Origene, a great man in Gods Churche, (as the same Eusebius reporteth in the xxv. chap. of his vi. booke) hath these wordes. He that rested vpon the Lordes brest dyd also write the Apocalipse sc.

Theophili. I haue hethereto recited the opinions of the most auncient Martyrs and Doctours of the Christē Church, touchyng the Apocalipse, I meane of Iustine, Ireney, Tertullian, Cyprian, Apolonus, Theophilus Bishop of Antioch, & Origene the sonne Adamantius: Anone I will bryng yet moe iudgements both of the Greeke and Latine writers, of most authoritie in the Church, agreying with the myndes of them that we haue al-ledged already: Howbeit I wil first touch briefly such things as Dionisius of Alexandria, lest writte of the same booke in the xxv. chap. of the viij. booke of Eusebius, whom I suppose they haue almost all followed, as many as after hym haue spoken agaynst this booke. He sayth how diuersle that were his pre-decessours, dyd vterly repoune and reiect this booke. Nei-ther hydeth he the cause, why they so dyd, but sayth it was for that the kyngdome of Christ is affirmed therin to be earthly. Whereunto doubtlesse they referred that Citie of precious stones, and the rest whiche vnder terrestrial shapes, figu-red spirituall thynges, which when we shall in the treatyng therof haue dissolved, declarynge this booke not to bniilde vnto Christ an earthly kyngdome, but a spirituall and heauenly kyngdome: no man I trow, will reiect a good and godly booke, although some men abusyng the testimonies therof haue geuen vnto it a wrong sente.

Origene. Heretickes haue wrested very many places of the Scripture, to the defence of their error: Should therefore the autho-ritie of the Scripture it selfe be brought in dout? John fauour-eth notyng at all the Chiliaates or Millenaries in this booke:

Chiliaastes, or Mille-naries. He geueth them no weapons.

Eusebius sayth very well in the end of his ij. booke spea-king of Epias, the first authour of the Millenaries. He thought (sayth he) that after the resurrectiō, Christ shoulde reigne here corporally with his, a thousand yeares on earth, wch I sup-pole he thought so that he vnderstode not well the Apostles wordes, neither considered well those thinges that were spo-kēn vnder figures, because he was indued w small iudgmet.

But

But in the meane tyme, I (sayth Dionisius hym selfe) dare not reiect this booke. Yet notwithstanding he addeth by and by, that he thinketh it not to be the booke of John the Apostle, but of some other, howbeit that he knew not who that shoulde be. He gathereth also by certain conjectures, as by the phrase of speach, by the handling of the booke, and by the unlykenesse of disposition, that this booke shoulde be an other mans, than his that wrote the Gospell, and the Epistle. But sayng that the argumentes of the story and Epistle be so divers, so as neither of them both is like other, and the argument of the booke of this Reuelation is most dimerse of all: Why shoulde it seeme straunge, that it agreeth not with them in all thynges?

This can no man deny, but that in cōsent of doctrine there is singular agreement in these iij. bookes. It hath semed vnto many, that the Epistle to the Hebrews, doth in the vi. and x. chapters of it, fauour the Nouatians or Catharites. Also there was noted in it a diuerilitie of stile differyng from the rest of S. Paules Epistles. But if we shoulde so iudge of holy scriptures, I know not what shoulde bee firme and sure enough. Leauyng therefore this disputation in suspense: I will now proceede to bryng forth the iudgements of other old writers concerning this booke.

Eusebius surnamed Pamphilus Byshop of Cesarea, lyuyng in the tyme of great Constantine the Imperour, and beyng a most diligent reader of old writers (whom many suppose to fauour them in diminishing the authoritie of this booke) exp̄essly reproouyng the tyrannie of Domitian in the xvii. chap. of his iij. booke of histories, affirmeth that John was banished into Pathmos, and wrote this Reuelation there. Eusebius.

And whereas all other Historiographers do the same: Be agayne in the xxiiij. chap. of the iij. booke sayth, that concerning the Apocalipse, the opinion of men is dimerse, some alowing, and othersome disallowyng the same. Agayne when he shoulde bryng forth his opinion touching the Canon of the new Testament in the xxv. chap.: He ioyneth the Apocalipse with the bookes undoubted; although he dissembleth not, that he will shew in an other place what other men thinke therof. When he commeth to the performance of it, hee recounteth many moe and better, which iudgeth the Apocalipse to be S. John the Apostle, and which imbraced it as a most godly booke, than which denied or reprooued the same.

Epiphanius Byshop of Salamine in Cypres, a Greeke au- Epiph.  
L. q. thour

# The first Sermon

Hierome. thour also, doth manifestly ascribe this booke to S. John the Apostle. Read that which he hath left written agaynst the Alogians in the xv. heresie. And S. Hierome attributeth very much to this Epyphanius. And S. Hierome hym selfe ascribeth this booke to John the Apostle. The Apocalipse of S. John, (sayth he in his Epistle to Paulinus) hath so many sacraments, as it hath wordes. Moreouer Philastrius Byshop of Brixia, whom S. Austen sayth he saw with s. Ambrose at Millan, accownteth them for heretickes, that reiect the Apocalipse of John, and say it was not written by John the Apostle, but by Cerinthus an hereticke. Verely S. Ambrose hym selfe in his bookes alledgedeth the testimonies of the Apocalipse, vnder the name of S. John the Apostle.

Austen. S. Austen imbraced this booke as Apostolicall: and read the same to his Church, leauyng certain treatises vpon the same. Primasius also Bishop of Vrba in Africke, expounded the same as Apostolicall. Of Bede and the residue of that sort, I speake nothyng, since his opinion is knownen to all men. Andreas also Byshop of Cesaria, wrote vpō this booke: As Aretas reporteth in his commentaries, whose oyiniō I declared before.

We thinketh I haue sufficiently confirmed the authoritie of this booke, agaynst them that diminish the same. But the stōgest reason of all seemeth to be this, that the thyng it self, & the handlyng therof proueth it to haue proceeded from the Apostle: whiche thyng we shall proue in the treatise it selfe. But if those blessed fathers in their tyme did expounde the Apocalipse to their Churches: why shold it not be lawfull for vs also to expounde it in our tyme & to our men vpon whom the endes of the world be come, sith all thynges are more fuli-  
ly accomplished now, thā they were then? Nay rather, these thynges serue most chiefly for vs and for our tyme, in almynt as we trauell and be exercised vnder Antichrist.

In wayne therfore do many prattell, that this booke is ob-  
scure & can not be understandēd, and therfore that the Church  
can reape no profit or commoditie by readyng of it.

For to omit how nothyng is set forth in holy Scripture, which hath not an excellent fruite, and that we must not by & by dispayre of the true vnderstandingy, although at the first sight, the holy Scripture be obscure, which is opened by God hym selfe, and not to be opened, but obtained by prayers, and godly exercises: Certes we are not ignorant that many had rather nothyng were spoken of Antichrist, to the intent he might reigne here more carelessly, and they the selues be lesse sub-

The Apo-  
calipse must  
bee expoun-  
ded to the  
Churches.

Subiect to perils . But Christ commaundeth vs to trouble hym. Let vs therfore go forward in the worke of the Lord.

And whereas it offendeth them , that John maketh little mention or none of Christ, where notwithstanding the manner of the Apostles is alwayes to imitate Christe , and the grace of redempcio : I say that if this booke be wisely looked into, it proueth the flat contrary . Whose argument now I will recite.

The Prophet Zacherie in his iii . chapter layeth forth the whole misterie of Christ to all mens eyes in a most evident figure to be seene. For he seeth Iesus the hygh Priest , apparelled in soule garmentes, and sufferyng much resistance at Sathanas hand , lyke a brond that is taken out of the fyre; and anone after stripped out of his vncleane clothyng, & apparelled in white rayment, and glorified & proclaymed kyng and Priest and Sauour of all men.

This figure the Apostle and Evangelist S. John exposideth: And first of all hee describeth Christ in soule apparell at the first setting forth of the Gospell, shewyng how great cryng out there was made agaynst hym when the wicked had taken hym, and how at the legeh he was nayled to the crosse. There also he toucheth his glory: The which he setteth forth more fully by addyng a revelation vnto it, wherin he preserueth hym vnto vs in white and glorious apparell, giuyng vs to understand, how that after his abacement , he is exalted & hath obteyned a name aboue all names : And how y he now beyng in glory, warketh neverthelesse in his Churche, and is the Sauour of all the faychfull in the Church. In his Epistle he commendeth this whole mystery of Religion and beareth it into all men.

For the whole booke is diuided into vi. partes.

1. For first is set the title with the beginnning and some of the worke, & with a brief narration: And all this in the first part of the first chapeer.

2. Secondly from the myddes of the first chapter to the iiiij. chapter, Christ is described reynyng in glory , on the right hand of the Father, and there is declared , how he is conuerlaunt in the Church by his spirite, and by the ministry of the word: what thyng he teacheþ from heauen, and which is the sincere doctrine of the Church : what is also the repaying of Churches that are fallen, and the preseruation of the same.

3. Then from the iiiij. chap. to the. viij. Christ still admonisheth his Church diligently by viij. Seales, and seuen trompetes,

John ma-  
keth much  
mention of  
Christ.

A full de-  
scription of  
Christ.

The division  
and partition  
of the Apo-  
calypse.

# The first Sermon

what thynges shall happen to the Church, all the which are most iustly gouerned of God hym selfe by the lambe Christ.

4 Moreover from the xiij. chap. to the xv. is more fally described the conflict of the Church with the old serpent, & with the old and new beast. Where also the Romish tyranny both old and new, and very Antichrist him selfe is truely painted forth in his coulours: Notwithstandyng that afterward also these thinges are more playnly declared agayne.

5 And from the xv. chap. to the xxij. chapter, are recited the paynes and tormentes of Antichrist, and Antichristians, and the destruction of the same, and the condemnation of all the wicked. Also the iudge Christ is set forth, and the processe of the last iudgement is figured. There is also rehearsed the triumphe, ioye, and reward of the Saines. Where also heauen it selfe is opened to be seen with our eyes, that now we may by sayth looke into the same. The depthe of hell is opened, that we may looke into it also, and take good heede that we be not thrown headlong thither.

6 Finally about the end of the xxij. chap. there followeth the conclusion, and commendation of the worke, with the scalyng vp of the same.

The booke  
deuided by  
visions.  
And here I will not hide an other diuision of this worke  
not to be contynned, whiche I see expositours haue in maner  
all folowed. For first they rehearse the title and begynnyng.  
After they amerc the whole worke it selfe, diuided by seuen  
visions. And in deede the seuenth number is most frequent, &  
as it were peculiar to this booke. Finally they adde to the con-  
clusion of the worke in a maner comprised in the last chapter.  
And these visions be compassed within their limits.

In the first three Chapters the first vision is expounded,  
which exhibith Christ unto vs reaignyng in glory, gouern-  
yng, orderyng, correctyng, and preteruyng his Church.

The second vision beginneth in the viiiij. chap. and reacheth  
to the viii. and it setteth forth God him selfe and his Christ to  
be looked vpon, whose most iust gouernement of all things in  
the world it commendereth, and openeth the seuen Seales.

The iii. vision hath viij. Angels soundyng seuen trumpets.  
Which treatise stretcheth to the xiij. chapter.

The viii. vision sheweth the sight of the woman with the  
serpent, and setteth forth to vs the old seuenheaded, and the  
new twohorned beast to be seene, which is the description of  
Antichrist: and is this in the xiij. xiij. and. xij. chapters.

In the v. vision, seuen Angels poure out seuen violes of  
Gods

**Gods wrath, vnto the viii. chapter.**

From thence beginneth the vi. vision, and extendeth to the xxi. chapter, intreating of Gods most iust judgement agaynst Babylon, the whore of Babylon, and the Antichristians, and finally agaynst all wicked and impenitent persons.

The viij. and last vision setteth forth to the eyes of all the faythfull, the glory and blisse euerlasting of Sainies. And verely this diuision of the wozke hath a great grace and affinitie with the rest of the thynges, which in this booke are all in a maner treated by the seuenth number: Let the reader follow which he will.

Now by these thynges every man may perceiue that this what pro-  
bookke is altogether Apostolicall, and exceeding profitable to  
vs all, especially whom the endes of the world haue ouerca-  
ken. And this booke wilbe the easier to vs, bycause that all  
thynges are now in a maner accomplished.

Daniel was thought to haue told of starkē dremes, when  
hee propheted of the Monarchies, before the Monarchies  
were. But after those thynges were accomplished which he  
propheted, he seemed vnto many to haue compiled an hysto-  
ry. The selfe same, I am sure, thou wylt iudge also of this pre-  
sent booke of S. John. Of many profites which it conteineth, we will recite but a fewe.

First we haue in this booke a full description of Christ  
reignyng in glory, our king I say, and Bisshop: And how he  
gouerneth the Church, & is the Sauour of all the faythfull.  
We haue also a most excellēt description of Christes Church,  
and howe the same is buylded, repayred, and maintayned.  
Afterward we haue a perfite descriptiōn of Antichrist and of  
his members, and of his Synagogue, counsels, his craftie de-  
uises, kyngdoine, and crueltie, and of the destructions of the  
same, whereof it hydderth vs beware. Moreouer we haue  
an abridgement of hystories from Christes tyme, vnto the  
worldes end.

Finally we haue an absolute & assured prophecie of things  
to come, so as we neede not the prophecies of Methodius, Cy-  
rill, Merline, Briger, Nolhard and certaine other tristlers.

Furthermore we haue a great consolation and comfort of  
the Church in aduersite, when we see that the Lambe ope-  
neth the Seales, and all thynges are done by Gods prouide-  
nēce, and that all emis and misteries shall come to an ende:  
And that the Church shall continue evermore, in despite of  
all the devils in hell. Lastly we haue a most plentyfull & sure

doctrine concerningyng the iudge and last iudgement , and conserning paynes and rewardes. All these thynges I say, shall the treatise it selfe shew playnly to our edisiyng through Iesus Christ our Lord.

## ¶ Of the title of the whole worke, and the exposition therof.

Three me-  
bers of the  
first part.

**C**I sayde the whole booke was conteyned in sixte partes.  
Now must we looke on the first part: Which hath chieflly three members: The title, the begynnyng, and a brief narration. For this present we will onely speake of the title, which is thus.

## The second Sermon.

The first  
Chapter.



**H**e reuelation of Iesu Christ , which God gaue vnto hym , for to shew vnto hys seruauntes, things which must shortly come to passe : And he sent and shewed by hys aungell vnto his seruaunt Iohn , whiche bare recorde of the word of God , and of the testimony of Iesus Christ, and of all thyngs that he saw . Happy is he that readeth, and they that heare the wordes of the Prophecie, and keepe those things which are written therin. For the tyme is at hand.

The title  
of þ worke.

This title is plentifull, and vittereth all profitable circumstaunces, that are to be declared in the begynnyngs of booke; for here be seuen thynges set downe for vs to consider.

The rene-  
latio of Je-  
su Christ.

First is set the title, or inscription of the whole worke, that is, the Apocalipse, or reuelatio of Jesus Christ, which dearely was opened or reuealed by Christ Jesus hym selfe. This title streightway proueth, that this worke is no mans inuention, but a doctrine of God: As the which was by our Lord, kyng, and priest Jesus Christ, out of heauen , from the right hand of the fater, executyng there the office of hygh Byshop, and yet still teachyng vs profitable thynges. And albeit it be called also the reuelation of Iohn , yet is it chalenged to hym for none other cause, than for that hec received it , and wrate it

It as a Register:

Agayne it is yet more playnly declared, from whence this reuelation is: Euen of God hym selfe. For he sayth, whiche God, namely the Father, gane unto him, to weete, to Christ. For in the holy and blessed Trinitie, there is a distinction of persons. And albeit that all thynges, whiche the father hath, be the sonnes also: And all thynges whiche the sonne hath, be the fathers likewise: Yet the Scripture auoucheth the father to geue unto the sonne, and the sonne to receave of the father, which thing all the auncient writers, haue full godly expou- ded, to be done by the mystery of Christes dispesatio[n]. For the sonne received somewhat of the father, as ma[re] who otherwile as þ very sonne of God, sayth: Father, gloriſe thou me with the glory which I had with thee, before this world was. John. 17.

Moreover the sonne is the wisedome, word, and mouth of the father, by whom God spake in tymes past to the fathers, Prophetes and Apostles, and now speakeþ to the vniuersal Church. The father by dispensation gane to his sonne this office, that he shoulde be Bishop. For no man hath seene God at any tyme: The onely begotten which is in the bosome of þ father, hath revealed hym unto vs. Let vs assure our selues therfore, that this is a heauenly Reuelation, which God the father for loue to mankynd hath reveled to hys Church by our onely high Bishop Christ. And it so ioyneth together the father and the sonne, that neuert helesse the holy distinction of persons remayneth safe.

Now also is added, to what ende God the father hath re- vealed, or geuen the charge of reuealyng (I meane the office of Priesthode) to hys sonne our Lord Iesus Christ: namely that he shoulde paynt out the thynges that were reveled, and as it were lay them forth before the eyes of hys seruauntes, that is to say of hys worshypers the Christians, which are called the seruaunts of God for their willyng obedience. And as a seruaunt is the seruaunt of a Lord & oweþ to hys Lord all that he hath, or is worth: So we owe unto God our selues whole, and all ours, or els we be free, and not bounde. Here is also declared, unto whom this reuelation is opened: namely, to all þ seruants of God. If therfore thou be glad to be called the seruaunt of God, heare this booke, & remember it: And know that this booke is prepared for thee of God. John. 3.

Afterward he compyleþ in few wordes, what Christ re- vealed to John which were the thynges that must shortly come to passe. The destinies therfore of the Church are reci-

How good  
and euill  
thynges  
must be  
done.

ted, what good and euill thinges shall happen to the godly, & likewise what punishments must be layd vpon the wicked. And let no man gather necessarie vpon this word, must, as though God woulde not freely? Or that the wicked dyd euill, nor through their owne fault, but by Gods compulsion. Good thinges must be done, because God willyngly bindyng hym selfe to vs by hys promise, can not but do that which he doth and promiseth: and yet neuerthelesse he worketh freely.

Good thynges must be done by the godly, bycause it is the nature of grace and sayth so to do, lyke as it is the propertie of vngodlynes to concerne and transgresse. Wherfore they must also be punished. And bycause the world is such as it is, there must needs be heresies and calamities innumerable. And he sayth that the thynges which are reueled must come to passe shortly, bycause certaine thynges began in the very tyme of S. John. And althoough many thynges are sounde to be done a thousand yeares after, yet the Apostle S. Peter saith, that a thousand yeares before the Lord, be, but as it were yesterday. Therfore this Reuelation apperteineth to y times of the munition & last Churche: And declareth what thynges so ever shall happen vnto it till the last iudgement. Yea and how it shall reigne for euer.

2. Pet. 3.

The maner  
of reuea-  
lyng.

Heb. 1.

Three  
kyndes of  
propheci-  
yng.

Actes. 16.

Daniel. 4.

Gene. 41.

Moreover the maner of reuealyng is also touched. For Christ reuealed those thynges in sending his Angell, or by sending sond his Angell, unto whom he gaue in commaundement what he shoulde say and doe. Wherupon this Angell is afterward called Christ, bycause he represented the person of Christ. Therfore, in this booke, it is not the Angell, but it is Christ that is alwayes to be considered as the true authour of all these thynges. And indeede the Godhead of Christ is here commanede vnto vs, what tyme we heare that Christ is the Lord of Angels. wherof S. Paul to the Hebrewes hath reasoned more at large. Moyses in the. xij. of Numbers setteth forth thicke three maners of propheciyng or reuelation. First by vision, of the which sorte many are ascribed to Daniel, one notable to S. Peter in the. x. of the Actes, & lykewise to S. Paule. And into this forme I referre also the Apocallipe. Secondly by dreame: of the which sorte were those of Pharaao and Habuchodonosor kynges, wherof Joseph and Daniel were interpretours. The Prophet Joel in the secound chap. mentioneth visions and dreames. For in the new Testament also there be very many holy & prophetical dreames. Last of all Moyses rehearseth an open manifestatiō, of which sorte

so many were made to Moyse and to the Apostles. Into whose fellowship the Apocalypte commeth after a sort also, where visions are openly expounded. Here appeareth the unspeakable goodnesse of God, who seaseoneth our saluation with so great varietie, disclosing it vnto vs, and setting it before vs to enjoy it so sweetly lawed. Unhappy is hee, that knoweth not these thynges.

Besides this, he mentioneth oftentimes vnto whō Christ To whom hath opened this diuine and most excellent reuelation, namely it was re-  
to John. He commendeth hym, that is him selfe ( for so was it expedient for the confutynge of his aduersaries, saying that Paule also many tymes maunteyned his authortie agaynst the false Apostles ) by iij. severall tylles. For first he calleth hym selfe the seruaunt of Christ. This is the auncientest and noblest title, which the fathers, Prophets, and Apostles haue vased. For they be addicte and consecrate to God. Secondly John testifieth the word of God amongst the Apostles, most expressly declarynge the Godhead of Christ, especially where he testifieth and layd: In the begynnyng was the word. sc. John. i.

Moreover he testifieth the witnessyng of Iesu Christ: Under which name the Lord hym selfe in the Gospell, and S. John in the xxij. chap. of his Gospell, comprised the whole Euangelicall doctrine. And truly he was a present beholder of all these thynges which he witnesseth. For in the first chapter, we haue seene (sayth he) his glory. And in the. ix. chapter he saw water & bloud gush out of the Lorde's side. In his Epistles, that we haue seene, sayth he, and haue heard. sc. Aretas noteþ, that in certein Greeke copies, there is added this sentence folowynge: (which is had also in the Greeke copye of Spayne) And what thynges sooner he hath heard, and what so euer be, and what so euer must be done hereafter.

That same John therfore is authour of this booke, which as he saw the Lord in flesh vpon earth, so he saw the same in spiritie revealing these thynges in heauen: and propoundeth to the Church lightes most certeine & sure. This John was that belonched discipule of the Lord, which in the last supper, reſted vpon his brest, vnto whom in his last will he bequeathed his mother on the croſſe, one virgine to an other. Hee alone stode by at the anſtar of the croſſe when Christ died as a witness of his true death, and of our purſification. He lynced till the tyne of the Emperour Traiane, whiche thyng Eusebius in his Chronicles certeintie out of Ireny, in the notwithstanding of the yeare vñ the byrth of Christ an hundred þ thre, Dorotheus a mon-

The com-  
mendation  
of John.

The cōmo-  
ditie of this  
reuelation.

This  
ooke is a  
prophetic.

ancient writer, affirming that John lived vi. score yeare. Lastly is touched also this profite of this godly worke or reuelation, that hereby the readers and hearers might bee pronoked to diligēce, where this booke is called also a prophetic. For this booke by reason of the fojetellyng of things to come, is the prophecie of the new Testament: Moreouer it is a prophecie (that is an expositio) which openeth and expouneth the old prophetes. And it promiseth blesstones to the readers, hearers, and kepers of the thinges that are written in this booke. Blessednes comprehēdeth the benefites of the life present, so farre forth as the Lord permitteth them to the godly: but chiefly of the lyfe to come. Of the profite of this booke there hath been somwhat spoke before in the first Sermon. And marke, that it is not enough to read or heare this booke. It must be performed in dede, and kept diligently. For the Lord sayd also in the Gospell: Blessed are they that heare the word of God and keepe it. Happy are they the that shall frame their lyfe after this booke. For both they flye the seducyng of Antichrist, and abyde in the fayth of Christ, & lyue for evermore. &c.

And he finisheh the title with an acclamatio, by the which he moueth the hearers exedyngly: For the tyme is at hand. As though he shoulde say: Let no man thinke that here are told straunge thynges, and such as concerne him nothyng, or which shall come to passe at length after many worldes, doubtlesse they belong to every one of vs. For they be written of matters that chiefly concerne vs, and euen of our owne affaires. So shewen hee that this booke is profitable for all worldes, men, & ages. God the father who teacheth vs profitable thynges by his sonne, & admonishest vs tyme inough and in due season, be praysed world without end. Amen.

¶ Of the begynnyng of this booke, and of the Apostles salutation: wherein are declared the mysteries chiefly of Christ, and secondly of our whole fayth & redemption.

### The third Sermon.

John to the seuen congregations in Asia. Grace bee with you and peace, from hym whiche is, and whiche was, and whiche is to come, and from the seuen spirites which are in the presence of his throne. And from Jesus Christ,

Christ, which is a faithful witnes, & first begotte of the dead, and Lord ouer the kyngs of the earth, which hath loued vs, and washed vs from sinnes in his own bloud, and made vs kynges and priestes, vnto God his father: vnto him be glory and dominion for euermore. Amen. Behold he commeth with cloudes: And all eyes shal see him. And they also which pearced him, and all kinredes of the earth shall wayle ouer hym. Euen so. Amen. I am Alpha and Omega, the begynning and the endyng, sayth the Lord almighty, which is, and which was, and which is to come.

An other pece of the first part of this booke, conteineth The begynning or preface, wherin is the Apostles salutation, ning or preface of the which he describeth the whole mistery, first of Christ, secondly of the right beleuyng sayth & of our redēption. For so were the Apostles wont to coprile a brief summe of saluation in the begynnyng of their wrynges, which thynge is every where to be sene in Paules Epistles. And by þ same descriptiōn he getteth the bencuolence and attentiunes of all men.

The Apostles salutation or greetyng is nothyng els, but what is the blesyng. Blesyng is an old accustomed order, whereby the Apostles sa Patriarkes prayed God to gine their children all maner of lution. good thynge, both of body and soule. Which verely in Be- nes is described at large. And also the high priest was com- māudēd to blesse the people, as we read in the vi. of Nūbers: where he was comāudēd by expelle wordes to put Gods name vppon the people. Therfore it is a superstition to say, The holy Crosse and our Lady sauē thec for God, from whō every good gift descendeth from heauē, is he that blessed, that is to say, which giueþ all good thynge: and afore the minis- teres, or men, they do but onely wilsh. And the Lord in deede in his lawe promiseth, that he will graunt those thinges to his people, which the high Priestes shoulde wilsh unto the. Ther- fore neither wordes nor croslynges or markynges but the truth and power of God geneþ the gifteſ. We ought not then to dout, but that God will graunt vs also the Apostolicall blesyng. So as we may hane peace, by being reconciled vnto God and accepted into his fauour. And first S. John re- peteth his owne name, lest we shoulde any thynge doubt of the authour, whom we see Christ to hane vsed as his writer and interpretour vnto all congregatiōns. But he repeateth not him selfe

John inter-  
pretatour  
of Christ to  
wardes the  
congregati-  
ons.

selfe to be the seruaunt of God, & witnesse or Apostle of Jesu Christ. It sufficed to haue heard that at the first begynnyng. Therfore he teacheth modestie and humilitie vnto thole also which haue obtaimed great giftes. Afterward he signifieth, to whom he writeth, & to whō this booke apperteineth: namely to the seuen Churches of Asia, whose names he will vter anone after. And Aretas Byshop of Cesaria sayth, that by the seuen churches, by the number of seuen he signified the multitude of all Churches that bee in all places. Also Primasius Bishop of Utica in Afrique, expoundeth the number of seuen after the same maner. Therefore this salutation, this booke, and the whole doctrine of Jesu Christ, written by S. John, apperteyneth to the whole vniversall Churche of Christ throughout all the worlde, in all tymes and ages. Whereupon it belongeth euē to vs also, as many of vs as bee in the Churche of Christ. For albeit the Epistles be intituled to the Romaines and Galathians: yet foloweth it not therefore, that they bee not ours. And hee writeth expressly to the Churches of Asia, and not to the Churches of Hierusalem or Jewry: thereby to shewe, that the kyngdome of Christ, is comen all ready to the Gentiles. And as God from the begynnyng chose Israell, in whom to set forth a perfite example of a Churche, and common wealth: so from the begynnyng of the newe Testament, hee chose those seuen Churches of Asia, for an example to the whole Christē world. But in case Rome had been set in the first place amongst the Churches, as Ephesus is: good God, how much would the Romish loyng make of it, for establishing of their supremacie?

**The forme  
of the Apo-  
stles bles-  
sing.** And the maner of the Apostles greetinge wisheth grace and peace. Grace is the fauour of God, and the reconcilment, whereby God the father is made at one with vs, our synnes pardoned, and we adopted to be his children, for Christes sake. Thereof ariseth the peace and tranquilltie of mens myndes, and the desire of concorde with all men.

And here he sheweth abundantly, who geueth the Church his blessing, that is to wete, grace, reconciliation, and peace: euē God: namely God the father, the sonne, and the holy ghost, threē in persons, and one in essence. And here he discerneth the persons very well. From him that is, to wete, from the father: And from the seuen spirites that is, from the holy ghost: And from Jesu Christ: this is the diuersity of persons. And the signification of the vnitie is, when after the proprie- ties of the persons is declared, he addeth: I am Alpha & O-  
mega.

To whom  
this booke  
apperteineth.

mega. &c. And whereas the holy ghost is set here in the middes, it disordereth not the mystery of the Trinitie: but it appeareth to be an argument that he is the spirite as well of the father, as of the sonne, and that he procedeth from them both. As it is also proued by the wordes of our Lord, the, viiiij. xv. and. xvij. of John. Here is also deseribed the whole holsome mystery first of Christ, than of the Catholike sayth, and of our redēption, so that herein you may finde the chiefeſt Articles of the Apostles Crede, and haue here a most goodly description of Christ our Lord. Hereby all men shall iudge, how truly ſome men lay, that this booke, contrary to the cuſtome of the Apostles, maketh little mention of Christ and of ſayth.

The father as fountaine and originall, of whom the ſonne is begotten, is described first: namely that it is he which is, which was, & which is to come. Those wordes tooke John out of Goyles in the. iij. and. xxvij. chap. of Erod, and out of many textes of Eſay. And hee meaneth nothyng els, but that God the father is an eternall eſſence, which conſiſteth by and of it ſelſe, and is and geueneth lyfe to all, & in all preſerueth the ſame: And that this eſſence is ſuch, that it hath been alwaies without begynnyng. For this is it, that he meaneth by ioynyng the forebeyng to the preſent beyng. And he addeth, which is to come, or (ερχόμενος) whiche ſhalbe, and conſequently whiche ſhall remaine euē to the ende, and unto euerlaſtingneſſe without ende. The Grecches derive the word *Theos* (which ſignifyeth God) of þ word *Theein* which ſignifieth to ROME: because he intermedleth hym ſelſe with all thynges by commynyng and runyng unto them, ſo as hee is preſent every where, either ſuccouring the godly, or brydelyng the vngodly. God is, he that is, he that was, and he that ſhalbe, or which continueth for ever.

And whereas the holy ghost is but ouely one: yet notwithstanding, by reaſon of his ſevenfold (that is to ſay his uniuersall) grace and maniſtold giſtes, hee is termed here by the number of ſeven. And from the viij. ſpirites (ſayth John) that is fro that ſpirite, which is indued with the ſevenfold grace. Those diuers giſtes are after a ſort declared of Eſay in the. vi. chap. and els where in the Scriptures. He is ſayd to be in the preſence of þ thronē, that is to ſay, before þ thronē of God, ioyned vereily in gouernement with the father and the ſonne. For the thronē is many tymes vſurped for the kyngdome. The holy ghost therloze is of all one glory, power, and maieſtie

Seuen ſpi-  
rites.

testifie with God.

The description of Christ.

Now is hee comen to Christ, whom by his properties he describeth most abundantly. You know, that Jesus is the proper name of Christ: which Mathew expoundeth, a Saviour: and Christ is the surname of his office and dignitie: as you would say, annoyncted, that is to say, byshop and kyng.

1 First he calleth Christ our Lord, a faythfull witnes, & that out of the xlii. and l. chap. of Eslay. For he was sent of the father to the world out of heaven as an Apostle, to testifie the will of God, what hee would haue done with men: That is to wyt, that hee would saue the world by his sonne, and by such fayth in hym, as is obedient to the law of God. For he must do the will of his father. This Christ is a faythfull witnes, that is sure, constaunt and true: Of whose doctrine no man ought to doubt. No man hath seen God at any tyme: The onely begotten which is in the bosome of the father, is he that hath revealed hym. He therefore is the Byshop and Uniuersall teacher of the Church. Who so euer dissent from him, are to be eschewed. Hearke him, saith the father. Math. 17. and 2. Pet. 1.

Christ is  
first frutes  
of thē that  
rise.

2 He is the first begotten of the dead, for he dyed for our sinnes in very dede and rose agayne from the dead, & became the first begotten of the dead, & the Lord and conquerour of death: In whom we see that we also shall rise againe, and in what sort. Concerning whom looke the first of the Corinthis. xv. And lyke as in the first propertie hee shadoweth the manhode of Christ, wherin he taught and also his Godhead, wherem he was our faythfull, true, & uniuersall Byshop, & is yet at this day: So in the second, the articles of our beleefe concerning y deach of Christ, and his resurrection are confirmed. To thele also may bee added the article of the resurrection of the dead.

Christ is  
Prince of  
Kynges.

3 Christ is prince ouer the kynges of the earth, a Monarke verely, and Lord of all Lordes: which hath receaved a name aboue all names, the Lord of angels, and of all creatures, to whom all thyngs be subiect: As the Apostle declareth, Col. 1. Phil. 2. And he doth not abolish lawes and Magistrates, in that he will be kyng of kynges, and Lord of Lordes. For if there were no kinges, how shold Christ be kyng of kynges? The most sacred Emperours, Constance, Constantine, Theodore, Iustinian, knew them selues to be Christes vassals, and that the kingdome was Christes, & they his subiectes. These Christ acknowledgeth for his, by whom he gouerneth those he hath redemeed with his bloud, They that proudly reigne

ouer

ouer the people, boastyng them selues to be Lordes of all things, and acknowledge not Christ to be monarch ouer all, be starke mad. And herein are comprehended such thynges as we confesse in the articles of our fayth, that Christ ascended into heauen, & sitteth on the right hand of the fater: that is, that he hath received high power of all thynges in heauen and earth. Ephes. 1. Actes. 2.

¶ Christ hath loued vs with incomparable loue. For he hym Christ lo-  
selfe sayth: greater loue hath no man, than that a man should leue his lyfe for his frendes. This loue the Apostle ampli-  
fieith in the v. to the Romaines. And it was an exceeding great  
loue that moued Christ to come downe from heauen and to  
be incarnate, and to redeeme vs by his death. With a free loue  
hath he loued vs, unpronoked thereto by any desert of ours.  
For as this same John in his Epistle Canonickall speaketh  
lykewise of the fater: In this is loue, not that we haue loued God, but that he hath loued vs, and sent his sonne to bee  
the propiciation for our sinnes: So is it to be vnderstand of  
the sonne, that he hath and doth beare vs great good wil, not  
moued thereto through our loue, wherwith we haue imbra-  
ced him. And of that free loue toward mankynd, he gaue him  
selfe vnto death, and washed vs frō our sinnes. For streight  
wayes is added, by his owne bloud. Where threē thynges  
seeme to be obserued. First that Christ washeth, purgeth, wy-  
peth or clenseth the saythfull: and that not partly, but most Christ was-  
fully. He alluded to the washynge of the law, which he ex-  
posideth also. For David sayth: Pourge me with Hyslope, and  
I shalbe made cleane, washe me, and I shalbe whiter than  
snow. The same phrase of speach repeateth Eslay in hys first  
chap. Micheas also sayth: The Lord will returne & will haue Miche. 7.  
mercy on vs, he will tredae vnder foote our iniquities: And  
thou shalt throw all their sinnes into the botome of the sea:  
And the Lord sayth, I will cast cleane water vpon you, and Ezech. 36.  
you shalbe clenched from all your filthynes. The Lord Christ  
accōplishyng these sayinges, washeth, purgeth and thorough-  
ly clenseth vs, aswell from the fault, as frō the Payne. He cle- Christ wa-  
seth vs from our sinnes, not from one, but frō all. The which sheth all  
thyng is proued boch by former testimonyes, and agayne in sinnes.  
the first Epistle of S. John, the first & second chapters. Last-  
ly, the maner also of purifying is set forth: namely by blond.  
For without shedyng of bloud no remissiō was made. Ther-  
fore through the mediation of death and blondshedyng there  
was full remission of all sinnes obteyned for the saythfull,

Hee wa-  
sseth by  
bloud.  
Heb. 9.

They that bryng forth any other maner of forgiuenesse of  
simes, are iniurios to the death and bloud of the sonne of  
God. And here we may see playnely set forth this article of  
the Apostolicall Creede: I beleue the forgiuenes of simes.

The effect  
of Christes  
redemption  
in the fayth  
full.

In the v. place is shewed the effect of our redemption and  
clensyng. For Christ hath brought to passe, that as many of  
vs as beleue in the father by the sonne of God, shoule be  
kynges and priestes to God his father. Aretas and the copye  
of compleite read not kings but *baoriceay*, that is to say, king-  
dome: the which is not read amisse. For we be the kyngdome  
of God, bycause God by his spirite, not y<sup>e</sup> flesh nor the world,  
ought to reigne in vs. And when we permit the gouernement  
to the spirite, we be the kyngdome of God: which thynge S.  
Paule hadleth at large in the vi. chap. to the Romains. More  
ouer we be made kinges, that is free by Christ, that we shuld  
not serue the devill, the flesh, and the world, according to that  
saying of Zacharie, that beyng deliuerner from the handes of  
our enemyes, we might serue hym without feare in holynes  
and righteousnes before hym all the dayes of our lyfe. And  
Christe hath consecrated vs priestes with hys spirite and  
bloud, that wee shoulde offer vp to God spirituall sacrifices,  
that is to witte, our selues pure, and prayers, and prayses,  
and almesdeedes. For that these bee spirituall oblations,  
Peter and Paule do testifie. And S. John tooke these things  
out of Exodus: For we of the Belis that haue beleued haue  
succeded in the place of the people of Israell whiche rejected  
Christ through unbelife. And these things gine a light to that  
Article of the Creede, I beleue the holy Catholike Church,  
the communion of Saints. For as many of vs as beleue, are  
the felowshyp of Gods people, sanctified through Christ, to  
the seruice of God. And thus much concerning that matter.

The glory  
and kyng-  
dome is of  
God.

In the vi. place, in the descriptiō of Christ he sheweth that  
glory and dominion is due unto God alone through Christ  
in the Church for euermore. we gene glory unto God, when  
we ascribe our saluation, and all goodnes, not to our owne  
strength and merites, but to his goodnes. we gene hym do-  
minion, when we acknowledge hym to be Lord and head in  
the Church, working by hym selfe and not by the Sainetes in  
heauen, as though he had graunted his power to them: nor  
by the Pope as though he had hym his deputie upon earth.  
The whole glory and dominion is Christes.

Seuenthly in the description of Christ, there foloweth hys  
commynge unto iudgement, and the maner of his commynge.

For

For as a cloude tooke hym vp from the eyes of the Apostles, Christ will euen so shall he come in cloudes to iudge the quicke and the come to dead, accordyng as the Scripture witnesseth. And he addeth, iudgement, that the eyes of all men shall see the iudge, euen the eyes of those whiche haue peascled hym. Whereof we gather two thinges: first, that the iudgement shall be vniuersall. Wherin Math. 24. Actes. 1. Thess. 4. men shall aryle and see Christ with their owne eyes. And secondly, that Christ shall come to iudgement in the same flesh, in which he was wounded & sticked, hanged vpon the Crosse, Job. 19. buried, and rose agayne. This place is taken out of the xij. of Zachary, and is cited also in S. Johns Gospel. And it behoueth that his body bee shewed to the whole world full of John. 19. priuies and markes, that it may be iudged thereby. The one sorte bycause they haue committed them selues to such a redeemer: and the other sorte bycause they haue rejected and contened such a one. Of these we understand this that is added: And they shall wayle: *xo. Λονται*, that is, they shal rend, teare, & destroy them selues, namely because they haue neglected their owne saluation: which the wise man discourscth at large. Sap. 3. 5. Moreouer lest any man shoulde doubt of those thynges that are spoken of y iudgement, & of the lamentation of y wicked, (accordyng as S. Peter sayd, that there shoulde be conteners and mockers of the iudgement) he addeth a kinde of a confirmation, euen so. Amen. It is certeinly true.

In them also is expounded the article of the Creede concerning Christes coming to iudge the quicke and the dead. He concludeth this place with these wordes: I am Alpha & Omega. That whiche foloweth(namely y begynnyng & end) is omitted in some copies: As though the interpretatio of the sayd wordes, I am Alpha & Omega, had crept in out of the margent. This saying of I am Alpha & Omega, is a proverbe of S. John the Apostle. Divers heretickes, as Basilides and Valentine, made a wonderfull descantyng vpon letters. But agaynst those lettered heretickes John speaketh plainly by the mouth of Christ, I am Alpha & Omega. If any thyng ought to be ascribed to letters, I am all y whole. For I am that euerlastyng vertue, essence, and eternitie. For the sence is, that God is the begynnyng and end, that is to say, eternall, unspeakable, best and greatest. Here agayne are repeated, the foresayd wordes. He that is, which was, &c. which were expounded before: wherunto is added, almighty. For hereby is declared the vnicie and maiestie of God, of whom the Trinitie also hath bene opened before. And hereby the

authoritie of this booke is confirmed , wherof the sayd eternall and almighty God is shewed to be the authour, to whom be glory. Amen.

**C**Of the narration of this booke , wherein is also shewed the place and tyme, and the authour of this Reuelation;

### *The fourth Sermon.*

**I**ohn your brother and companion in tribulation, and in the kyngdome and patience which is in Iesu Christ, was in the Ile of Pathmos for the word of God, and testimony of Iesu Christ. I was in the spirite on the Sonday, and heard behynde me a great voyce, as it had bene of a trompe, saying : I am Alpha and Omega, the first and the last . That thou seest write in a booke, and send it to the congregations which are in Asia, vnto Ephesus, and vnto Smirna, and vnto Pergamos, and Thyatyre, and vnto Sardis , and vnto Philadelphia, and vnto Laodicia.

#### Narration.

The last place of the first part sheweth vnto vs a brief narration , wherin the Apostle S. John declareth the tyme and place of this Reuelation, and by whose commaundement he wrote and sent the same to the seuen Churches in Asia.

And agayne now the thyrd tyme is the name of John rehearsed . He saw vndoubtedly , that there would be some (which to the end they might take away the vse and fruit of this booke) would doubt of the authour ; Agaynst whom he repeateth and rehearseth his name so oft, lest we should doubt and lacke the great commoditie of so worthy a booke.

S. John is  
the brother  
of the sayth  
full.

And vnto his name, he addeth certeine thynges, which instruct vs touchyng the state of the Apostle, and other profitabile matters . First he calleth hym selfe a brother , namely of those seuen Churches, and of all ours : Accordaning as I haue admonished you, that in the number of viij. there are compased all Churches of all tymes throughout the whole world . So many of vs as beleue, are all children of the one heauenly father: And therfore all spirituall brethren in Christ, be coheriters with Christ, & heires of God. which thyng S. Paul taught after Christ . Then seying our dignitie is so great , let vs once be ashamed of our misdedes , least our memory be put

put out of this most noble and celestial familie. It is a shame that the brother of Christ, of S. John and of all the Apostles shoulde degenerate. &c. But why haue not the Rosaries of the blessed virgin Marie and of the Saintes as instantly vrged this brotherhode, as the Monkes haue called vppon vs for their owne forged brotherhodes? Bycause that was free, and cost nothing: But the Monkes sell theirs deare. They be therfore deceauers and seducers.

Afterward he calleth him selfe their partaker in affliction, or oppression and persecution, as he that was evn then banished by the Emperour Domitian, and lined in exile. So he seperateth not himselfe from them in aduersitie, but ioyneth with them: which is the propertie of all saythfull brethre. And verely the persecution that vexed the Apostles, and which tormenteth vs at this day, are both one. Let vs therefore reioyce that we haue the Apostles and all the Martirs of Christ fellowes of our trouble and affliction. And let vs not be discouraged with the burthen of miseries. Let vs be patient and long suffering. For it is not mongh to be afflicted, and vexed with all kinde of euils (for many indure most greuous paynes without any fruite or prayse at all) But it becommeth vs to be also patient in aduersitie. Therfore S. John at this present ioyneth with it patience. For the Lord sayd in his Gospell: In your patience shall you possesse your soules.

The per-  
secution of  
John and  
of the whole  
Church.

Furthermore, vnto tribulation and patience, he addeth a kyngdome, yea verely a heauely kyngdome, but not an earthly kyngdome. And he bringeth in the kyngdome for the comfort of the patient people. For also the Apostle S. Paul sayd: It is a sure saying, if we die with Christ, we shall lyue also wytch hym: If we suffer, we shal reigne with hym. &c. Let vs alwayes comfort our selues hererid in aduersitie, For we are thrust downe, that we myght be exalted agayne in time to come. 1. Cor. 4. And all these things are concluded in Christ Iesus, by whom we be both the children of God and brethre, and suffer many thinges patiently, and are made partakers of his kyngdome. For eue for all these things must we thank hym, and his merites, and not our owne deserts.

Let vs here note also, what and how great the humilitie of The state that great and worthy Apostle of God hath beene, and what of humilitie was his state: namely, not voluptuous, but painfull, howbeit yet pleasant through Christen patience. But where be they now, that glory in the name of Apostles? who in the

meane tyme swell with pride, and wester away in filthy pleasures? Of whom I gene warning, that we may flee from them, as from Apostataes.

The place  
wherin the  
reuelation  
was shew-  
ed.

And now he sheweth the place, where this divine reuelation was shewed him, where also he was commaunded of God to write the same. The place was the Isle of Pathmos. Plini in the xv. chapter of his iii. booke, reckoneth it among the Islands called Sporades. It lay ouer against Asia, and the citie of Ephesus, and was in the sight bothe of Europe and Africke, so that it seemed to be as it were a middle seate, or holy chayre for Christ to preach out of, from heauen to þ' whole world, by John. And in dede the ordinances of God are wonderfull, and his goodnes is unpeakeable, which reuealeth so great misteries to his faithfull ones, as it were in the Romishe prison or Babiloniall captiuitie.

**John per-**  
**secuted for**  
**the Gospell.** Neþther hyderþ he the cause of his comming into the same Island. I was there (sayth he) for the worde of God, and the testimonye of Jesu Christ. The worde of God is the very sonne of god, called of John (by a singular proprietie of speach) the worde or speach of God, as appeareth in the fyfth of John. And the testimony of Jesu Christ is the Gospell ic selue, which Jesu testified, and which his disciples haue testifid of Jesu. Therefore for the confession and preaching of Jesu Christ, and of his holosome Gospell (for so he expoundeth also how he is made partaker of the affliction) John was appreþended in Asia, and by soldiours led to Rome, to plead his case before þ' Emperour Domitian, who of his cruell nature condemned him gilelesse: and he was put into a塔owdron of whote boyling oyle. Out of the which, when he had escaped without harme, he was caryed into Pathmos. The case þ' he mayntayned before Domitian, was none other than the very same þ' þaþul had maintayned a 27. yeares erþ before Nero. This was done in þ' 14. or 15. yeare of Domitian, & the xxiiij. yeare after the destrucciō of the citie of Hierusalem. And after the byþt of our Lorde. xcvi. Domitian who would needes be counted & called a God, was slayne of his owne men, and so after many vilanous deedes, & vnnaturall murthers, dyed with dishonor in the xv. yeare of his reigne. The authours hercōf are, Suetonius in the lyfe of Domitian, Tertullian in þ' heretic prescript, Eusebius in his Chronicles, & in the 17. & 18. chapters of his third booke of church matters: with whom also agreeeth the commō consent of all writers.

Moreover, he wroþt the time wherein these misteries began

gan to bee reuealed to hym, εν τῇ οὐρανῷ ἡμέρᾳ, in that so-  
lempne day of the Lord, namely the Sonday. For so hane the  
auncient fathers called one of the Sabbothes, that is to say,  
the first day in the weeke, wherein Christ rose agayne from  
the dead. Math. xxviiij. and Mark. xvi. And this day haue the

The tyme  
of the reue-  
lation, and  
of the son-  
day.

Churches chosen to them selues in stede of the Sabbath day,  
as holy in the remembraunce of the Lordes resurrection, there-  
in to keepe their sacred and solempne assemblies. For that this  
day was solemnised and consecrated for assemblies in the con-  
gregatiō of Corinthe: it appeareth manifestly in p. xvi. chap.  
of the first Epistle to the Corinthians, where the Apostle com-  
maundeth to lay a part their collections in one of the Sab-  
bothes: The same day also the saythfull dyd celebrate their  
service with S. Paule, in the xx. of the Actes. Therefore wher-  
as Sozomenus reporteth in the. viij. chap. of the first booke of  
the story Tripartite, that great Constantine made certeine ho-  
ly dayes, and the Lordes day for one, whiche is called of the  
Heathen the Sonday: it is to be understand that he rather re-  
newed the custome of the Apostles and Catholike Church,  
than newly instituted the same. And freely of their owne ac-  
cord haue the churches receiued that day: for we read not that  
it was any where commaunded. And the congregatiō saw  
how it was altogether necessary that there shold be a certaine  
tyme, in the which the Sanctes shold meeete and come toge-  
ther. They chose therfore the day of the resurrection, neither  
dyd they maliciously contende among them selues for these  
thynges, as the hystories testifie was done in the Church af-  
terward. And at this day it were good that the superstitious  
holy dayes were abrogated, and that some certeine shold be  
obserued in measurable number, with preseruation of quiet-  
nesse in the Church. Now then so farinuch as the Apostle  
knew, that the saythfull serued God in all their assemblies  
on the Sonday: although he could not be present with them  
in body: yet was he present with them in spirite and contem-  
plation. And as he was thus in the spirite and contemplatiō  
of matters diuinie, & in holy prayers, he heard a voyce, wher-  
of we wil speake hereafter. But here we are presently taught,  
what is the religiō of the Sonday, and how it is meete to ob-  
serue it. Finally worldly men are reproved, which pollute and  
breake it with worldly & vnholy workes. Dauid what tyme  
he suffered persecutiō of Saul, lamentēd chiefly, that he might  
not come to the Lordes tabernacle. But one men accompt it  
great felicitie, to kepe themselues alwayes out of the felow-

The Sons-  
day ought  
to be kept.

## The fourth Sermon

Sypp of the Saintes, and to abuse the Sonday, in gamenyng,  
drunkynge, dauncyng, and worldly businesse.

By whose  
commaun-  
dement he  
wrote and  
sent the A-  
pocalypse.

These thynges beyng on this wyle declared, he commeth at length to the reuelation: setting forth first the expresse commaundement of God, wherby he was commaunded both to write the thynges revealed, and also to send them to the seuen Churches of Asia. And it maketh greatly to the maner & maiestie of the Reuelation, that he heard a voyce, yea and a notable mighty voyce, as the sound of a trumpet. For we read that the lyke was done at the givynge of the law vpon mount Si-  
nay. Now is declared whose voyce it was, and who was the authour of the reuelatio. Verely the eternall God, which calleth himself Alpha & Omega, that is the begynnyng & the end: Or as it is sayd in Esay, first and last. Wherof els where.

Now followeth the commaundement whiche hath two partes. For first the Lord commaundeth S. John to write: And to write such thynges as he saw, that is to wit, the Apocalipse. And that he shoulde write neither in the sande, nor on a walle, but in a booke: Verely for the edifyng and profite of the Churche present, and of all posteritic. After he is also commaunded to sende those wrytynges to seuen congregations, & consequently to all the Churches of the whole world in all tymes & ages. Therfore these thynges belong to the profit of all congregations, yea euen of all that be, haue bene, or shalbe.

Thauorizi-  
tie of the  
Scripture.

The scrip-  
tures are  
ours.

Hereby we learne, how great the authoritie of the Scripture is. It was not written and compiled in bookes, but by Gods commaundement. There be notable testimonies of the booke of Moyses, in the. xxviii. of Exod, and. xxxi. of Deut. And (to say nothyng of y residue of y prophets,) is not Jeremy comaundered to write his Sermons agayne, which kyng Joachim had cut in peeces & burnt? Doubtles S. Peter beareth manifest witness, that the Propheticies received the mysteries of Gods kyngdome to none other end, but to reueale them to vs: which in deede could not be done, but by wryting. And now is John openly comaundered to wryte. Yea and he is also comaundered to send his wrytynges to the congregations: whereby we gather agayne, that God meaneith very well to all congregations, yea and euen to every one of vs. Let vs take heede that we put not Gods so great benefites from vs through our owne misdealynges. To hym be  
praise and glory.

The

The begynnyng of the wozke is made, and a most goodly description to vs exhibited of Christ Kyng and Byshop in glory, and neuerthelesse workingy in the Church.

*The fifth Sermon.*

And I turned me, that I myght see the voyce that spake with me. And when I was turned, I saw seuen golden candelstickes : And in the middes of the seuen candlestickes, one lyke vnto the sonne of man clothed with a linnen garment downe to the grounde, and gyrded about the pappes with a golden gyrdell . His head and his heare were white , as white wolle and as snow: And his eyes were as a flame offire , and his feete lyke vnto brasie, as though they brent in a founrane : & hys voyce as the sound of many waters . And he had in hys right hand seuen Starres, and out of his mouth went a sharpe two edged sword, and his face shone euen as the Sunne in his strength.

The thynges that haue bene treated of hetherto in this booke be in stede of a prologue or prefacie, as they terme it. Now will we go in hand with the matter it selfe. Here therfore foloweth the second part of this booke or wozke, which reacheth to the iii. chap. Herein is Christ and his Catholickē Church described vnto vs. For first here is set before vs the most sacred Image of Christ our Lord, shewyng vs in what wise he is on ſ right hand of his father in glory, & how he ſitting on ſ right had of his father, worketh neuertheles in his Church continually, neuer absent, but alwayes present. And in thofe ſeven Churches here is figured vnto vs the ſtate of the whole Church vpon earth. Here therfore are ſhewed the excellent giftes of Churches, & agayne the ſhameful errours: How the Lord Christ confirmeth ſuch as are ready to fall, establisheth thoſe that ſtand, comforteth the weake harted, reſtreyneth the foolishhardy, & preſerueth thynges that are corrupt: Finally, how faythfull þastours of the Churche muſt wozke and trauell, with the people committed to their credit. For here it is excedyngly well caught, in what wiſe churches are to be repayed & mayntryned. And there alſo ſhall a brief ſumme of the whole Ecclesiasticall and holſome doctrine be

The ſumme  
of theſe  
thyngs vne-  
to the iii.  
Chapter.

brought into an abridgement, and set before vs. For Christ being in glory, deliuereþ from heauen a rehearſall of the doctrine of true religion, which he had ſet forth more plentifully, when he was here on earth, and moft aptly applyeth it to the Churcheſ, accordyng as the caſe of them requireth.

The wordes alſo are knit together, in very goodly order: and likewiſe the whole booke is written in playne wordes, hangyng right well together: ſo as they are deceaued which thinke it to be loſe beſomes or broumes vnbouēd. John heard a voyce behynd hym crying: wherupon he turned backward that he might ſee the voyce ſpeakyng, that is to wit, hym that ſpake. For Aretas alſo admoniſheth, that there is a figure in the wordes. For a voyce is not ſene, but heard. And turning hym to ſee, or as he turned hym ſelf about: he ſaw a figure of Christ our Sauour. Therefor when þ Lord ſpeaketh, let vs turne alſo with all our hart, that we may likewiſe deferue to ſee the myſteries of the kyngdoone of God, for he gladly reuealeth hym ſelue to ſuch as turne, and deſire heauely thiſgs: And from thoſe that neglect the myſteries of the kingdoone of God, all thynges of ſaluation are hidde.

Let vs  
turne to the  
Lord  
ſpeakyng.

The image  
of Christ  
is ſet before  
vs.

i. John. 2.

Furthermoore, S. John exhibiþ to vs the Image of Christ, our loueraime kyng and hygh Byſhop ſitting in glory: in the which deſcriptiō are comprised the chiefeſt matters of Christ. For ſuþ a taste of Christ is here geuen vs, as in this world may be of our weake fleſhe perceaued. But at the length in the worlde to come we ſhall ſee him ſuþ as he is, in the fulnes of his maieſtie, wherin ſhalbe ioy and life euerlaſting: which thiſg in this corrupt worlde, is yet graunted to no man. Therefore ſo long as we liue in this worlde, we be permitted to ſee no more but ſo much as is profitable for vs, and as our infirmitie may conceaue. And that ſight is not little or nothing, but great and large and very full of ſpirituall pleasure, I meane if we beholde theſe myſteries of God wytþ a laythfull eye, and wytþ a mynde deliſhous of godly matters. And doubtles they be thynges certayne and true, that are reuealed here vnto vs, For they be reuealed by the very ſonne of God. Let vs not wyſh than to ſee more, or deſire greater thynges than theſe are: but let vs take pleaſure in theſe which Christ hath graunted vs. And let vs know for certaintie, that God beſtoweth a wonderfull benefite vpon vs in this viſion. For who would not couet to ſee Christ in glory, ſitting on the right hand of the father? who deſireth not to know what our Sauour doth in heauen? And how being

in heauen, he is neuertheles present with his church in earth: But this sacred & holy Image instructeth all faichfull Christians most fully in all these pointes. And this Image of Christ is to be expressed, not with coulers, for no coulers can atteine to the maestie therof: but with ecclesiastical doctrine, which hath the promise of the spirite of Christ: and is therefore more evident, and onely meete for the true expressing therof. Let vs also print the same Image, not vpon any dead table wthy coulers that will perishe & fade, but in our harts through the lively spirite of God, which may also keepe it in our myndes, neuer to be wipt out. The things that are spoken in the second and third chapter of this booke, are derived out of this description of Christ, to the end that the maestie of the thing might invite vs to a singular diligence, Otherwyse the matter is very playne.

First we are taught who it is, whose Image is to vs exhibited: Not the sonne of man himselfe in his owne substance, but one lyke the sonne of man. The sonne of man after the phrasē of the Gospell, is called Christ hymselfe very God & man. Here he shewed not himselfe to be seene of Iohn in his owne substaunce, but in the fourme of an Angell, that represented Christ: which thyng is oftener the once founde in this booke. We must therfore referre all these things vnto Christ, and not to the Angell, whitch is the minister of Christ in this mistery. We shall then see Christ in his owne substaunce, what ryme our base body hath beene departed, and is reyzed from the dead and is glorified. In the meane ryme, from the death of the body till it ryse agayne, the soule shall clearely haue the fruition of the syght of Christ: whereim, as I layd before shall be the chiche ioye and feicitie. We shal now therfore see Christ as it were in a glasse, and so much as shall suffice vs: The Lord open to vs the eyes of our mynde.

He telleth moreover, where he sawe Christ, namely in the middes of seuen candlestickes. By and by we shall perceiue that by the candlestickes must be vnderstande the Churches, Christ then is in the middes of the Church. He sitteth verely on the ryght hand of the father, and after the proprietie of his humayne body, he is but in one place, and in no moe, as S. Augustine declareth aboundauntly in his lviij. Epistle to Dardanus. Yet forasmuch as he is also very God, he is lykewyse in the myddes of the Church, as he promised in the Gospell: wheresoever two or three be gathered in my name, there I am in the myddes of them, And agayne: beholde I am with you

Where  
Christ is  
abyding.

Math. 18. 28

## The fift Sermon

you at all tymes vnto the woldes ende. Therfore by the power of his Godhead, Christ remayneth and wortketh in the Church present, and not absent. (Leue then to inquire, what Christ doth on the ryght hand of hys father, whether he sitte continually or no.) And he is verely in the myddes of the churches, fixed to no place, but shewyng hymself indifferently to all egall and helpeful. For he neyther accepteth persōs, nor sleepeth: He is not painted, he is not idle, he is not carelesse of the matters of the Church: But is chiefly and only attentive to the saluation of the same. Such a one he promyzed hymselfe to be in the 14, 15. and 16. of John. And seeing Christ is in the middes of the Church, what Vicar moreouer shall he haue? Shall he haue that enemy which is directly against him? For a Vicar is one that supplieth the roome of him that is absent; but Christ is in the middle of the Church, present, and not absent.

Christ hath  
no Vicar.  
2. Thess. 1.

Poderes.

Girdel or  
belte.

In the text following Christ is described at large, & many thynges are ascribed vnto hym: And it is declared in what sort Christ is in the myds of the Church. First it is shewed what garment he hath on: To wit both priestly and princely. By the which thing is figured, what maner of one Christ is in heauen and in earth: To wit both Bishop and kyng, intercessour, mediatour, and sacrifice, a most perfect sanctification and iustification, a redeemer and deliuener of the faithfull to his father, euermore working the saluatiō of his faithfull: As S. Paule teacheth, Rom. 8. Heb. 7. Poderes is foud amongst the apparell of Aaron, and it is a priestly garment. Wherof S. Hierome wryteth to Fabiola concerning the priestly garment. The second vesture of linnen is a coate downe to the foote, of double laune: which Iosephus calleth *Bisina*, or silken. And it is called in Hebrew *ketheneth*, in Greeke, *χιτων*. This cleaueth iust to the body, and is so narrow and strayne fledued, that there is no wrinkle at all in the garment, and it came downe to the calfe of the legge. This was verely white and cleane. For the Lord Christ is an vndeſiled priest. Heb. 7. Neyther weareth he agayne a foulē vesture, as he did in Iacob. 3. Nor a purple, as in the 19. of John. But a bright one as he that hath obreynd a name aboue all names. A sword-girdle is a badge of a ſouldyer, and of ſuch as triumph, and it ſignifyeth the royll dignitie in Christ. For Christ is the kyng, deliuener and redeemer of the faſthfull. His victory is ours. He hath ouercome Sathan, hell, synne and death. But the belte or girdle of Christ is not ſet in the wonted place,

place, to wsite, about the loynes. For as Aretas hath also admonished, there are no concupisences to be restreyned in Christ. Therfore he is not gyrded after the maner of sinners, but about the pappes or brestes: to the intent we shoulde understand by the gyrding, that he is kyng of kynges, voyde of all affections: most righteous and holy in iudgements and gouernement: But yet in the meane tyme furnished for the defence of his Church, as we haue read it written in the 93. psalme. The Lord hath put on strength, and gyrded hymselfe &c. Christ myght seeme to haue gyrded hymselfe otherwyse than priestes or kynges vse, for that he hath obteyned a more excellent priesthode and kyngdomme, induryng for euer. To accomplish these thynges, it behoued hym not to vse a transitorye temple and palace, but heauen it selfe. Heb. 8. & 9. Yet in the meane tyme his workfulnesse perceþ even into þ very Church, so as he is present in the Church also.

But the head of Christ appeareth hoare, and hys heare white, lyke most pure wolle, and white snow. Such an head and heares is ascribed also to the father of our Lord Iesu Christ, in the seventh chap. of Daniell. For they be of the same essence. And hereby is signified wylidome and age, and also the eternitie and Godhead of Christ. And by reason that Christ is God, therfore is he head of the Church, ministering to the body, life, spirite, wisedome, and all giftes celestiall. Ephel. v. Can the pope of Rome, that most wicked man of sinne do this: what an head is he than? without lyfe, without braynes, and most foolish. As he is described in the xi. of Zacharie. And it is a shame, that we will not see these thynges, but wilbe euer blind. Christ is everlasting, almighty and knoweth all thing: And he may be the health and head of his body. John in the begynnyng, sayth he, was the word, and the word was with God. &c. Christ him selfe sayth, before Abraham was, I am. Therefore the Heretickes lye, which deny Christ to be very God, of the same substance with the father. He is the wisedome of God, all thynges are subiect to hym. Ephel. the first. And he him selfe fulfilleth all thynges and by meanes therof is present with his Church.

Moreover his eyes also are not darkened nor blynd, but The eyes sify and bright. For Christ knoweth all thinges. Christes eye of Christ. is watchfull, nothyng is hid from hym, he seeth all thynges that are done, both good and euill. And he seeth to the intent he may iudge and require. He is light in darkenes, and the sight of Christ is to good men ioyfull in perils. Finally the iudge-

indgementes of Christ are righteous. And therfore the Prophet David layth. The eyes of the Lord, are vpon the iust, & his eares are to their prayer. Agayne: The face of the Lord is on them that do euill. And like as the head is not plucked fro the body, so Christ can not be absent from his Church. And seyng that his eyes are quicke sighted, and that the Lord fo-  
seeth all our thynges, and hath the charge ouer vs, how is he absent from his Church? What needeth there any vicar?

Brasen  
feete.

\* The same metall accor-  
ding to the  
stutte wher  
of it is  
made & ac-  
cording to the  
relembiale  
of the Greeke  
name, may  
moxe fity  
be called in  
Englishe  
Amber-  
gold or  
Goldam-  
ber.

Eusebius.

The voyce  
of Christ.

Rom. 10.

The right  
hand.

And the feete of the Lord are of \* Copper, or like to Incens-  
brasse burning in a fire. For Incensbrasse is a word compoun-  
ded of Brasle and Incence. Eusebius reporteth (and he sayth)  
that Suidas also auoucheth the same ) that there is a kynde of  
Copper more precious than gold: which he sayth is made of  
Salt peter and of a kynde of stone. Plin. in his xxxvij. booke &  
ij. chap. calleth it a kynde of brasse, which is digged out of the  
waynes of the earth, in tymes past had in price. It should  
seeme to me to be the same, whiche in the first and x. of Eze-  
chiel is called Hasmal, a present remedy agaynst poysons. For  
if poysoned wyne be put into a cuppe of that Copper, it will  
hisse. And so is the death & poysone detected. These most cleane  
brasen and firy feete, do signifie the conuerstation, and wayes  
of the Lord, to be blamelesse, and his indgementes right and  
iust. And that he so walketh in the Church, and gouerneth all  
thynges, that in the meane season all uncleanes is detected &  
consumed, but he him selfe remaineth alwayes most holy and  
pure. For fire purgeth: and God is a consumyng fire.

Also the voyce of Christ, is as it were the noyle of many  
waters, not so much for that all natiōs & people do cōmende  
and prayse hym: as for that the Gospell and word of God is  
come into the whole wold. In such wise, as the puissantest  
kynges are leesse able to restraine it and keepe it vnder, than  
to withhold the gushyng of waters, & to rye vp the wyndes  
in laches. Therfore by the power of preaching the Lord, is  
alwayes present in his Church.

The hand is an instrument of all instrumentes, especially  
the right hand. In this Christ holdeth seuen Starres, to wit  
seuen Prelates or Pastours of Churches in Alia: And euen  
all the Byshops throughout the whole world. Christ by hys  
power geueth to vs as Pastours, and instructereth, comfor-  
tereth, confirmeth, and defendeth them, to the end they shoule  
preach his word, thereby to ioyn hym and his Church toge-  
ther. Christ worketh by the in the Church, & preserueth them.

The same is moxe lyuely expressed in the wordes that fol-  
low.

low. For a sharpe y-edged sword commeth out of the Lordes mouth. The sword, is the word of God, as it is right well declared in the sixt to the Ephes. and fourth to the Hebrewes. And this word or sword hangeth not vpon a walle nor stickeþ fast in the heath, nor hangeth by his side, but communeth out of his mounþ. He layþ not, it came forth, or it shall come forth: But it communeth forth, as the thyng that is in continuall operation, or perpetuall preaching throughout the world. And it is two edged, sharpe and pearling, aswell in the hart of the godly vnto saluation, as in the hartes of the wicked to payne and condemnation. And yet at this day that sword commeth out of the mounþ of Christ by the mouthes of his ministers. The word of Christ is in dede contemned of the world, & is called of many, a fable or Popish iest: But it is a sword, yea and a sword out of Christes mouth. All the vnfaythfull do finde and shall finde this, how soever they resist. With this sword Christ killeþ the wicked. And the effect of this sword is greater than was the sword of Alexander, Pompey, Julius Caesar, or Marius, Attile, or Tamerlane. Neither maketh it any skylle, though the world now acknowledge it not. It shall do in tyme to come to their right great miserie. Doubtlesse with this breath of his mouth the Lord continueth alwayes to comfort and gouerne his church, so that he is never absent from the same.

Finally the countenance of Christ shinceth as the Sunne doth in his greatest strengþ about none, when it is most bright, cleare, and pleasant. The countenance is the chiefest thyng that we know men by. Therfore by the countenance we know Christ. The countenance of Christ is light. Christ therfore is light: Yea verely a diuine and eternall light, lighþing all me, that they may also be made the children of light: & that the faces of the Sainþes may shine in that day, as bright as the Sunne, and as the face of Christ shone. Math. 13. E. 17. And seeing that Christ doth thus communicate his light vnto vs. (John. 1. and 1. John. 1.) how is it to bee thought that he should be absent frō his church? Thou seest how he is presēt.

And so hath our Lord Christ exhibited hym selfe to vs to be scene vnto saluation, and hath opened hym selfe wholy vnto vs, as hee is, what hee doth for vs, and how he is in hys Church. In these thynges are all the mysteries of the Gospel comprehended. For what can you say of Christ, that you haue not herein comprised? Let vs therfore remember them, and write them in our myndes, that we may imbrace Christ our

our Wryng and Wyshop, and that we may neuer let hym de-  
parte out of our armes. To hym be glory.

**C**How John was mynded at the sight of the vision to hym  
exhibited: the comfort of John, and the exposition of the  
vision, applyed vnto consolation.

*The sixt Sermon.*

**A**nd when I saw hym I fell at his feete euen as dead:  
And he layd his right hand vpō me, saying vnto me:  
Feare not, I am the first and the last , and am alyue, and  
was dead . And behold I am alyue for euermore , and  
haue the keyes of hell, and of death. Write therfore the  
thynges which thou hast sene, and the thynges whiche  
are , and the thynges which shalbe fulfilled hereafter:  
the Sacrament of the seuen Starres whiche thou sawest  
in my right hand, and of the seuen goldē candelstickes  
[is such as this.] The seuen Starres are the Angels of the  
seuen congregations : And the seuen candelstickes which  
thou sawest, are the seuen congregations.

It foloweth how blessed S . John was moued with that  
celestiall & wonderful visiō: And how he receiued consolatiō,  
& moreouer an exposition of the visiō applyed to his comfort,  
with a commaundement to indite all these things diligently.

**J**ohn fal-  
leth downe  
and lyeth  
lyke one  
were dead.  
  
**T**he weak-  
nes of mas  
understan-  
dyng.

What time he had fully sene this divine and heauenly sight  
of Christ our Lord , sittynge on the right hand of God in glo-  
ry, his strength fayleth hym, & falling downe vpon the earth,  
lyeth at the feete of the Lord , like a dead body . We read that  
the same chaunced to Daniel in the x. chap. And other men of  
God also haue bene feareed with the visiōs of Aungels. The  
women also in the new Testament trembled when they saw  
the Angels at the Sepulcher. Peter was amased at the great-  
nes of the miracle in Luke. v. And fallyng at the knees of the  
Lord , crieth out, go from me, Lord , for I am a sinnesfull man.  
For Divine visiōs bewray our infirmitie: Neither be we apt  
or sufficiently purged, to behold those supercelestiall thynges  
with these eyes and myndes of ours which are yet diseased &  
scarcely well cleared. Therfore must the elect be cleared in an  
other lyfe, that they may be made partakers of the glory cele-  
stiall,

stall. In the meane season here all godly are humb led and abased by hygh visions and reuelations. For they aduance not themselues proudly through the glory of reuelation: But perceiving their naturall corruption, they crave pardon, and the augmentation of the supercelestiall grace and lyght. For vnlesse we be illumined with the spirite of God, we shall lyke dead folke, howsoever we receive the heauenly visions with our bodily senses.

But they that humble themselves before the Lorde, fynde Humilitie present consolation at the Lordes hand. By reason whereof, is comforted of the both in worde and deede. For the Angel representing the person of Christ, layeth his right hand vpon John: The which is a token of amitie, protection, and present helpe. For in expressing this maner of speaking in Dutch, we say: he holdeth his hand ouer hym. And therfore by laying on of the hand, is signified, that Christ is good to John, & ready to helpe hym. Fear not.  
 And this he cōfirmeth incontinētly in wordes, saying, feare not. which saying is common every where in the story of the Gospel: And therfore is most gospel lyke, that is to say, most lucky. For God commaundeth the humbled to be of good hope, and to lyue assured vnder the protection of the highest. Which verely we understand to be spoke, not to John alone, but to vs also, that we in lyke maner, albeit that we seele the infirmitie of our fleshe, shoulde yet hope well of the goodness and mercy of God. Here followeth the cause more fully declared, why John shoulde not be affrayde. For the shewyng of this vision was not exhibited to put John in feare, but to make hym perceave how great and myghtie he is, which is prepared for the defence of him and of all the faythfull. As though he shoulde say: In as much as thou seest how great he is, which hath taken vpon hym to defend thee, and finally to protect and gouerne the whole Church, there is no cause why thou shouldest be affrayde: but rather execute boldely, that which he commaundeth thee. Wryte that he commaundeth to be written, be not affrayde of men, feare God rather. For if good men be so sore affrayde at the sight of hym, where shall the enemies and contenners of God appear?

Therfore consequently he expoundeth the vision, teaching who he is, which was seene lyke to the Soun of man wal-kyng amonges the golden Candelstickes. And he applyerh this expositio vnto comfort: that both John and every faithfull person may perceue how myghtie Christ is, and what

## A division.

the faithfull haue by him obteyned. For the Angells so tempe-  
reth his speach, that we may seeme to heare all things spoke  
to vs not by the mouth of the Angell, but of Christ hymself.  
And this exposition hath his parts. For first he declareth (as  
I sayd euen now) whose Image it was that was shewed.  
Than is annexed a commaundement to wryte thy booke.  
After that is opened the misterie of the starres. Finally, the  
secrenes of the candlesticks is reuealed: And all these things  
are done right playnely and briefly.

Christ is  
represented  
by the same  
visio, what  
he is, and  
how great  
he is.

Christ is  
egall with  
the father.

First thou hast seene (saith the Lord) a vision, wherat thou  
waste amased: but feare thou not. For thou hast not seue any  
evil or fearful spirit, boding any misfortune: but my shape,  
which am thy redeemer and Lord. I am first and last. And  
this maner of speakyng (as I warned a little before) he tooke  
out of the Prophecies of Esay, as it is to be seene in the 41.  
44.45. and 48. chapters. And he signifieth hymselfe to be coe-  
gnall, and of the same substance wryth the fater in all points  
very God, eternall, and incomprehensible. For looke what  
thynges the fater attributeth to hymselfe, the same also doth  
the Sonne vslupe. But there is no oder or ryme certaine to  
be vnderstoode in first and last, but playnely euclastynge.  
Therefore Christ here signifieth, that he is very God, egalle,  
and of the same essence wryth the fater frō all eternitie. And  
the same is also much confirmed in John. 1.5.10.14. and 17.  
chapters. This figheth against the Heretickes, which atthat  
time denyed the eternall Godhead of our Lord Christ, lyke  
as the Seruetanes doe also at this day. So then, if we know  
and beleue that Christ is very God in deed, we may receive  
saluation by hym: But if Christ be not very God, he is not  
oursaluation. For I am God, saith the vericie: And besides  
me there is no God, no saluation.

Secondly he sayth, I am living, and was dead: wherby he  
signyfieh that he tooke ſ true humane nature vpō hym. The  
which thing many also at the same time denied: In lyke case  
as there be ſome at this day, which doe playnly derogate the  
manhode of Christ. Agaynst all ſuch manner of heretickes, the  
Lord confeffeth hymſelfe that he was dead. Wherby it is  
now manifest, that he is very man, as he is also very God,  
of the same essence with his fater in Godhead, as he is also  
of the same ſubstaunce wryth vs in manhode, lyke unto vs in  
all thinges, ſinne excepted. For he tooke not the nature of  
Angels, but the ſeede of Abraham. And it behoued in deede  
that the ſonne of man ſhould be incarnate, to the end he might  
both

Both dye and shed his bloud: For a Testament or last wyl is Heb. 9.  
 never in full force till the partie be dead: neyther is there any  
 remission made without bloudshedding. The Lord therfore  
 dyeth, and shedeth bloud, to the intent he myght gene full re-  
 mission of sinnes, and cōfirme the newe Testament. Yet ne- Christ that  
 uertheles, euen he that was thought to be dead, now lyueth; was dead  
 and is the same that is alyue, who hauing vanquished death,  
 the thyrd day rose agayne from the dead, and repayred life for  
 all beleuers, and inspireth into them his owne very lyfe.

And therfore he addeth immediatly: beholde I am alyue  
 for euer and euer. For now Christ dyeth no more, death shall  
 not rule ouer hym. Nay rather he is the lyfe of all hys sayth-  
 full, who by his owne rysing, hath brought lyfe agayne, yea  
 euen everlasting lyfe, to indure (I say) for euer and euer: ac-  
 cording as he himselfe declarereth more at large. John 5,6,10,  
 chapter. And thapostle to the Rom. 4, 1. Cor. 15, & 2. Tim. 1.

Moreover, forasmuch as many are wont to doubt of thys  
 lyfe gotten and repayred by Christ: the Lord hymselfe confir-  
 meth hys wordes with an othe, saying: Amen. As though he  
 shoud say, this that I say is altogether true and vndoubted.

Fynally he addeth, and I haue the keyes of hell, and of Christ hath  
 death. By the which words againe he conforteth exceeding-  
 ly, and expresteth his power: and declarereth how great he is,  
 and what we haue of hym. Here by the way we must speake  
 of the keye. The ordinary glose layth very well, he that hath  
 the keyes of any house (sayth he) letteth in whom he will, & Christ hath  
 keepeth backe whom he will frō entring in. Therfore Christ  
 possessesthe keyes of death and hell, because whom he wylle,  
 he deliuerest from perpetuall condemnation of death: And The keyes.  
 whom he wille, he sufferest to remayne iustly in the same  
 daunger of damnation. And verely Eslay in the 22. speaketh  
 of Eliachim, who he sayth shoule be made Judge in þ court  
 of Ezechias, layth: I wyll lay the keye of the house of David  
 vpon his shouldeer: he shall open, and no man shall shut; and  
 he shall shute, and no man shall open. Therfore in the scrip-  
 ture, keyes are put for the charge & gouernement of a house.  
 Eliachim shal gouerne all thinges in the Court of Ezechias  
 vprightly. Whatsoever he determineth no man shall infringe  
 it: and whatsoever he abrogateth, no man shall restore it.  
 Christ therfore (a figure of whom Eliachim represēted) shall  
 hymselfe haue also the chiese gone enmet in the house or king-  
 doone of God: so that whom he wille, he may quicken, & pluck  
 backe from hell and from damnation: And agayne whom he

Ose. 13.

1. Cor. 15.

lispe to condemne, he may destroy by his iust judgement. For he hath full power ouer dea ch and hell: for he hath ouercome both of them, and bereft them of their strength. And these things comfort the saythfull most strongly, and receiue them in all godly dutys. And this is a thyng chiefly to be obserued, that he sayth not, he had the keyes, or shall haue, but I haue, sayth he, I haue I say. He gaue not his power to the Bisshop of Rome, but hath it hymselfe, and will keepe it stil for ever. And he gaue not the Apostles full power of life and death, of saluation and damnation, and so unarmed himselfe: but as vnto his ministers and seruitours, he gaue them the keyes of opening and shutting heauen by the preaching of the Gospell: wherby to what beleuer soever they promised lyfe, to hym shoule Christ perforne lyfe for the trueth of hys promise: and to whomsoever they threatened damnation, them shoule Christ hymselfe condemne for the trueth of his word: We see therfore that the Lord keepereth still and exerciseth the power, and that his ministers doe put the thyng in executiōn, by preaching, but not by absolute power. Therefore the Pope is Antichrist, which usurpeth and taketh vpon hym this full power and authoritie in Heauen and in earth, and in the middes of the earth also, or beyonde all the earth, in those vnsortunat Flandes, I meane in Purgatory. By the which craftie devise he hath subtilly empiered the purses, Loffers, garners and wyne cellers of foole sythe people & swarue from the articles of the Apostolike beliefe, to wit, I beleue the forgiuenes of sinnes, the resurrection of the fleshe, & lyfe everlasting. That beaste dare usurpe the two hornes of the

The keyes  
of the Byp-  
shop of  
Rome.

Apoca. 13.

Daniel. 7.

John is  
commaun-  
ded to  
write.

Lambe, namely the authoritie of kyng and Bisshop, & therfore to hange two keyes vnder his triple Crowne: that euē by these armes all the world may perceiue, that this is very he, which hauing subdued three kynges or hornes, is cropen vp, and chalengereth to hymselfe all power in heauen and in earth, signified by the two keyes. And surely the blyndenes of our tyne is wonderfull, and to be lamented, that hauyng Eyes, it seeth yet nothing. Let such as be wise, haue in minde that Christ hath stil the keyes of death and hell, and that his ministers haue but the denouncing of life and death.

And now when he had declared these great and holesome matters, and had comforted the mynde of John, he addeth the commaundement: write the vision exhibited, finally write those thynges also which must be done shortly after this. He placeth in the middes, And those that be: that is, which are

in dede, and trne, & be not false. And these thinges serue to get authoritie to this booke, consequently to the whole Scripture, which is reuealed with lyke truth by the selfe same authour. And as John is commaunded to write without feare, so are we commaunded to preache & publish the same boldly, though the world be never so mad therat.

He addeth moreouer the exposition that remaineth, and sayth: The Sacrament of the seuen Starres. &c. The sentece Sacramet. seemeth in a maner vnpesite. Therefore we must supply it thus: This is þ sacramet of þ Stars & of þ candlestickes: so as it may be as it were a proposition, and the exposition thereof should folow immediatly in this wise: the seuen Starres, are seuen Messengers. &c. And by the word Sacrament vnderstand thou a secret or mistery, and the very exposition of the mistery. As if you would say, this is the meanyng, vnderstanding, or signification of the Starres and the lightes. Here is to be noted the goodness of almighty God, which declareth to vs hym selfe the hardest places of the Scripture, where be they therefore that accuse the Scripture of obscurenes, and conture ex- tende that it can not be vnderstād: let vs here marke also the common maner of speakyng of the whole Scripture: seuen Starres, be seuen Messengers: The seuen candlestickes, are seuen Churches. For signes receiue the names of the thyngs, although they be, and remaine in their owne substance, and be not chaunged into the other. This is acknowledged euē of the contentious persons them selues, who in the wordes of the Lordes Supper, This is my body, will acknowledge no figuratiue speech at all.

These Starres be called Aungels, and Aungels be Gods Messengers, and so are the pastours of Churches called in the viij. and viiiij. chap. of Malachie. For God sendeth preachers as Ambassadours to the people, and will haue them to bee heard in lyke case as hym selfe. Luke. x. John. xiii. Let no man therefore tary till the Lord hym selfe come downe from heauen agayne, and preach vnto vs. Euen now he preacheth to vs by his Messengers, which preach his, that is to say the word of Christ, if you contemne them, you contemne Christ. Preachers be called Starres, by reason of their bright and heauenly doctrine, and for their purenesse of lyfe. Beware therefore you preachers, that you be not wanderyng Planettes, so as ye haue no lyght at all, neither in doctrine, nor conuer- sation of lyfe. For than ye shall bee lykened to Starres that fall downe out of heauen, as shall happen here after in this

booke to the false teachers.

The stars  
be in the  
ryght hand  
of Christ.

And those Starres are not in the head, or in the fecte, or on the backe or sides: but in the right hand of Christ, which thyng hath in deede a great consolation. For the Pastours be in the right hand of God, in Gods protection, neither shall any man take them out of his hand. God hym selfe also geueneth Pastours, and furnisheth them with goodes necessarie for the Church. Therfore is the whole gouernment and glory hys. By reason wherof the Apostle also sayth: he that watereth & planteth is nothyng, but God that geueth the increase.

Candels  
stickes.

Furthermore as concerning the Candelstickes: there was one in the Tabernacle of Moses with seuen lockettes, to set in seuen candels. In Salomons temple were x. candelstickes. The one represented a figure of Christ: And the seuen therupon, and the ten, betokened the vniuersalitie of Churches, which are all enlightened by the onely light Christ, & haue of this one, what light so euer they haue. And those candelstickes are of gold. The mistery wherof Aretas expounding: They are all gold, sayth he, for the puritie and pretiouenes of sayth lying hidde in them. And in dede the candelstickes of them selues geue no light, but be receptacles of lyght. So of vs ariseth no light, but darkenes. But if in case that the light euerlastyng, set a light in the candelsticke, the light shyneth: if Christ illumine the Church with sayth and puritie, than faith sheweth forth her selfe in open confession, and purenes of life and conuersation. And this the Lord requireth of his church in the v. chap. of Math. So let your light shyne &c. And the Apostle in the ij. to the Phil. In the middest of a froward and crooked nation shyne you lyke lightes in the world.

And hetherro we haue handled the consolation of Christ and the exposition of that great and celestiall vision, wherby we haue learned the mysteries of the sayth of Christ & of hys Church: to the ende we shoulde know that Christ is the Lord reynyng in his Church, and applying all thynges to the salvation of his saythfull: That he lendeth Preachers, teacheth by them, and keepeth & defendeth them. To hym be glory. &c.

**G** Of the Epistles revealed out of the throne of God from Christ by an Aungell, & received & sent of John. Where also a part of the Epistle to the Ephesiās is expounded.

The seuenth Sermon.

Vnto



Nto the Messenger of the congregation  
of Ephesus write; These thynges sayth he  
that holdeth the seuen Starres in his right  
hand, and walketh in the middes of the  
seuen golden candelstickes . I knowe thy  
workes, and thy labour and thy patience,  
and how thou canst not forbear them which are euill:  
And examinest them which say they are Apostles , and  
are not: And hast founde them lyers : and hast suffered,  
and hast patiēce: and for my names sake hast laboured,  
and hast not faynted . Neuerthelesse I have somewhat  
agaynst thee , because thou hast left thy first loue.

Your charitie hath seene a certeine Image of the Lord Christ is  
Christ, sittynge on the right hand of the father in glory: yet so, prelate of þ  
as in no wise hee either forlaketh or neglecteth his Churche. Church.  
Now foloweth it more fully and playnely how our Sauiour  
Christ in heauen executeth the office of the high Byshop, and  
teacheth the whole Churche by his ministers, rebukyng, con-  
forting, and receyning her in her duetie, and finally euermore  
turnyng all hurifull thynges away from her , & aduauncyng  
her to greater thinges. For here follow seuen Epistles, to the Seven  
seven congregations: that is to witte, vnto all the Churches Epistles.  
in the whole world . For this most ample and holsome doc-  
trine may not be restrayned to a few , since Christ is Byshop  
vniuersall.

And great is the authoritie of these Epistles . For they are The autho-  
reuealed from the throne of God, by the sonne of God , spea- rity of these  
kyng by an Aungell, which prescribeth what is to be written Epistles.  
in those Epistles : S . John receiueth and writeth the same,  
through Christes comunaundement , and sendeth them to the  
seven congregatiōs: And verelie they apperteine no lesse vnto vs , than if the messenger shold now presently enter into  
the Churche and deliuer these letters vnto vs .

Moreover in these seuen Churches is figured vnto vs , the  
nature, maners, vices, medicines, rebukes and prayses of all  
Churches in all tymes, and what soever is wont to chaunce  
about them. They be examples of all sortes of Churches , of  
excellent, of meane of hypocriticall , of wicked , and of myn-  
gled. And these our Lord doth evidently instruct, reprove, re-  
buke, blame, prayse, correct, moue, exhorte and comfort: also  
he threatneth them and promiseth them, ioyfull thynges . &c.

This is no light nor commō example, but the example of the sonne of God, the high and most blessed Bishop teaching vs, how we shoulde deale with all congregations after the capacitie and disposition of euery one.

And not without cause he choleth unto him seuen of the noblest Cities of Asia. Certaine it is, that Asia was the first that was inhabited by men, and that from thence they were dispersed into other partes of the wold. Certaine it is also, that the devill set vp his throne in Asia, and there reigned in men through Idolatrie, murther, ambition, auarice, uncleaneſſe, and filthy pleasures. For the Proverbe of the Iouike laughter is well knownen: And it is knownen what the Apostle wrote to the Ephesiās in the iii. and v. chapter. Therfore our Sauour Christ ouerthrew that throne of the devill, and set vp his owne throne of righþousnes and holynes: by reason wheroſe he fift and chiefly to them of Asia, that by their example the whole wold might be corrected and amended.

Ephesus.

The temple  
of Diana.

Actes. 19.

This scrip-  
ture is au-  
thentike.

Amongest other Cities of Asia and Iouia, Ephesus was most famous and it was called in old tyme the lyght of Asia, and most resorted to of the ri. Cities of Iouia. Neither was there any Temple in all Asia to be ſene or heard of, more rich & beautifull, than the temple of Diana at Ephesus. It mouēd vp in the middes of the Cittie, as a ſpectacle of the ſumptuousneſſe of the Greekes, as Plinie writeth. This temple is ſayd to haue bene two hundredth and twentie yeares in making by all Asia: And it was ſet in a ſenny grounde, that it ſhould feele no earth quakes nor opening of the earth. The length of it was. 425. loote, the breadth. 220. It had pillars an hundredth & twentie and ſeven, dedicated by ſo many kynges. Seeke the rest out of the abridgement of the famous D. Ioachim Vadiane. The Apostle S. Paule firſt illuminated this Cittie with the beame of the Gospell. Whose Epiftle to the ſame Cittie remaineth, and a plentyfull ſtory in the Actes of the Aſſtles. After Paule was executed, John went to Ephesus, and from thence preached to all Asia, from thēce alſo was he brought to Rome to the Emperor Domitian: and therethere he returned after his exile and there at length as the ecclēſiaſtically ſtoryes do teſtifie, he fell a ſleepe in the Lord.

Before euery of theſe Epiftles, and therfore of conſequēnce before the Epiftle to the Ephesiās, here is ſet a commaūdement, write. This commaūdement geueth authorite to the writing, ſo that we may not aske, whether this writing, ought to be credited, or why it ſhould be beleued. For here is the

the expresse commaundement of God, and the diuine authurie, whereof curiously to inquire is thought not without cause vnlawfull. Moyles wrote by the commaundement of God. And by the same commaundement of God wrote also the Prophetes & Apostles. Why then are not their writinges belened to be authēticall? Certes John sayd truely and wisely: he that knoweth God, heareth vs: he that is not of God, heareth vs not. 1. Joh. 5. Curious questiōs cease in this case, where the mynde of the godly, yea and every pooze sheepe knoweth the voyce of his Lord and shepheard.

And let no man thinke, that this Epistle beyng written to one Aungell, that is to one Byshop or pastour, apperteyneth nothyng to the Church. For to the ende of the Epistle, here is added an acclamation. He that hath an eare let hym heare what the spirite sayth to the congregations. Therfore the pastour is named, and the sheepe are not excluded. All degrees and states in the Church know what is sayd vnto the. Ignorauice sayth: That which is written to the Romanes, concerneth me nothyng. Yet neuerthelesse it is intituled to the aungell, to the intent the pastours may be admonished, what the state of the Church is.

The argument of the first epistle is this. Christ declareth that he ruleth ouer his church, that he taketh charge and governement of the same. Sone thyng therin he prayseth, and somewhat he blameth: In the meane tyme he exhorteth to repentaunce, threatening greuous thynges, and promising most joyfull. And also he applyeth this epistle to all churches and communicateth it to all congregations in the whole world. But the epistle is exhortatiue, for it instruceth, exhorteth and directeth the Churches.

The argument of the epistle to the Ephes.

And first he sheweth who he is, frō whom the epistle proceedeth, that he may gaine authurie therunto: and also shew how he is the head, the Byshop, the guyde and gouernour of his Church. This part is take out of þ image set forth in the first chapter. And it followeth the prophetical maner of speaking: Thus sayth he which holdeth the seuen Starres in his ryght hand. For the Propheteſ say lykewyſe: thus sayth the Lord God of Iſraell, thus sayth the Lorde of hostes. Thus sayth the Lord, which brought thee out of Egypt. &c. And he repeateth two especiall thynges of the former description, wherby he will be knownen, and doe vs to understand, how he being Lord and Bishop ruleth and worketh in his church. First he affirmeth that he holdeth in his hand the seuen stars. Seuen Starres in the ryght hand of Christ.

The hand is a token of working, of protection, and of deliueraunce. The starres we haue heard to be the ministers, and the ministerie of the word, or the Church. Therefore Christ vpholdereth y ministerie of the church, & by ministers worketh the saluation of the faythfull. Afterward he affirmeth that he walketh, and not that he sleepeth, or is vnoccupyed in the myddes of the seuen golden candlestickes. And he sayd in the myddes, to the ende we shold understand, that he greeveth himself indifferently to all men, and ruleth ouer all with like care and gouernement. Full well wrote hercōf D. Fraunces Lambert. What, sayth he, is meant by walking or beyng in the myddes of the congregations, but that he is present with them, prescriving them, teaching them, helping them, & by all meaneſ watching ouer them? In which respecte he sayth also in the last of S. Math. Behold I am wyt̄h you alwayes unto the worldes ende. Hereof you haue a most apte figure in the lawe: wherein amonges other thynges which appertayned to the ministerie of the hygh Priest, he had the charge of oyle and of leue candels, for those must he pourge & snafte, and poure in oyle when it wanted. So Christ the hygh and true Byshop, hath the charge of the seuen candels, that is to say, of all congregations: and is carefull that they want not that oyle which is mentioned in y 4.4. Psalm. He watcheth, that they want not the syer and lyght of the truthe. Fynally, he snafteh and pourgeth by fayth, what thyng so euer hath neede to be pourged in them. Thus farre sayth he. Which thynges, when they heare which make the Byshop of Rome head of the church, it is maruell if by and by they understand not their folly and madnes. Here the Lord addeth also, that he knoweth all workes, to witte, both good and euill, aswell of the Byshop as of his Church. For the Lord knoweth all thynges, and is head Bishop of the Catholicke or uniuersall Church, and he seeth the thoughtes of all men in the worlde at one instance: beholding what is done, and what is not done, and what thynges are needfull, so as nothyng escapeth hym. And such in dede ought he to be that is the uniuersall head of hys church. And this sentence (I know thy workes) is repeated in the beginning of every epistole. And verely it is full of comfort, when we heare that Christ knoweth all our doynges, For we beleue also that he hath a faythfull care of all our matters.

Furthermore, this great Byshop comendereth some things in thy congregacion of Ephesus. For good workes in deed  
are

To walke  
among the  
Candie-  
stickes.

are allowed of Christ, and he prayseth the same, to the end to spur them forward which are running in his way. For fyrt he alloweth the labour and patience, both of the Bisshop and of the church. Labour compyleth thought and care in þ way of God, mortifying of the fleshe, study of good wrokkes, and chiefly the croſſe and persecution, which the storied testifie to haue beeene extreme and cruell in the tyne of Domitian. And except the persecuted haue patience, they can not indure the labour. Holy patience keeþeþ vs in worke and holy labour.

But least that patience should be stretched to those things wherin is accounted prayse worthy to be impatent, he addeth the second point which he prayseth in them, namely thou cast not beare euill me. And by these euill, he meaneth not weaklynges, or such as erre without maliciousnes: But the prophet David sayth also, Psalm. 119. I haue hated the wicked, thy law haue I loued. What we shold doe wyth the weake in fayth, or wyth them that erre of ignozaunce, rather than of obſtinate stubbernes, the Apostle hath taught vs in the xiij. to the Romaines. The example of our Sauour hath taught vs also in bringing againe that strayed sheepe vpo his shoulders into the sheepfolde. Therefore the Lord speaketh here of the obſtinate, of the deceauers which delyght to erre themſelues, and to draw others with them into errors, no Christen patience biddeþ vs beare wyth ſuch men.

And in the wordes followyng, he declarerh of what ſorte thole euill men were. Thou haſt examined them which ſay they be Apostles, and be not, and haſt found them lyers. Loe he ſpeaketh of falſe Apostles, of whom in S. Johns tyme there was exceeding great plenty. For there were Nazareans which myred the lawe wyth grace, and attributed iuſtiſication to the lawe, and to our owne righteouſnes. whom the hole and great counſell at Jeruſalem condeinned, as appeareth in the xv. chapter of the Actes of the Apostles. Such a falſe Apostle was Hebion, of whom Eusebius maketh mention in the third booke of hys Ecclesiasticall history the xxvij. chapter. Hereunto was added Cerinthus that heretike and falſe Apostle. There were moe alſo, whereof ſome denied Chriftes manhood, and ſome his Godhead. Againſt whom John wraſte in his Gospell, and in his Epiftle, and Irene in his firſt booke agaynst heretickes. Theſe the Lord denyeth to be Apostles, or Apoſtolicall: which thing the Apostles alſo denied Actes. 15. And lykewylle the Apostle S. John in hys epiftle canonickall: who is a lyar (ſayth he) but he that de-

Labour &  
patience.

Of falſe A-  
postles in þ  
tyme of S.  
John.

nyeth

Troubling  
of Chur-  
ches.

wyeth Jesus to be Christ? &c. But if such trouble were in Churches whylest þ Apostles were yet living, if there were than so many deceauers, what maruel is it, though the number of them be not small which are to be found in the dreggs of the world, to witte, in this our last tyme: Where be they now that wreste dissentions and troubles to the defence of their errorre? The Gospellers themselues (say they) are at dissention. God is the God of concorde, how than shold I belene that God is among those that dissent? So might the Sophisters also haue reasoned in the Apostles tyme.

How we  
should deale  
with heret-  
ickes.

And here haue we a perfect way, in what sorte the Churches shold deale when troublesome persons lyke false Apostles attempt to deuide the Church a sunder. For such ringe-leaders must be tryed and examined: and tryed must they be after þ Christē belief, and doctrine of the Apostles: and inquisition must be made whether they be Apostles & true men, or false apostles & liyers. Whē we shal haue found them to be false apostles & liyers, and that they goe forward obstinately in their wickednes, they be not to be suffered: as in dede the Ephesians did not vouchsafe to beare wyth such naughtypackes. And it is to be vnderstoode, that the not abydyng of open heretickes, must be after one sort in the Pastours, after an other sort in the Christē magistrate, and after a thyrd way in the common people. For the Pastour not onely beareth not wyth them, by dissemblyng and takynge heede of those wolues, as to himselfewarde: but also assayleth them wyth holosome doctrine, and repulseth them from the sheepfoldes of Christ. As for the Magistrate, because he is a Christē magistrate, and by his office is bound to serue Christ, not onely as a private person, but also as a magistrate: he ought also to

The hatred  
that þ godly  
have to the  
wicked.

drive away popson from the Church by the sword of Justice, and to punishe manifest blasphemies. But the people are cō-  
beare to the maunded, neyther to heare heretickes, nor to receive them, nor to haue any thing to doe wyth them, and so not to abyde them. They therfore whiche thinke it no shame to mayntaine heretickes, and to flatter the manifest enemies of Christ and the church, may be ashamed of their naughtines, and of their pretence of vntoward patience, Psal. 15. He is prayled, which maketh not much of the wicked: that is to witte, in whose sight the wicked man is vile. Therfore he is rightly blamed whosoever flattereth the vngodly. And such hatred in dede is rather agaynst wickednes, than agaynst the person of the wicked, whiche of it selfe is commaunded to be loued. The

Deuill

Evill at thys day rayled by the olde heresies of Herion, Cerinthus, and of others in Seruans the Spanarde, and in the Anabaptistes, Libertines, and other Monstres: so that thyng it selfe, and the daunger therof, commaundeth vs to watch, and to drue away thos most truell wolves from the holy Church of Christ, which neuerhelesse doe set forth no thyng more then patience and charitie, to the intent onely that they myght be spared, and teach what they litle agaynst Christ, and worke agaynst his Church, yea reare it in peeces wthy their wicked teeth vppunished.

But when these euill men which seduce and be seduced, are not suffered, but impugned, a great confute arysteth wher of agaync spring labours, thoughts, carefullnes, watchings, injuries to be suffered for the name of Christ, and the defence of the trueth. For if we be not diligent and patient in thys behalfe, the deceauers wyll get the upper hand. But herein the Church of the Ephesians behaued it selfe notably well, in so much that the Lord commenndeth exceedingly the patience and constancie of the pastour and of hys Church. And truely these thinges are not to bee taken as though we shoule reser them vnto that patience, whereby euill men are suffered, and permitted to proterde in their malice and deceiptfulness. For so shoule this place staine agaynst those thynges which went a litle before. Which thyng the common interpresour mynded as it semeth to haue eschewed. For thus he readeth: and thou hast patience, and hast suffered, where as it is in the Greeke, & thou hast suffered and hast patiēce. He altered the order, & would not set, hast suffered before, but hast patience: lest any man shoule understand that they had suffered the false Apostles. But set patiēce afore and put sufferaunce after: That we might understand how they suffered not euill men, but euils wrought by euill men. And so they labored patiently for Christes glory, that is to wit for the maintenaunce therof against wicked heresies. And he addeth, thou hast not faynted thorough weyynesse nor bene discouraged with paynes taking. For we are taught to ouercome through patient constancie, which is rightly called in dede the accomplishment of every good worke.

All and every of these thinges we must apply vnto our selues and understand with what thynges we may now also at this day please Christ our redemer, kyng and Bishop, which truely must be done by walkyng in the same steppes, wher in we see the congregacion of the Ephesians to haue walked.

Patience &  
constancie  
in battell.

It foloweth what thyng he blamed in the same Churche: namely that they haue left their first loue . What tyme they first received the Gospele by S. Paul, and after by John, and other godly men , there was sene a great feruentnesse in the wordes and dedes of the saythfull : which thyng may be gathered both by the Actes of the Apostles , and also by the Epistle of S. Paule to the Ephesians. They loued God & their neighbours with a most feruent zeale. They burned in reformyng of maners. But in processe of time this heate was wel cooled, and they waxed colder in true godlynes . This great mischief he rebuketh in thē, and desirereth to haue it redressed, as shall folow anone after . And here we may note how not onely the revolting to Idolatrie, and other great crimes are imputed to the Church; but also if we slacke any thyng in holy zeale : so that hereby we may learne, how we ought to be holy and blameles before God. Doubtles we of this Church who haue bene feruent xxx , yeares ago than we be at this day, cannot excuse our selues in this behalfe before the maiestry of God. &c. Our Lord God kyndle our myndes, that we may please hym. To whom be glori.

Here is expounded the second parte of the Epistle to the Ephesians where mention is made of Penaunce and of Nicolaites.

### The eight Sermon.

REmember therfore from whēce thou art fallen, and repent, and do thy first workes . Or els I will come vnto thee shortly, and will remoue thy candelsticke out of his place, except thou repent. But this thou hast, because thou hatest the dedes of the Nicolaitanes, which deedes I hate also. Let hym that hath eares, heare what the spirite sayth to the congregations . To hym that ouercommeth I wil gene to eate of the tree of life, which is in the middes of the Paradise of my God.

The end of The accusations which our Sauour Christ useth agaynst the Lordes sinners and agaynst his seruantes, tende not to this ende rebukes. doubtles, that me beyng ouerwhelmed with reproche should be put to shame , and so dispayze, and perish : but rather that they should amende, be restored and lyue . Therfore assoone, as our Lord Jesus hath found fault with them, by and by he annie-

amnereth an exhortation to repentaunce; that they may be sauued: And there withall describeth the true & lawfull penaunce.

For we heard what thyng he rebuked in the congregation of the Ephesians: now let vs heare also what he requireth of the same, and how he seeketh to haue the errour reformed, verely by repentaunce, whereunto he exhorteth. For we haue sayd that the Lord striketh and healeth: chiefly in this case. Which doctrine surely is incessant or perpetuall to the church of Christ.

He mentioneth chiefly three thinges in this matter, and in his counsell or exhortation to amendment. First he counselleth or exhorteth to remember, πολεύ επέμνεταις from whence they are fallen: that is to say, with how great loue they haue burned herherto, and now how cold they bee waxed: In how fortunate and blessed a state they haue stode hitherto, & in how vnhappy and shameful case they lye now. For the acknowledging of the trespass is the beginning of repentaunce, The know  
ledge of  
sime. It sayth inlyghten vs throughly to consider well, what benefites we haue lost, and what miserie we now are in. He that weneth he hath lost nothyng, will never be moued to make any search or inquisition: and he that thinketh him selfe to haue fallen from no felicitie, will take no thought how he may be restored. Therefore in amendment of life it behoueth that the acknowledging and confession of sinnes go before, so as we lament our pouertie and wretchednesse before God. And indeede they fall not from felicitie, which never were in any felicitie. Therefore we learne that holy men may fall, and also be Saintes  
fall. restored by repentaunce. Then after the acknowledging of our miserie there followeth repentaunce: that is the commyng agayne to our mynde, that we go not forth on alwayes lyke mad men and fooles, walking in the way of vanitie and unrighteousnes. For repentaunce is a returnyng a conuersion Repētaunce. and change, whereby we are turned away from euill, and are converted to good, by returnyng to our right wittes and by working rightheousnes.

For last of all followeth that, which expoundeth this repentaunce. Do thy former workes: To witte, be hote agaynt in loue, worke the workes offayth, which are frutes that besene repentaunce. Behold there neede no new lawes, or long disputations concerning amendment. Briefly, do thy former workes, not of the flesh, but which thou beganst when thou first receivedst the Gospell, and wast borne agayne in Christ. Finally þ true reformatio is to do the wþner workes True satis-  
faction. of

of God, and not the latter workes which the errore of the world hath deuided. Finally the true repentaunce is, and alswaves shalbe this: namely, the acknowledgyng of the sinne, the conuersioun vnto God and to good, and the turning away from the devill and from euill, and the working of the first good, or of godly righteousnes thorough fayth in Christ. There be many and sondry disputationes of repentaunce and of the parties of the same: of the contrition of the hart, of confession of the mouth, and of the satisfaction by the worke: But lyke as there is none briefer than this whiche Iesus Christ teacheth, so verely is there none better or more certaine.

He threat-  
neth.

To these his exhortations and godly councells he addeth threateninges most greuous, if happily perill might prouoke them whom loue could not allure. And truely he speakeþ but few wordes, But he meaneth a great inconuenience that can not be spoken nor declared. Except thou repent, I will remoue thy candlestickke out of his place. The candlestickke, as the Lord him selfe hath expounded it, is the Church: which standeth in her place, as long as she leaneth to Christ: and is of Christ preserved, so long as the preaching of the truth is maintained in her, and so long as she is in dede the Church of Christ. And she is remoued out of her place, whē she is without the preaching of the truth, and leaneth no more vpon Christ, nor is defended by him, but is forsaken, and is no longer in dede the church of Christ. This is done of Christ hymselfe, by his iust iudgement, what tyme our unthankefulnes, & unrepentant life, drownd God to depart from vs, to leaue vs to our owne estrour & darkenes, & to deceitfull men. &c. This sense Areras acknowledgeth: who sayth, that to remoue the Church, is to leaue it bare and destitute of Gods grace: by reason of which nakednes, it lyueth in doubtfull perplexite and in stormes that are cast vpon her by wicked men. And verely we see how at this day the Church of the Ephesians is remoued out of her place, and no longer inioyeth the hol-some doctrine of Christ, nor standeth vpon the healthfull rocke Iesus Christ: But is oppressed with the pestiferous madnes of Mahomet, and lieth in sorrow vnder the feete of the Turkes. we see at this day in Germany (the more is the pitie) many candlestickes remoued out of their place, not without the great triumphs of Sathan, and losse of mens soules. Moreover this is also to be obserued in this threatening, that not without terrorre he sayth, I wil come to thee shortly. For it is a phrase of speach. For we say also, I will be with you by and

and by; that is, I wyll come to reuenge and punishe, & that The Lord peraduenture sooner than thou lookeſt for. Most certainly, commeth to whensoeuer I haunce to come, I will take punishment of vs shortly. thee. Let no man therfore thinke to escape vnpunished when he liueth without repentaunce.

Agayne, where the Lord repeateth, except thou repente, he plainly testifieth that the boſome of Gods mercy and clemēcy, is ready open if we doe penaunce, howſoever we haue offendid him before. In the meane tyme we learne here openly and most certainly, that we can by no coansels or consultations, by no armes nor pollicies preuaile one whit in our perils, vñlesſe we repente. Therfore vñlesſe we wyll haue our Churches to be subuerted, and geuen ouer to be seduced and destroyed by the deuill and his seducers, let vs repete in tyme, and receive agayne the ſirſt loue.

Againe, he comēdeth a ſingular vertue in this congregatiō, Thou haſt namely, that they had hated þ doings of þ Nicolaites, which hated the God himſelfe alio hater. Let vs here marke euery worde. He layith not, thou diſt flee, eſchew, or cōtraue: but thou haſt hated. The force of hater is great, moving thee enē to perſecute the thing that thou hateſt. There is no fauour at all.

Mozeouer he layith not, thou haſt hated the Nicolaitans, but the workes of the Nicolaitans. For we ought to hate the person of no man for it ſelue, but the vice in the man: ſo that when he ſhall haue forsaken his vice, we muſt loue the man wylle all our hart. And great muſt that euil needes be, which euen God confeſſeth hymſelfe to hate. Here all congregatiōns ſhall vnderſtand that they ought also by all meanes to hate the heretie and abomination of the Nicolaitans. Albeit that at this day the name be extinguiſhed, yet the heretie and abomination of the Nicolaitans remayneth.

This Nicolas was of Antioche, one of the ſeven Deacons, of whom mentiōn is made in the 6. chap. of the Actes. He is ſayd to haue revolted from the puritie of ſayth, as Judas did: and where he was before a Gētile. (for it is ſayd how he was a Proſelyte) he reiourned in certeyne thinges to gentilitie as a dog to his vomite. The Gnostikes alio and the followers of Carpocrates are alio Nicolaitans, a filthy and moſt wicked kynde of people. Clemens excuseth this Nicolas ſome-what in Eusebius in the 3. booke 29. chap. of the Ecclesiastical history. But that excuse ſeemeth not ſufficient or iust, ſince all the amcients with one mouth, and ſpecially the very iudgement of God in this preſent epiftle, and in the epiftle follow-

ynge accuse hym. Ireneus condemneth him by this same place, in the first booke agaynst the Valentinians chap. 27. &c. So doth Tertulian in thend of Heret. prescript. And in this present place the Apostle doth wittingly glaunce at the doings of the Nicolaites & detest them, passing them ouer without laying of them forth. Epiphanius in the 25. 26. 27. and heresies 31. & in other places hath in order layd forth their vspeakable & abominable dealings which are not once to be spoken of, or thought of, and also their beastly filthines, such as never was heard of: but whether it was wylfully done of hym or no, I know not. Philastrius also and S. Austin haue touched the Nicolaitans, either of them in their register of heresies. Shame will not suffer me to recite their doings. It is enough for vs if we know that which the Lord hymselfe setteth downe in the epistle to Pergamus, where he calleth the doctrine of þ Nicolaitans, the doctrine of Balaam the southslayer. And who knoweth not what counsell he gaue to Balaac kyng of Moab, and of Madian, and how he sent out fayre wenches to the yong men of Israell, whose acquaintance entisled them both to defyle themselves, with fornication, and also to eat of meates offered vp to Idols, by meanes whereof they became partakers of Baal Peor. Let hym that will, read Josephus in the iij. booke of antiquities. chap. 6. And doubtles the sacrifices of the Nicolaitans seeme to differ nothing from the secretes of Priapus, or Berecynthia, or the mother of Gods, & the nightly seruice of Bacchus. Ireneus affirmeth openly that the Carpocratites, who are called also Bnostickes, did not abhorre Images, but painted & fashioned to themselves the Images of Jesus and Paule, wytch the Images of certayne Phylosophers: and that the Image of Jesu, (as they iaulke) was made expressely by Pilate, who commaunded the face of Jesus to be painted liuely. &c. But howsoever þ easle stode, this is certaine, that the actes of the Nicolaitans were euill reported of for their fornications and adulteries: and that the Nicolaitans abstained not from Images, nor from meates offred to Idols. Agaynst the whiche error S. Paule also hath written many thynges.

1. Cor. 8. 9

10.

Fornicatio.

Hereby let vs learne to abhorre and flee fornication, and never to thinke of restoring the Stewes or other places of whoredom, ffe for shame. Let vs learne hereby to kepe holy virginitie, single lyfe and lawfull maryages, and let vs flee thole dogs the Nicolaitans. Let vs learne hereby to keepe well our selues from Idols, idolatry, and all strange kindes of worshippings: for God hateth all those thinges.

He beateth at the eares of all men wyth an outry, mouing he þ hath  
all men to attentiuenes and holy obedience. And therwith- eares to  
all he applyeth thys doctrine to all tymes, and to all congrega- heare let  
gations in the world, vsing his wonted speach, repeated so hym heare.  
oste in the Gospell: He that hath eares to heare, let him heare.  
Not that it is in our owne power to heare and obey God:  
for God prepareth our eares, and with his grace frameth &  
draweth our hartes. Let them to whom the grace of God is  
granted, beware that they lose it not through their neglig-  
ence, vanitie, and lightnes. Let them shewe liche diligence,  
as God in his worde requireth and prescribeth. They that  
do this, haue eares to heare. He sayth therfore, you to whom  
God now speaketh, and whose hartes he now styrreth and  
mooueth, take ye heede that you lose not this grace through  
your negligence: Be diligent, attentive, and circumspect, and  
lire vp ye the gift of God in your selues.

Furthermore, also he prouoketh vs to diligence by autho- The spirite  
ritie diuine. The spirite of God speaketh and reuealeth these speaketh  
thinges, and not the spirite of men or of errour: for god spea- these thin-  
keth by his spirite, which is read to be the spirite bothe of the ges.  
father and of the sonne. Moreover he applyeth all and every  
of these thinges to all congregations, in that he sayth, 'what  
the spirite sayth to the congregations, not to the congregatio.  
Now then it is manifest, & out of all controuersy, that thole le- These  
ue churches doe represent a figure of all churches throughout thin-  
the whole world, and that all they be instructed in thole leue. perteine to  
all churches

Furthermore, least any thyng shoulde want to the full ex-  
hortation vnto repentaunce, sayth, and diligence: Lastly, he  
anneþ a most ample promise, & vleþ an allegorical speach,  
that it myght haue the more grace wyth it. To them that o- A most am-  
uercome, he promiseth to geue the fruite of the tree of life, pla-  
ted in the paradise of God. Wherin he alludeth to the 2. chap.  
of Gen. And he translateth the sence from earthly thyngs to  
celestiall thynges. The paradise of God (by the whiche some p. paradise.  
understand the Church) is that euerlastynge blisse and felicitie,  
wherof the Lord spake to the theise, saying: This day shal-  
thou be with me in paradise. Herein is the tree of life, Christ,  
who communicateth to vs his eternall lyfe: whiche we shall  
enjoy by being conuayed into heauen by hym, to lyue there  
wyth hym. Finally, this is that Ambrosia or immortallite,  
whiche the heauenly father geeueth vs to drinke. But thys  
great and wonderiull good thyng chaunceth not to every one,  
but onely to hym that ouercommeth. Adam ouercame not,

but was ouercome and dyed. If we therefore ouercome the fleshe, the Deuill and the world, through Christ, we shal live also in the world to come wryth Christ.

At my  
God.

The copie of Complaynt hath, which is in the middes of the paradise of my God. And Aretas expoundeth it, and sayth: let no man be offendid hereat. All humble thinges agree to the office of his manhode whiche he tooke vpon hym for our sakes: in respect whereof he himselfe in the Gospell sayth: I ascende vnto my father, and your father, to my God, and your God, &c.

And thus farre hethereto concerning the Epistle of Jesus Christ, written by John to the Ephesians, and what profitte our Churches also, and every of vs may receive thereof. The Lord lightene the eyes of our mynde.

**T**he second Epistle of Jesu Christ by John to them of Smyrna is expounded. And is an exhortation to patience, and consolation in afflictions.

### *The ninth Sermon.*

**A**nd vnto the Angell of the congregation of Smyrna wryte. These thynges sayth he that is fyrt and last, which was dead and is alyue agayne. I know thy works and tribulation, and pouertie, but thou art riche. And I know the blasphemie of them which call themselues Jewes and are not; but are the congregation of Sathan. Feare none of those thynges which thou shalt suffer. Beholde, the deuill shall cast some of you into prison, to tempt you, and you shall haue tribulation ten dayes. Be faythfull vnto the death, and I will geeeue thee a crowne of lyfe. Let him that hath eares, heare, what the spirite sayth to the congregations, he that ouercometh shall not be hurt of the second death.

**T**he Argu-  
ment of the  
second E-  
pistle. **J**esus Christ from the right hand of the father, through the ministerie of an Angell by the Apostle and Evangeliste S. John, exhorteth the congregation of Smyrna, then afflic-  
ted wryth all kynde of euils for the worde of God, vnto susse-  
raunce, and comforteth the same lighing now vnder y crosse,  
promising great thinges to them that ouercome. And verely  
there

there can not of this manner, and in this matter a better or  
briefer exhortation and consolation be foud. For it is couched  
in such wise by the eternall wisedome of the father as it may  
right well agree vnto all times, and all persons that mourne <sup>A generall</sup>  
vnder the Crosse. For lyke as Christ at the right hand of the comfort &  
father is the Catholike or uniuersall byshop: so verely is his exhortation  
doctrine generall, which he him selfe also applyeth to all con-  
gregations in the end of this Epistle, and in others. And so  
he declareth that he loueth his Church, and is present in the  
same by his power and ayde.

And verely it is to be marueiled, that nothyng is blamed <sup>The cōgre-</sup>  
in this church, since that some fault is founde in maner with <sup>gation of</sup>  
all others. Therfore was the Church of Smyrna right excel- <sup>Smyrna</sup>  
lent, howbeit not utterly without any tem. For the Lord of is excellent,  
his goodnes doth not impute vnto vs our small faultes ( of  
the which the Prophet speakeþ, who shall say, my hart is  
cleane? And from my hidde sinnes clese me) so there be a fer-  
uent desire or zeale of godlynes in vs, and that we be voyde  
of great enormities.

First is shewed, vnto whom this heauenly letter is sent: The epistle  
namely to the Aungell of the Church of Smyrna, that is to <sup>is written</sup>  
say to the Pastour of the church of Smyrna, and to the whole <sup>to þe heape-</sup>  
flocke. For a captaine is layd to haue foughтен, or fled, or to <sup>heard and</sup>  
haue taken peace, when the whole army together with hym <sup>the flocke.</sup>  
hath done it. And the storyes beare witnes that Policarpus <sup>Policarpe.</sup>  
was that same messenger or pastour of the church of Smyrna,  
ordeined Byshop there by the Apostles them selues, namely  
by S. John, and that he liued in the ministerie of this cōgre-  
gation, 86. yeares. For so many he accompteth hym selfe be-  
fore the Lieftenaunt Herode, what tyme he was brought to  
executio. For in the fourth persecutio of þ church when Au-  
relius Antoninus, & Aurelius Comodus, were Emperours, he  
was taken and brought to the gouernour: And at length for  
the open and sincere confessyng of Christ he was burnt. He  
had this very much in his mouth: That nothyng ought to be  
receiued for true, unlesse it were knownen to be set forth by the  
Apostles. Irenaeus affirmeþ that when he was a child he sawe  
this old father a man of great yeares and reverence, in the iii.  
ooke and ij. chap. agaynst heresies, where he telleth many  
thynges of hym besides. So also doth Eusebius in the fourth  
ooke of the Ecclesia. history the. viiiij. and. xv. chap. and S.  
Hierome in the register of the famous writers of the church.  
Eusebius in his Chroni, noteþ that he suffered Martyrdome

In the yeare of our Lord a. C. lxx. whereby it appeareth that he was made Byshop of Smyrna in the yeare of our Lord. lxxiiij. or there about. For we layd euē now, that he had bene in that ministerie. 86. yeares. And therfore had he bene Byshop of Smyrna many yeares before the setting forth of the Apocalipse which was written in the. xcviij. yeare. Would God all pastours would set before their eyes this good Pollicarpus to be folowed, of whom there remaineth a notable Epistle to the Philippians.

The autho<sup>r</sup> of the Epis-  
tle.

Afterward the authour of the Epistle is declared agayne: which is set forth with two titles, taken out of þ former visio of John and the descriptio of Christ. Thus sayth the first and the last. &c. whereby is signified the eternall Godhead of Christ, which wanteth begynnyng and endyng, and of hym selfe is everlastyng. There is added, that he was dead, and liueth agayne, that is to witte, hath risen from the dead. And this begynnyng accordeth right well to the matter. For they perceiue, that who soever are afflicted for Christ and his Boþpell by most mighty kynges and Princes, haue a Lord & patrone more mighty and more fayrfull, which in no wise can be ouercome. who verely indureth longest (for all tyrauntes must forgo their glorious courtes, and no man ouerliueth God) and who is able to saue his, euē in death lyke as he rayled vp Christ from the dead, to the intent we might haue an open testimony, that we shall lyue with Christ, euē in death it selfe.

Christ  
knoweth þ  
workes of  
hys.

And now commeth he to the matter it selfe, and (which he repeateth in all the Epistles) he sayth here also: I know thy workes, to witte both good and evill. Thinke not that I neither know nor care for thy matters. Thou art verely written out in my handes, I know, see and care for thee and all thine. And these thynges both prouoke vs maruelously to vertue, when we know that God looketh on vs, and hath a care of vs: And also comfort vs greatly, when we vnderstand, how he that loueth vs, and in no matter neglected vs, hath vs alwayes as it were before his eyes.

**Afflictions.** And here particularly he declareth what he knew: And first he sheweth the afflictions, whiche they suffered in that present persecution of the Emperour Domitian. And affliction is as it were a generall word, to the foure kyndes folowyng. For he rehearseth, touching their substance the spoylyng of their goodes, and their pouertie: In their name and estimation, flaunders, reproches, or blasphemies: In body, imprisonment,  
and

and bondes, yea and death also. For with these afflictions, do the wicked persecute the godly for the truthe sake. And in these may be comprised all other kyndes of tribulation. The which the Epistle of Iesvs Christ recitech in a godly order. There is nothyng therfore of these matters which the Lord Christ knoweth not.

Pouertie hath the first place. Neither ought we to take it here spiritually for the modestie and humblenes of mynde: although it be certaine, that the church of Smyrna wanted faythfull, not the same vertue: But there was pouertie and lacke of all thynges by reason of the spoyling of their goodes. For in tyme of persecution, by vertue of kynges procamations, the goodes of the faythfull professours of Christ are confiscated to the kynges vse, or permitted to the souldiours, nobles, or promoters to take at their pleasure: The faythfull beyng thrust out of their houses, are either driven into exile, or go a beggyng: would God we wanted examples thereof at this day. Let vs hereby learne to beare and suffer paciently the lyke chaunces also assuring our selues that God knoweth our necessitie. And because it is an hard thyng for an honest man to hunger and want with his familie: for a comfort and consolation he addeth, but thou art rich.

This to the world seemeth a paradoxe, or incredible. What spirituall will they lay: is he rich that hath nothyng, and is brought to riches. the state of beggers? Doubtles the goodes and riches of the mynde are much better than corporall substance. For this may be had, without the true felicite, of riche men of this world, that lyce a most miserable lyfe. Agayne you shall see a poore man, concerningly worldly goodes, but furnished with the richesse of the mynde, to be happy and most blessed in that respect alone. For he counteth nothyng, he is content with his vocation: Neither would he chaunge his state with most wealthy and riche kynges. Contrariwise you shall see riche men but of an euill conscience, and therfore thoughtfull and burthened with cares, and never mery. You shall see poore men leade a mery lyfe alwayes ioyfull at the hart. Why then shoulde it seeme a maruell, if he that is spoyled of his worldly goodes for Christ, and enriched with the giftes of the mynde, is glad and reioyleth in God, and taketh in good parte all chaunces, and for the same cause is iudged to be verely riche? Doubtles the wise men of this world saw also, that the one-ly wise man is truly rich, whiche thyng is eloquently discoursed by Cicero. Aretas sayth, in spirituall matters hauyng a

treasure hidde in the field of thy hart, which is Christ, by reason of whom thou art rich also: Since thou hast hym thy protectour, who also when he was riche, became poore for our sakes. &c.

**Blasphemy agaynst the saythfull.** In the second place is recited blasphemie, by the which we understand all maner of raylynges and sclauders, whereby the name and estimatiō of the saythfull is hurt. Of the which sort are these. They be heretickes and schismatickes so many as be fauourers of this new religiō: They be wicked people, despisers of God and his Sain tes, the enemyes of all Gods seruice, and therfore the plagues of the cōmon wealth, which if they be suffered, the cōmo d wealth must nedes be destroyed. And these thynges in dede many tymes were good men more greuously, than the losse of their goodes. For who will not let more by a good name, than by great riches? Therfore the Lord in the Gospell of S. Mathew the 10. chap. with many wordes healeth this disease: And exhorteth his churche to the annoydnyg of that infamie, they shoulde commit nothyng unworthy the name of Christians.

**what their persecutors be.** There withall also he declareth that he knoweth the authors of this mischief, whom he blameth exceedingly to the intent that the godly shoulde understand, how greatly those enemyes of all godlynes are mislyked of God: And therfore he would haue men to care the lesse for their hatred and persecutiō. They say in dede, that they be Jewes, where as they be nothyng lesse. Thus also S. Paule handled the Jewes in the iij. to the Romans. The Jewes are called confessours, honozers, & the saythfull seruauntes of God. But these blasphemie Gods name, impugne the true sayth, and oppesse them that professe and worship God. Therfore be they not Jewes. What than? The Synagoge, congregatiōn or assemblee of Sathan. Thus the very sonne of God pluckereth of the vicerie from these varlets, to the comfort of all those that suffer persecutiō, at their handes which set forth the selues with stoute titles, to the end it shoulde never greue them, that they are condemned of such harlots, the children of the devil. Christ attributeth to them the true title, and calleth them not the old, holy and catholike church of God, but the conspiracie and schole of Sathan, as into whom the spirite not of God, but of Sathan, inspireth lies, iugglynges, disciplynes, blasphemyes, fires and slaughters. Therfore let it not greue thee at this day, in case it be thy fortune to be condemned for the Gospell, by those that call them selues most holy,

holie, most shynyng, most reverent, and most irreprehensible Prelates and patrones of the old church, religion, and catholike sayth, whiche haue on their side, counsels, fathers, so many successions of Byshops, the prescript of so long tyme, and consent of so many Realines. They be nothyng lesse tha that they desire to be called: But rather the champions of Anti-christ, and the professed enemys, and treaders vnder feete of all Christen Religion. Ffor whom is prepared everlastynge destruction.

After this he putteth forth an exhortation and a consolation most evident, before the which he setteth alio the summe therof, and sayth: feare nothyng of all that thou shalt suffer. The sonne of God hymselfe feared the crosse and death, and it is a naturall thyng to feare euils, and death. Therefore we are not commaunded that we shold not be men, or that (like stockes) we shold say the thinges grecue vs not, which nevertheless torment vs exceedingly: but the saythfull are encouraged, that they shold stand strong in the sayth, and not doe any thyng unworthy the same for feare of punishment. We be therfore commaunded boldly and chearly to conteynne our supprese feare, and to crawe strength by the spirite of God, and to exercise it in temptations.

These follow reasons, whereby to obteyne that which he hath perswaded, and to confirme, comfort and exhort them to patience and constancie. He propheeth therfore to the godly, what thing they shall suffer, and also toucheth the thynde come. kynde of affliction, namely imprisonment and bondes, vnder which we understand all punishments, whereby our bo-dies are tormented. But to be warned of an inconuenience afore hand, is a great benefite. We are more easely ouercome by vnforeseen perils. And therfore the Lord in the Gospell after S. Math. the x. chapt. and after John in the xv. and xvi. chapters, tellerh his disciples of many euils that shoud come unto them, and addeth thereto: These thinges haue I spoke to you, that when the tyme shall come, ye myght remember them, that I haue tolde you before. So now also he saythfull forewarneh the saythfull in this Epistle.

And he toucheth the authour of these euils, saying: The devil will cast some of you into prison. Therefore we perceiue that those euils spring from the common enemy of mankinde, and of the saluation of the saythfull: wherof we may conjecture, that he goeth about to intercept our saluation, and that we ought therfore to stand more earnestly against hym. The

Fear not.

He prophe-cyeth the euils to come.

souldours whē they heare that their olde enemy is at hand, waxe not sluggishe, but cheresfull. But the devill inspireth euill men, and corrupteth Princes and Magistrates, which attempt persecution agaynst the church. So we reade that Sathan afflicte Job, that is to say, prouoked the Chaldeis and Sabaeis to kill his seruauntes & drue away hys cattell. Here therfore they may see, wyth what spirite they are incouraged, whiche at this day persecute the church of Christ, for the profession of the truerth. The godly haue that whiche may confort them: For they heare that the soule beast whiche setteth hymselfe agaynst them, is but the same whom Christ y prince of the faythfull hath vanquished so often, and therefore may be ouercome by y faithful also throught Christes helpe, in maner wyth no adoe. And verely the Lord permitte the devill and deuelyshe men to haue power ouer his seruauntes. If thou maruell why: heare. That you may be tempred. God permitte not Sathan power ouer his seruauntes to the end they shoulde perishe, but to the ende they shoulde be tempred & tryed. Therfore to a good ende are we deliuerned to the fyre, that we myght be poured from our filthynes, that the vertue of our fayth myght lyne, and God myght be gloryfied, and we made the purer. Who therefore wyll hereafter be impatient, when we heare that our beyng deliuered into myslerte, is to our great benefite? We read in the iii. of wisdom: As golde is tryed in the fyre, so are the faythfull proued. This parable hath S. Peter expounded at large in the iii. Chapt. of the fyrst Epistole, where he that wyll, may haue it more abundantly.

The tyme  
of the afflictions  
of the faythfull.

Moreover, the tyme also of tribulation is assygned, namely for ten dayes. The number of ten, signifieth a multitude. For Jacob sayth to hys father in law: Ten times hast thou chalenged my wages. Gene. xxii. and Numery. viiiij. He sayth he was tempred ten tymes, that is, oftē, and many tymes. Job also affirmeth hymselfe in the xxix. chapt. To haue beeene iniured ten tymes. The Lord therefore sayth at this present: You shall be diversely and much molested wyth euils. Notwithstanding forasmuch as he putteth not monethes, yeares, nor ages, but dayes, ne prophecieth that the euils shalbe continual, but that there shal always be spaces betwixte to breath in: so as it shalbe better from day to day: Verely, first Esay the 26. chapter, and secondly S. Peter in the first Pet. i., Doe comfort the faythfull with the shortnesse of their persecution. It is not the part of the faythfull to prescribe God: But whether

whether we be put to payre a long tyme or short, to take it patiently. Let vs thinke rather, that in the long continuance of euils, there is some ende also foreseen of the Lorde: And that in the same tyme of breathing, we must repayze the euils, and returne vnto battell.

Lastly the godly are encongaged by a most ample & large promise, in the which is included the fourth & most greeuous kynde of affliction, and also the bitter death it selfe, through syer, halter, sword, water, &c. Now if in case thou be not affrayde of death, but vanquishe it also, and offer vp thy selfe vnto God, then will I geue thee, sayth the Lord, a crowne of life. Hereunto is annexed the state of the Epistle, and sume of all. Therfore be thou saythfull, chearefull, and constant, eue to the very death. For the Lord sayth also in the gol spel: who so persenereth to the end, shall be saued. And we read that the Apostle hath sayd, if we dye wryth Christ, we shall lyve wryth hym. And truely the crowne of lyfe is none other thyng than eternall lyfe, and that euerlastyng, celestiall and unspeakable ioy. And the Lord alluded to battels, after the lucky finishing wherof, the conquerours haue garlandes or crownes set vpon their heade. Blessed is the man, saith the Apostle S. James, that sufferereth temptation: because that when he is tryed, he shall receiue a crowne of lyfe, which the Lord hath promyzed to those that loue hym. Lyke thynges hath the Apostle S. Paule written also in the first to the Corinthians the ix. and in the second to Tymothy the 4. chapt. Therfore let it greeue no man hereafter to lose thys temporall lyfe, sith that by losing the same for Christes sake, we shall receiue euerlastyng lyfe: and otherwyse, wyll we, nill we, we must dye. Let vs therfore be content rather to die blessedly, than to liue miserably, so we see we may please God therby.

Finally, lyke as in the ende of the first Epistle, he communi- All these  
cated and applied the same wholy to all tymes and Chur- thynges ap-  
ches, least any shold suppose that these thynges concerned pertayne to  
hym nothyng: So in y end of this epistle also, he both auou- all Chur-  
cheth the holy Ghost to be authour of all these thinges, and ches.  
exhorteth all men to heare and obey diligently, and affirmeth them to be written vnto all congregations in the worlde, for their edifyng. Moreover, he communicateth the promise of lyfe to all, saying: he that overcommeth shall not be hurte of the second death. This (If thou overcomme) is spoken to all, men and women. Therefore must we overcome the worlde, the deuill, the fleshe, and all temptation. And we must over- come

The syrft  
and second  
death.

come by hym, which sayth: by his spirit dwelling in vs: and we must walke that way wherein he hath comauanded vs to walke. If thou overcomest, thou shalt not be hurt of þe second death. Thomas of Aquine sayth: that the first death is of sin, the second of Payne. We understand plainly by the first death the naturall separation of the soule from the body, which also commeth to vs for sinne, as appeareth in the 3. of Gen. That same is common to good and euill: for we be all earth, and into earth we shall returne. And by and by followeth the second death, and the second lyfe: They that beleue in Christ and overcome, feele nothyng of the second death, but lyue, as the Lord hymselfe assureth vs in the 3. and 5. chapter of Joh. He shal not come into iudgemēt, but hath passed frō death to life. But the wicked or vnbeleener's are conuayed strayghtwayes from the corporall death to death, everlasting: Not that their soules can dye, that is to say, not that their soules can cease to be, or that their bodyes shall not ryse agayne: but that they shalbe bereft of that heanely & diuynē lyfe which is in Christ, and shall feele everlasting tormentes, which state verely is rightly called death. These thyngs are vñknownen to worldy men, which know no other lyfe or death but this temporall: But Gods trueth teacheth vs, that there is bothe another lyfe, and another death after this, to witte, the lyfe celestiall, and death infernall, or full of perpetual sorrowes. Surely it is right comfortable whē we heare that the faythfull shal never feele tormentes any more, after they haue once payde the debt of this temporall death. What than doe the monkes and Fryers prate of purgatory? bables, &c. Let vs prayse our Sauiour Christ, which hath delyuered vs from death, and gauen vs the hope of lyfe euerlastyng, to whom be glory, prayse, &c.

Here is expounded the first part of the third Epistle concerning constancie, and the confessing of Christ in the tyme of persecution.

The tenth Sermon.

And to the Angell of the congregation in Pergamos wryte: This sayth he which hath the sharpe sworde wþt two edges. I know thy workes, and where thou dwellest, cuen where Sathan's seate is, and thou keepest my

my name, & hast not denied my fayth : And that in the dayes, in the which Antipas was, my faychfull witnesse, which was slayne among you where Sathan dwelleth.

The third Epistle amongst those seuen heauenly epistles proceeding from the right hand of God, is written to the pa-  
stor and congregation of Pergamos: wherof the contentes  
are these. First he commendeth the constancie of their faith in  
cruell persecutions: next he rebuketh those which cleaued to  
the secte of the Nicolaitans. Afterward he exhorteth them to  
repentance. And this doctrine he applyeth afterwardes to  
all congregations throughout the world. Lastly he promi-  
seth most ample rewardes to the faithfull. Hereby we under-  
stand that the cogregation of Pergamos, is set forth as a pa-  
terne or a glasse to all Churches, how it behoueth them to  
walke before the Lord: First, so oft as persecution shall arise:  
Secondly, when heresies breake out. For by the exāple ther-  
of he teacheth all men to suffer aduersitie patiently, and open-  
ly to professe the true fayth: And also to reproue heresies by  
the Scriptures, and to shunne them by tredyng them vnder  
foote.

The Argu-  
ment of the  
Epistle.

The  
Church of  
Pergamog  
a type.

Howbeit all the Epistles in maner haue certeine thynges common: And especially three. For there is expressed playnly, to whom the Epistle is sent, as in this present, to the messen-  
ger of the congregation of Pergamos, to witt unto the Pa-  
stor whosoeuer he was (peraduenture Antipas) and to the  
whole congregation, as is sayd before. It is shewed moreo-  
uer, who he is that speakeþ here, or who is the authour of  
this Epistle: Euē the Lord hym selfe, wherby authoritie is  
purchassed to the writing. For it is not to be thought that the  
word of God is not þ same it is sayd to be, bycause it is writ-  
ten by man, indited by mā, written with inke, yea and writ-  
ten with blottes that shall perish, in a corruptible substancialle,  
as in paper or parchment. For these make no more that the  
word of God shoulde not be the word of God, than that wa-  
ter shoulde be water, if it runne out of a conduite of woode,  
lead, brasse or stone. For water euermore remaineth water.  
The diversitie of the Conduite pypes maketh it not that it  
shoulde be no water, as his substancialle is in dede. So saith S.  
Paule, that he is bound, but the word of God is not bounde.  
A man may be stoned, hanged or burnt, beynge a preacher of  
Gods word: But the word of God that was put in þ mouth eth all  
of þ preacher is not burnt. The Lord putteth it in the mouth thynges.

Thynges  
common to  
all these se-  
uen Epis-  
tles.

Of the au-  
thoritie of  
holy Scrip-  
ture.

of an other, that the truthe shold not be extinguished, but continually sounde in the Churche. Finally not without cause, in the begynnyng of ebery Epistle, Christ doth intimate, that hee knoweth all thynges of the Churche. I sayd before that this is as it were the founestation of the feare of God, and of hys true seruice. For put the case a man were fully persuaded in hym selfe, that God neither seeth what men do, nor knoweth what they thinke in their hertes. Shall not this man, thinke you, fall into all vngodlynesse? He would cry, let vs do what we list, sith God knoweth not what we do. Agayne who wil not cast of the hope of reward, & the loue of good workes, after he be once persuaded that God knoweth not our workes? But if hee know them not, how shall he iudge the wold?

Out of  
Christ his  
mouth a  
two edged  
sword.

Neuerthelesse in every Epistle there be certeine especiall and peculiare thynges. Of which sort in the Epistle of Pergamos is, that out of the first vision and description of Christ, in the begynnyng of the Epistle he taketh to hym the sword, cne the Sharpe and two edged sword, which we haue heard to come out of the mouth of Christ. By this is signified the iudicall power full of equitie and iustice, and also the delineraunce of the good, and the punishment of the euill. For the sword is geuen to the Magistrate, as an authoritie to punish the euill, and defend the good. Christ hym selfe defendeth his seruauntes, and his aduersaries he bewereth in peeces. The sword is the very word of God most sharpe, two edged and pearling the very hertes. For it imboldeneth the godly, and discourageth y wicked. Christ therfore gouerneth his church, as a Judge and defendant most ryghtfull and iust, whiche hath his sword not in his hand, but in his mouth; and with his spirite and word, he comforteth and preserueth the faythfull: and trayneth and woudeth the vnbeleuers. Full rightly therfore is this begynning applied to the case that followeth touchyng the crosse of the faythfull, and the expulsyng and eschewyng of the Nicolaitanes. For it is Christ, by the vertue of whose word these thynges are luckily brought to passe.

In this  
Church are  
some thynges  
commended,  
and some  
disprayed.

Moreover the particular workes of this congregation follow. In this Church he prayseth singular constancie in fayth, and profession of the same, in most daungerous perils, temptations & persecutions. And it semeth to be a playne rehearsall or declaration that the Lord knoweth what they suffer, and how greeuously they be afflicted: but prayse is mixed therewithall. And this commendation serueth to incourage them

them to procede in the doyng of the thyng whiche they dyd.  
He sayth how he is not ignoraunte where the Churche of  
Pergamos dwelleth: euen there verely where Sathan hath  
settled his seate or thone. That is to say I know in what  
case thou art, in what daungers, & with whom thou art mat-  
ched. He sayth not, I know that thou sittest in the seate of Sa-  
than: but, I know that thou dweltest there, where Sathan  
hath his seate. Christ therfore is not ignoraunte of the labours,  
sorowes and temptaciōns of the faythfull. And the knowledge  
of Christ hath a certeine peculiar propertie. For Christ do-  
meth ȳ matters of the faulchful, as he is both touched with  
the same, and hath also a consideration or respect of hys ser-  
uauntes. And we see how Christ placeth hys thone there,  
where the Deuill hath his seate iust by. But at the length he  
christeneth hym out of his seate.

And for two causes Pergamos semeth to be called the seate, throne, and kyngdome of the deuell. For first Aretas hath ad-monished, in superstition and worshyping of Idols it pas-sed all Asia, which neuertheles was most corrupt. Pergamos was the most auncient and famous Cittie of Asia or of Misia and Phrygia, renowned by kyng Attalus and Eumenus. For the same was the Princelike palace of kyng Attalus, which came into the handes of the Romane by the legacie of kings, and yet was a most earnest mayntainer of Idolatrie. Strabo spea-keth much hereof in his 13. booke. Moreouer this place (as I linie semeth to signfy in his 5. booke, the 20. chap.) was most noble & frequented, by reason that y liferenant or gouernour inhabited there, who at the commaundement of the Emperour Domitian, persecuted the true fayth of Christ; impriso-nyng, scourgyng and afflicting all that professed Christ. By good reason therfore is Pergamos called the seate or throne of the Deuell. For he is a lyer, and the father of lyng, and a murtherer from the begynning: which the Lord also testifieth in the 8. of John. For alnuch then as heathenishnesse, lying, Idolatrie, supersticio, and murthering of good men reigned in Pergamos: it is rightly called the seate or throne of the de-uell. This appeareth to be a slander not to be dissembled, or suffered. For Rome seemed to her selfe established for ever, and to be in fauour with the Gods, as who seemed to haue sent seate of them victory ouer great nations, and to haue geuen them the Empire of the whole world: In which Cittie Justice and Religio[n] might seeme to be obserued. And therfore that this seate of Justice and Religion shoulde be called the seate of Sathan.

The  
Churche  
dwelleth  
where Sa-  
thans seate  
is.

it might be thought both blasphemie, and treason. But this doth the onely begotten sonne of God from the right hand of his father pronounce agaynst Rome, agaynst Pergamos, and agaynst all the companions of Rome. Who shall accuse hym of rashnes, of want of discretion, or of bitter speakeynge Truly, light persons, yea and arrant strompets wilbe displeased if they be called by their right names, or termcd to be that which they be in deede. For such is the glory of vertue, that al men couet the same, yea even the open enemyes of vertue, so that no man will seeme to be voyde of vertue and such is the corruption and darkenes of mans mynde, that he would bee that he is not, and would not be that he is: Therof commeth all this impatience in the whole world: when a mattocke is called a mattocke, and a figge a figge as the Proverbe is. Is an harlot therfore no harlot, because she will not be called an harlot; yes verely is she an harlot, and a shainefull harlot: & though she deny never so oft that she is a whore, yet is she an whore neverthelesse, and remayneth a whore. So the seate or thone of Sathan is at this day Rome it selfe, which will seeme to be the seate of Christ & the seate Apostolicall. For the woryng and instinc of the devill abound therin. Finally all Cities, Townes, and places, where truth, godlynes, religion & vertue are exiled, where the preaching of Gods truth & the correction of most corrupt maners haue no place: where filthines and vncleanes, handy songes and not spirituall psalmes, where craft and disceipte, surfettyng, murther, aduoultrie, oppression of good people and of godly Religion triumphe, be the seates of Sathan, how soever they be called most Chisten and Catholicke cities, and mayntiners of the right and Chisten sayth. This thyng Iesus Christ the very sonne of God sayth, crieth, affirmeth, repeateth, and even with a maiestie pronounceth. For by and by after the murther of Antipas, he addeth: where Sathan dwelleth. And these things are doublets true, which Christ sayth and pronounceth in the Church: & most false be the thyngs which this most sinnesfull wold here aledgedeth agaynst the wordes of Christ.

But the Lord commendeth hyghly this one thyng, that in so supper and unforuntate a place they haue stode wright hitherto, and could not be subdued in the very seate of Sathan. Hearre we leare, that it is lawfull, as occasion shall serue, to dwell in the middes of a froward nation: yet so as we be not ward natiō. made conformable to them in any wise either in maners or Ephe.5. superstition. And soz as much as it is daungerous to dwell amongst

amongest the heathenish sorte, and as it were to touch pitch with our handes : Thou shalt nothyng offend agaynst the Lord, if thou get thee to a safer place, wherein is lesse dannger and more occasion of all godlynes . Yea rather when thou mayest conueniently passe vntoluch places: thou stickest daungerously vpon the stony rockes , where thou mayest chaunce at the last to suffer shypwrecke.

And two thynges he alloweth chiefly in this Church: first Religion that they hold the name of Christ . For the Greeke word  $\chi\alpha-$  must be hol-  
teiy is not to touch lightly , but to hold fast , so as the thyng den fast.  
which a man holdeth cannot be plucked away by any force.  
And so they held Christ most depey fixed in their myndes.  
The name of Christ is the holsome working of our redemp-  
tion and sanctification , besides the which there is no other  
name , as S . Peter sayth , whereby we may be sancted . They  
cleaunced therfore vnto Christ , as we read of y Apostles in the  
& of John . And necessary it is y every one of vs hold fast the  
misterie of saluation rooted in our hartes . Secondly, it is not Religion  
mough to retaine the mysterie of saluation in our hart , un-  
lesse we professe it also with full and open mouth: wherupon  
he addeth straighe wayes , and hast not denied my sayth . Be-  
hold how he calleth it sayth now , which of late he called the  
name of Christ . And he calleth it properly his sayth , as the  
which is not diuisid or inuited by men: but set forth of Christ  
by hym selfe by the word of his truthe . It is not any maner of  
sayth , but it is this true, sound, and catholike sayth , which we  
must confess without denying : yea and we must confess it  
expressly , both in word , and deede .

Christ and his Gospell are denied by moe wayes the one. The ma-  
ters of de-  
nying the  
Lord.  
They are denied by silence , when we holde our peace , what  
tyme we shoulde speake chiefly for the glory of God . Christ a-  
gayne is denied through dissimulacion , as where Peter saith:  
I wote not what thou sayest . For he knew right well what  
the mayde sayed: but feare caused hym to dissemble . Also , he  
is denied , when he and his truthe are denied roundly , and in  
open wordes . He is denied by coloured confession , what  
tyme we confess somewhat , but yet so darcely and so diffus-  
edly , as it is vnuknowen what it is that thou professest . He is  
denied , when we pretend to keepe the true doctrine in our  
hart , and deny it in our workes , bowing our selues before Id-  
ols , by comynge abroade into heathenishe Churches , by  
communicating in the ceremonies of Antichrist and by knees-  
ling on the ground , and worshipping that thing which our

conscience gane vs, and the sayth set forth by the Apostles, caught vs to be no God. And verely all this deuiall araylech of feare, and of our corrupt affectiōns. If thou wert as sure to be rewarded by men for confessing of Christ, as thou art soore affrayde to be put to payne in case thou doe confess hym, there would seeme no difficultie at all to professe Christ sincerely. where therefore thou deniest or disbelvest, thou doest it for feare. But such timorous and scaredull denyers, the Lord shitteth out of his kyngdome. The world therefore must be despised, and the name of the Lord must be confessed boldly and without feare, accordyng to the doctrine of Christ. Gal. 19, Marke. 8.

we must  
than prof-  
fesse where  
persecution  
is hote.

And this confession of the congregatiōn of Bergamoſ is amplified and highly commended by reaſon of the tymē. For it is a great matter to professe Christ, not in quiet, but in most troublousome tymēs. But it is manifest, that the Churc̄h of Bergamoſ confesſed Christ in the middes of the persecution, wherin Antipas Christes holy marty, was executed. Wherof it foloweth, that the profession was noble. It is common-  
ly ſayde, that when the eye ſeeþ that which never came afore in the hart, then the hart doeth that which it never thought of before. But theſe men ſaw Antipas ſlayne, and yet coulde not be ſearcd from the true ſayth. And theſe thiuges are ſet forth in ſewe wordes, but in ſence moſt ample, to be folowed of all Churc̄hes. Some others reade here, in my dayes. But the complatention copie is better whiche hath, in the dayes wherin Antipas, &c. As though he ſhould ſay? And thou haſt confesſed my name in thole dayes, wherin Antipas was my faythfull witness, whoſor the ſame cauſe was ſlayne alſo.

The prayſe  
of Antipas  
& of mar-  
tyrs.

Antipas is comended, and as it were canoñized by the ve-  
ry ſonne of God. And he is prayſed, that he was a witness, that is, a martyr, yea and in dede a faythal witness, in teſti-  
fyng, teaching, confeſſing, and keeþyng his faith to þ Lord,  
even to the ende. Actes. 12. Paradiuenture he, or ſome other  
man of singular conuincie amounges the faythal, was pa-  
ſtoure of the Churc̄h, Certes, fayth, and not torment, maketh  
martyrs. And because this martyr is prayſed of Christ, we  
underſtand that the agomes and conuictiōns of martyrs ſhould  
be preached in the Churc̄h of Christ, to the ende that manye  
may be ſtirred by and incouraged to followe theyr ſteppes.  
Wherfore we affirme that the holy martyrs of God are to be  
honoured, but not to be worshipped or called vpon, we con-  
demne allthoſe that ſpeake agaynt holy martyrs, & we pit  
them

them into the number of those that slew them. But touching the worshipping of Saines, I haue spoken els where more at large. We learne hereof also, that they die not for ever, that die in this woylde for the name of Christ: neither that þy martyrs be pollinct with worldy reproche, considering how they be commended by the mouth of God: To Christ therefore kyng of Martyrs, be honour, prayse, and glory woylde without ende. Amen.

The latter part of the third Epistle is expounded, wher-  
in is spoke of the Nicolaitans, which are damned. And  
erhortation is made to repentaunce.

### The xi. Sermon.

But I haue a fewe thyngs agaynst thee: that thou hast Name. 24.  
them there, that mayntayne the doctrine of Balaam  
which taught Balacke, to put occasion of sinne before  
the children of Israell, that they myght eate of meate  
dedicat vnto Idolles, and commit fornication. Euen  
so hast thou them that maintayne the doctrine of the  
Nicolaitans, which thing I hate. But be conuerted, or  
els I will come to thee shortly, and will fight against the  
wyth the sworde of my mouth. Let him that hath eares  
heare what the spirit layth to the congregations. To  
hym that ouercommeth, I will geue to eate Manna that  
is hidde, and geue hym a white stone, and in the stone  
a new name written, which no man knoweth sauing he  
that receiueth it.

In the first part of this epistle, the Lord hath commended many thinges in the Church of Pergamos: and in the second part he will reprehende a fewe. And he layth a fewe thinges, not that the errore of the Nicolaitans is a lyght offece, but þy the sinne is in others rather, then in the true Church it selfe to wittie in them, which notwithstanding that they were not of the body of the church in deed, yet did they ioyne with the Church outwardly, and would be taken for members of the same. After he speakeþ modestly, least by exasperating ouermuch the sinne and errore in the laythfull, he shoulde trouble their myndes and discourage them viterly. There is a mea- The Lord  
reprehen-  
deth a few  
thynges in  
the Church  
of Perga-  
mos, how.

The  
Church  
hath al-  
ways that  
m̄y be re-  
prehended.

They of-  
fende that  
have them  
which main-  
teine wit-  
ched doc-  
trine.

what is the  
erroure of  
of Nicolai-  
tans.

sure in all thynges, as the common saying is. Now if Christ synde some thyng blame worthy, in so commendedable a church: what shall we say of those that be lesse commendedable? yea whp shoulde we not in all churches always see somethynge to be founde, that may be blamed: not so much for that þ Sainctes are always troubled wyth the infirmitie of the flesh, as that euermore hypocrites and corrupt persons ioyne themselues to the Church of God: such as were here of the Nicolaitans, and as Judas the theefe and traytour was in the number of Apostles. In Christ the church is without any spot or wrinkle as the Lord sayeth in the 13. of John. And in the countrey to come it shal be made full and perfect in all pointes, which thyng S. Austen also affirmeth.

And the Lord Jesus blanmeth the church of Bergamos, not for maintayning the Nicolaitan or Balaamiticall doctrine, but that doctrine. They offend therefore, for that they did not hate the Nicolaitans so much as the Ephesians did: of whom we heard in the first epistle, that they could not abyde the wicked. Wherefore least the sownenes of the leauen should creepe further through out of the whole lunge of dowe, the olde leuen must be purged. It is allowable if you neither fauour heresies, nor cleave to them. But the Lord requireth yet a further thing: namely, that we shoulde not nourishe them, but that we shoulde persecute them wyth an holy hatred. Whereof is spoken in the first epistle.

Moreover, hee describeth the heresie of the Nicolaitans, to the intent we may see wherefore he blanmeth it, wherefore he condemneth it, and wherefore it ought to be hated. And he describeth it truely after the maner of the Scripture, so as chaste eares or shameflasses may not be hurt or offended. I tolde you before, how they were most filthy thynges, which the auncient writers report of þ Nicolaitans: But all things are most aptly and chastly declared by Christ. They are take out of the 22, 23, 24, 25. chapters of the fourth booke of Moses called Numery. He calleth the Nicolaitan doctrine, the doctrine of Balaam, by a similitude. In Balaam the soothsayer these wicked crynes mette altogether: whereby it may easely appeare, of what sorte his doctrine was. First he tooke the rewarde of iniquitie, as S. Peter termeth it: and would curse them whom God hath blessed, doing cleane contrary to hys owne mynde. Secondly he geueith the kyng most pestilent counsell: which the Scripture therefore calleth a stumbling-blocke or offence, for he taught the kyng a way or incanc,

wherby

w hereby he myght entise the people of God into certayne de-  
strukcion: namely, by inciting them to most vncleane feeding  
of meates offered unto Idols, and to the committing of most  
filthy whoredome. All those therefore shalbe counted main-  
tayners of Balaams doctrine, which in hope of filthy luke,  
contrary to Gods word and their owne cosciences, doe teach  
Idolatry, vncleane feeding, & fornication: or which reprove  
not the thing that they know to be filthy, but rather counsell  
men to it. Even so the Nicolaitans, in speaking euill of the  
truech and of christen pernes, gane naughty counsell to ma-  
ny, that they shold be partakers of meates offered vp to Id-  
ols, and couple with harlots, as in the first Epistole I decla-  
red moore at large.

Here we perceiue by the example of our Saviour Christ, how heresies shoulde be confuted, not with brawlyng nor  
rayling wordes, but rather by the places & examples of holy  
Scripture: like as the heresie of the Nicolaites is most sily  
condemned here at this present. And being once condemned  
by the Lord, it abydeth condemned for euer: neyther neede  
we any newe counsels, wherwyth to condemne vncleane-  
nesse. Agayne, in case all the counsels in the woylde decree the  
contrary, yet remayneth this true and sure, which the Lord  
Christ pronounceth here; and accursed be he that determineth  
otherwyse.

Now heresi-  
ties must be  
confuted.

And here it seemeth good to consider, whether þ Balaamiti-  
cal & Nicolaitane doctrine be cleane extinguished in þ church  
at this day. Verely, all of vs abhorre þ name of Balaamites &  
Nicolaites: but þ thing it self, aswel in the states of me spiri-  
tuall as tempozall, is most openly founde. For there be me  
in high authoritie, in sundry kyndes of learning righte excel-  
lent, most expert in the lawes both of God and men, who  
neuerthelesse beyng blynded with the reward of iniquitie,  
curse both the persons and thynges, which they know that  
God hath blessed. Of these S. Peter also made mention in  
the 2. chap. of the 2. Epistole. The same do suggest euill coun-  
sels to kynges and princes, tending to the destruction boch  
of the preaching of the Gospel, & of safegarde of the Church.  
The same beyng geuen to Idolatrie, and drowned in fleshly  
pleasures, eate of the sacrifices of the dead, and seide euene of  
Idoll offerynges, and runne of ryot in fornications. Consi-  
der I pray you what be the most part of popishe pricestes,  
whereupon they lyue and be fed, what opinion they haue of  
holy Matrimony, and how much they abhorre aduoultry &

Of the Ni-  
colaitans of  
our tyme.

whoredome. They dare be bold to condemne Matrimony , & to iudge whoredome better : so they may injoy the sacrifices of the dead , and many wayes take their pleasure . If any for the aduoydying of whoredome be ioyned in lawfull Matrimony , he is thought unworthy to sacrifice or to come at þ altar : but whoremongers are admittid thicke and thre fold . And all they for the most part are most beastly bondslaves of the bealy , of whom you may beleue that the holy Apostle of Christ S. Paul hath spoken : whose God is their bealy , and their glory in reproche , seekyng earthly thynges . And who will not acknowledge and affirme these to be very Nicolaitans ? mainteyning the doctrine of Balaam the inchaunter , amongest the temporallitie you shal finde men of all sortes which set more by the doctrine of Balaam , and the wantonnes of Zambar , þā they do by modestie , grauitie and Christe sincerite . They loue the libertie and wantonnes of the flesh . They will not haue youth and free people to be restrained by verious lawes . They will euuen at this day banquet and maske with the maydens of Madian , and follow their fleschly lust . For they mainteine surfeiting , dronkennes , and whoredome . And these be also very Nicolaitans . And the fauourers of the be neither a few nor of the rascall sort : neither haue they light or few reasds wherw to mainteine their race before þ world .

**God hateth all unclean- ness.** But let vs heare what Christ hym selfe , sittynge on the right hand of his father , iudgeth of them . Those persons or that same thing which these men thinke , teach and do , I hate , sayth the Lord . What thyng can be spoken more greeuously , than that God hateth the doctrine of the Nicolaitas : For the whole Scripture of both Testamentes condemneth this sect of the Nicolaitas .

**We exhort you to amendment.** After this description and representis of the Nicolaitans , he proceedeth like as in the former Epistles , to exhorto them to amendment , or repentaunce . For where he sayth , repent , he understandeth or comprehendeth all penaunce , or repentaunce . I haue told you how repentaunce is a turning unto God , wherby we amende euill thynges into good , relinquishing that is euill , and in steade therof placing that is good : and that the same must be done through sayth in the sincere loue and feare of God . Thou shalt amende therfore in case thou doest abstaine from incates offered vp to Idols & from fornication , & receuest the true Religion instituted by Christ , and doest possesse thy body in honour , and not in the lust of concupiscke : as S. Paule sayth 1. Thessa. 4. The Church of

Bergamos repented, in case they dissembled not nor wynked at the fulthimes of the Nicolaitans, but stonely withstode the same. The Nicolaitans repented, if laying their fulthynes aside, they received agayne the purite of sayth and lyfe. And to all and singular is layd, repent.

The Lord diueth them now also to repentaunce with greate threatnyngs: except thou amende (sayth he) I wil come in to thee shortly: of which maner of speakyng, hath bene treasured before. He addeth, and I will fight with them with the sword of my mouth. With whom? with the impenitent, and especially with the Nicolaitans. He threateneth not vter destruction or desolatiō to the Church, wheroft there was great hope that they would purge the old leuen: but he threateneth the unrepentaunte people. And like as a iudge, or magistrate, or souldiour, vseth the sword, so doth Christ vse his word. And the word indeede woundeth or slayeth no man: But lyke as the preaching of Gods word goeth before: so doth the execution of Gods power insue. Therfore looke how Christ warmeth vs by his word, so doth he also fight. For he telleth vs that he wil iudge or punish Idolaters, belly gods, swyne, dogges, & whoremongers: And as he threateneth, so he doth. Thus fighteth he with the sword of his mouth. we haue an example in the Israeliets, of whom xv. thousand men were destroyed, for folowyng the doctrine of Balaam. After were destroyed also the Moabites and Madianites, neither were the corrupt wome spared. Which Moses in the. 31. of Numine. discourses at length. we see also at this day the sword of God to go throughout the world, & to ouerthow now these, now them, for none other causes, than for the which the Lord flew and destroyed Balaam with his adherentes. Therfore let vs feare the Lord, and walke in his commaundementes. For he will strike farre more greevously with his sword, whē he shall pronounce in iudgement, go ye cursed into fire euerlastyng. &c. Math. 25. And he layth not expressly, I will cut you with the sword of my mouth. For we are many tymes laſiced and cut with the word of God, to our great profit and discipline, and for amendement: At this present he layth he will fight with his sword: behold he will fight, namely agaynst his enemies. Therfore he threateneth destruction. And we doubt nothyng but that the impenitentes of those and of all tymes shall be destroyed. For (as I layd euē now) at this day we want not examples.

Agayne lest that notable and holsome doctrine shoulde

This doctrine is common or general. seme to apperteine but to a few men of Bergamos, & not to all in the whole world: he applyeth this profitable doctrine to all Churches. Of the which application we haue spoken once or twice in the former Epistles.

Finally after his maner, to the entent we shoulde all be more strongly moued to repentaunce and obedience, he propoundeth a promise most ample: and that is done to them that serue and ouercome the flesh, the world and the devil: but not to sluggardes, nor to such as lye in the mire of mischiel. We are incouraged therfore with the promise, which is of thre sortes. First, he promiseth Manna, yea euen the hidden Manna. The outward Manna which is knowen to all men, is not the true Manna. For the unthankfull Israelites do loth it, as a meate most light: and had rather haue the flesh pottes of Egypt full of meate, onions, leekes & garlick, that they mought care their fesse. They see not how the outward Manna is a counterfigure of the heavenly Manna which giueth all sweetnes and spirituall pleasure: The saythfull see, that this hidde Manna is Christ, as he him selfe expoundeth it in the vi. of John. Christ therfore geneth himselfe to them that ouercome, he giveth hym selfe to be their meate, yea euen a meate which hath suffisance in it. He that shall once with true sayth haue tasted Christ, will wilsh to haue none other meate genen him. For in Christ he hath all thynges, in Christ he is complete, & with all good thynges fully satisfied. That our subtil disputers understande these thynges: then would they make no reasonyng at all of the merites and intercession of Sainctes & such other thynges, whereof whilist they reason after their wonted maner, they declare them selues not to haue tasted as yet how godd and sweet the Lord is.

After he promiseth to gene vnto the victours a white stone to witte absolution and remission of all sinnes, yea vndoubtedly euen to the full. For Christ doth verely absolu vns from our sinnes and from the paynes due for the same, and from conderonation. And he alluded to the custome of the auncient iudgements, in the which they condemned men with blacke stones, and quytte men with white. For these verles of Quide Metamorphosi.

In iudgements men of auncient tyme, did ge stones blacke and whight, To least offendres with the blacke, the white to cleare them quight.

And here we gene warrnyng, that the remission of sinnes is not granted to men living for their woorke or merite: but that earth is the victory, that ouercommeth the world. The which

Manna  
hadde.

A whyte  
stone.

which S. John him self testifieth: And the sayth in dede figh-  
ter shoulte in our hartes, but in the meane tyme it acknow-  
ledgeth in all thynges the grace of God , neither maketh it  
voyde the meritie of Christ. For as it is not shouthfull, so is it  
agayne fearefull.

Last of all he promiseth , that he will write in the stome a newe  
newe name, yea, such a name as no man knoweth , saying he name.  
that injoyeth the same . Christ will not geue vs onely remis-  
sion of our sinnes , but the glory moreouer and communion  
of his heavenly ioy unspeakable . Of this newe name both  
Eslay & other prophetes haue made mention . Conquerours  
had famous names . If we ouercome we injoy the glory cele-  
stiall, which is so vmeasurable that it may onely be percey-  
ued by feeling, but not by speakeyng . For what soever thou  
shalt say be it never so great, famous, or excellēt, that is grea-  
ter, that shall be geuen to the ouercomers . For the Apostle  
S. Paule citeth out of Eslay : That which the eye hath not  
seen, nor the eare heard, God , hath prepared for those that loue  
him . And in this present world also is geuen vs a quiet con-  
science and ioy unspeakable: which they in deede feele , that  
do inioye the same . They that haue not tasted therof , can ne-  
uer beleue that it is so much, as it is in dede . wherupon S.  
Paule sayd , and the peace of God which passeth all under-  
standing . &c . such myndes so affected our Sauour Christ  
graunt vs . Amen .

**C** The Epistle to Thyatira is expounded, wherein are sun-  
dry vertues commended , and the vice of Iesabell re-  
prehended.

### The xii. Sermon.

**A** Nd vnto the Messenger of the cogregation of Thia-  
tira write . This sayth the sonne of God , which hath  
his eyes lyke vnto a flamme of fire, and whose feete are  
like brasse: I know thy workes and thy loue , seruice &  
fayth, and thy patience, and thy deedes which are moe  
at the last , then at the first . Notwithstandyng I haue a  
few thynges agaynst thee ; that thou sufforest that wō  
man Iesabell , whiche called her selfe a Prophetesse, to  
teach and disceauē my scruauntes, to make them con-

mitte fornication, and to eate meates offered vp vnto  
Idolles.

The argu-  
ment of  
the fourth  
epistle.

The fourth Epistle written to the Thyatireniās, is more plentyfull then the residue, and with manifold frutes reple-nished. For it commendeth and prayseth in that Church, ex-cellēt vertues, and singular gistes not a few. Streightwayes he reprocheth them, that they suffer ouer gently the wicked-nesse of Iezabell, which he describeth, what, and how filthy it is. He threatneth them soze, vnlesse with perfite repētaunce, they amende theyz sinnes and wickednes. Furthermore hee warneth them to looke for no new revelations, but to perse-ner and abyde in those whiche they had learned hitherto, and in whiche they now are. Hitherto also with most large promises he allureth them, and finally communicateth and commen-deth this doctrine to all churches. And there is a wonderfull lykenes and corespondance in all epistles: As the same may be seene also in all bookes of the p̄rophetes, in the story of p̄euangelistes, and in Paules epistles. Whereof it may easly be gathered, that the doctrine of the verite is most absolute, perfecte, and playne, and agreeable to it selfe in all thynges. In so much that if all the writinges of all other Apostles and p̄rophets did remayne, we should haue had no more in those many and most plenteous bookes, then we now haue in the Bible. God prouided well for vs and for our infirmitie by this briefe way. Here be seuen Epistles set in the 2. Chapter: but it is maruell to see how like they be all, teaching in a man-ner all one thyng.

The use of  
this epistle.

This fourth is chiefly profitable for those congregations which are sounde in the purenes of doctrine, and are pure moreover in holynes of lyfe, but are not fervent and zealous inough in persecuting of open heresies. There be also other frutes and commodities, which we will speake of in order. But like as in all the other epistles that goe before, first there is set forth, to whom the epistle is sent, and from whome it commeth: So also in this epistle Thyatirene both the super-

scription of  
this epistle.

It is sent to the messenger of the Church of Thyatira, and so to the whole church, as I haue tolde you before oftentimes.

Thyatira.

And Thyatira is a noble and famous citie of Lydia in Asia, on the ryuer of Hermus: where we reade that the woman was borne, that solde purple, which was converted to Christ by S. Paule in the 16. of the Actes. It was a populous citie, and

and much frequented, so that it is no maruell though me diversly genen, uncleane, curious, and hereticas did associate and wyne themselves to the Church of God. The Geographers write many thinges of the famous citie of Asia.

And the autho<sup>r</sup> of the Epistle is the Lord Christ hymselfe, <sup>Thanthor</sup> the high kyng and Wyshop, which vsech the Apostle for his epistle. pen, or blessed S. John for his Secretary, by whom he will haue those thinges published throughoute the whole worlde. And he getteth the Epistle authoritie, by repeating certayne members of the former image and description, wherthrough he sheweth himselfe in such sort to be seene of the Church, and to be viewed by sayth, as they helpe the matter wonderfullly. He seeth here heresies and the secretes of hartes, and treadeth vnder his most pure and cleane feete, whatsoeuer aduanceth it selfe agaynst Gods glory and trueth.

Now he calleth hymselfe the sonne of God, whom before Christ the we heard to be the sonne of man. Therefore he both is and al-  
so remayneth, as well the sonne of God as the sonne of man, <sup>some of</sup> God and  
yea euen in glory: beyng all one wyth the father as touching his Godhead, and all one with vs as touching his manhode,  
in all thinges except sinne: neither is any of both his natures  
swallowed vp in glory: but two distinct and severall natures  
without any permision, abyde in one person vndeuided:  
which in dede be one Christ, very God and very man, to be  
worshipped world without end. Herof we haue testimonies  
in the .1. of Luke, in the .1. of John, and the .1. chap. to the Ro-  
manes. And which of the heretickes or persecutours wyll  
make warre wyth the liuing sonne of God?

Afterward he attributeth to hym selfe eyes casting out fire <sup>His eyes;</sup>  
and flame. For nothing escapereth the knowledge and iudge-  
ment of Christ our Judge, he beholderth the raynes & hartes, <sup>flame of</sup> her.  
Moreover, he lighteth some, and some he conuicteth to euer-  
lasting fire, therein to burne for euer. Now then if any doe  
imagine wyth themselues, that they can hyde heresies & ma-  
lice in their hartes, they are deceaued. For in hys eyes of Christ,  
the darcknes it selfe is light. The same Lord also hath teete  
pourged and cleane: he treadeth downe all vngodlines: And  
wheresoeuer he walketh wyth his shining feete of brasle, he  
columeth immediatly al heresies & corrupt life. Therfore this  
prelate which is most pure, most fit & apt to pourge, & finally  
best furnished to boulte out the secrets of hartes, sheweth to  
the congregations these thynges that followe: and he hun-  
selfe walketh and is conuersant in the mids of the Church,  
both

both kyng and Priest.

And like as in all the other epistles he hath testified, that he knew the workes of the same Church: even so he repeateth here also, to the entent we should never admit wicked securtie, as though the almighty and alwitting God knew not vs and all ours: of the which matter I haue spoken sufficienly before.

Charitie. 1.

Now doth he trinly set forth every worke of this congregacion, and commendeth five most notable giftes or hyghte vertues. First Charitie, which compyleth the loue of God and our neighbour: whereby is brought to passe, that we prefferre nothing in þ world before God, neither hurt our neighbour, but rather heape vpon hym all dutys and benefites. This we owe to God and all our brethen in the congregacion. Of charitie is spoken els where most abundantly, as in the Gospell and Epistle of S. John. Secondly he prayseth the Deaconshippe, that is, the Minesterye. The which may be expounded two wayes.

Ministe-  
rie. 2.

For eyther he understandeth (as Aretas supposeth) ministeries towardeſ the poore and needy, that is to witte, the seruice wherewith we serue our neighbours turnes, as the dutys and paynes taken aboue the poore, by lending, relieuing, succouring, speaking faithfully in their cause, in gowing them meate, drinke, clothing, & visiting them. (For so this word Deaconship is vſed in the 2. epistle to the Corinth. ac.) Or els he meaneth the ministerie of the worde, by the which in teaching, exhorting, comforting and rebuking, we aduaunce very much Gods glory, and the health of mens soules. The Thyatireniāns were doubtles diligent in eyther of both. And they accuse vs greeuously, who being addicted to our owne assayres, doe neglect our poore brethen: and finally make the ministerie of Gods word odious, by our rayling and scasidering, especially with them that be ignorant as yet, and haue heard nothyng of Gods worde.

Fayth. 3.

He commendereth also fayth in the Thyatirians. Thomas of Aquin in his commentary vpon this booke, admonissheth vs that fayth conserueth not of charitie, because it is found set here in the first place: but that charitie & good workes spring of fayth: And that John hath recited charitie before fayth, because fayth hath her estimation of charitie and workes. Howbeit, howsoever it is, fayth seemeth here, not so much to be taken for trust in God, as for faythfulnes and trustines, that is to wit, for iustnes, vpright dealing, and truelyness. For faythful-

ues beautifieth all other giftes, and maketh them profitable or fruitfull. Admitte that thou hast men seruauntes & mayde seruauntes that are lucky inough in doing of their thynges, and that the selfe same be in the meane tyme vntrustie, slipper and deceitfull: what shall it anayle I pray thee, that they be furnished wyth sundry giftes? Imagine agayne that a preacher or Senatour be not so greatly furnished wyth wisdome and experiance of matters, but yet neuertheles is faythfull, and with all his hart doth all thynges vprighely, and fauouretth iust cascs: Shall not his faithfulnes here supply his war? Great therfore is fayth, that is to say, faythfulnes and trustines: so as it is not for naught that the Apostle required it of the ministers in the 14. chapter of the first Epistle to the Corinthians , saying : And the chiese poyn特 whiche is required in Stewardes, is that they be found trusty . This sayth is also required of vs at this day, this sayth good brethren is rare: and therfore haue euils ouerflowed every where , for there is no faythfulnes towards God nor man. Let vs hertely pray to the Lord, that he will graunt vs to be same, and that we may expulse vnaythfulnes and deceitfulnes out of our hestes.

Hencunto is added patience, which is prayzed also in the Datience. former churches, And it is a necessary vertue. For impatient- 4.  
nes causeth vs to murmure and grudge against God, so as we stand not strong in the confession of the fayth, whilist we refuse to suffer patiently such thinges as the enemyes of the fayth threaten to put vs to. But why defilest thou thy selfe with theste? why runnest thou into the warres of a foryne Prince? why doest thou practise blurie, and bawdry? For because thou lackest patience in thy pouertie, which thou wylt relieue with wicked doinges.

To be short, the Lord now recitech all maner of good workes: wherein hee chiedly commendeth this, that many in good tymes they excelled themselues, in doing more and greater workes. thynges. And this is a worthy prayse. For the husbandman, that is to say, the heauenly father purgeth & cutteth y bynes, that they may bring more plentisfull fruite. It becomech not the godly to stand stiliat a stay, like John a Drones, as the proverbe sayth, and not to procede in godliness , And most shame of all it is, to be ener the longer the worse. As the finger, the longer the leſſe: which is obiecte to childre in schooles that learne nothing. Let vs be ashamed of our slouchfulnes, &c. Let vs I say way these thynges diligently in our mindes: and

and think oft, that God alloweth them, and requireth them, and that they be the true seales of the faythal walking in the veritie, and not a bare name without the thyng, of such as boast of fayth onely. If thou feele thy selfe not to be viterly voyde of these gistes, prayse God: and know that none of all these thynges is of thy selfe, but of grace: And pray for the increase of these gistes. If thou be destitute of these vertues, mourne and lament before the Lord, humbly aske hym for-  
giveness, and require the abundance of Gods gistes.

what  
thynges are  
reprehēded  
in the same  
Church.

Permission  
and cōsent.

In the second place he reproacheth some thinges in the same congregation: namely that they permitted Jezebel to teach. &c. And he termeth it a small thyng: not that the doctrine of Jezebel of it selfe is little, but so al much as though it be fonde in others, rather then in the church, yet did the church suffer it too gently, that is to say, shee did not persecute it with sufficient severitie. But of this phrase of speache I have spoken also before. We allow not the shamefull actes of Jezebel, nor cōsent not to the same: But when we might let them by more severe punishment, we permit them to abounde and increase. Albeit therfore there be many goodly gistes in vs: Yet hath the Lord thus much agaynst vs, that we suffer those thynges, or that we deale slakly in them.

But in case the Lord blameth that same permission, how much moe blame worthy suppose we the wickednes it selfe to be, I meane, the doctrine for profession of Jezebell: which how vyle and filthy it is, I will briefly declare.

Cataphry-  
gians or  
Montanist.

spiritual  
cōsideration

In lyke case as before by the example of Balaam alledged out of the Scripture, he confuted the Nicolaitans, even so at this present he bringeth forth the example of Jezebell, therewith to confute, the Cataphrygians, or Montanistes. Aretas understandeth the whole place of the Nicolaitans, which I dare not agree to by reason of the whole composition of the Epistle. I graunt that the Montanistes were partakers in filthyness with the Nicolaitans. But Jezebell hath a peculiar thyng by her selfe.

The story  
of Jezebell.

Jezebell, as the sacred History testifieth in the. iii. and. iiiij. booke of Kinges, the. xvij. and. xvij. chap. &c. was the daughter of Ethbahall kyng of Sidon: and beynge marayed to Achab, she brought in the worshyppynge of Baal into the kingdome of Israell, buildyng of a goodly temple in Samaria, & foundyng a great Colledge of Baalites. For Helias is read to haue slayne of Baalites. 450 euen of the kyngs chayplayns, and as it were Canons or prebēdaries, and. 400. mi-

nisters or countrie Chappelains that serueth in hils, woodes, and groves). The same woman therfore founded this Religion and sought to gouerne the propheciyng at her pleasure. For pounswyng sore after Elias, she slewe very many of þy propheres: Wercly for that they would not teache after her womanish appetite. Moreover through Baalles Religion, whoredome and all uncleanes were augmented. King Iehu obiecter to kyng Ioram her sonne the whoredomes of hys mother. So Jezebell also augmented the eatyng of meates offered vnto Idols, and all Idolatrie throughout the whole kyngdome: But then also, when the Lord in a soleinne sacrifice by miracle in mount Carmell through the ministry of Elias, had declared to the whole Realme that the Religion of Baal was most vayne and false, and that the Religion of the onely God of Israell was most sincere and true. For Jezebell neuerthelesse tooke vpon her the gouernement in ciuill matters. For she usurped the kynges seale, and counterfited letters, and sent them in the kynges name to put Naboth to death, a right good and innocent man. Such in dede was filthy Jezebell.

Now after the example of this defiled woman, there were women in the Church of Thyatira which chalenged to them selues a prerogatiue in the Religion and teaching in the congregation, taking vpon them the spirite of prophecie, wherby they taught in dede but corrupt doctrine, seducyng them whom God by his doctrine had prepared to be his seruautes. But these false prophetesses, corrupted their myndes, and brought forth a new doctrine and prophecie, & many thinges not set forth in the Scriptures, but fetched out of their owne deviylis dremes and disceptfulnes. And amongest other thynges they communicated with the Nicolaitans, in whoredome, and partieiparyng of meates offred to Idols. Wherof hath bene spoken before. And the Lord semeth playnely to speake of the Cataphrygians or Doizanistes, whose foundation being layde in the tyme of S. Iohn, dyd afterward in processe of tyme (and especially in the Empire of Antoninus. ix. yeares after the Apocalipse was set forth) breake out more strongly and plentifully. They say how Montanus had Priscilla & Maximilla for hys prophetesses whiche had visions, and brought in wonderfull Revelations into the Church. Of whom Eusebius treateth at large in the v. booke of the Eccle. story, chap. 16. And Epiphanius in the. 48. heresie. in Panarie. Letics John, or Christ hym selfe by John, goyng about at the

the first begynnyng to plucke vp and destroy the rootes of this heresie , hath in the example of that wicked woman Je-  
zabell, condemned that same heresie . The Scripture also els  
where prohibicth a woman to rule , teach or minister in the  
congregation . By and by the Lord hym selfe will confute the  
new prophecyes , when he shall admonish vs , that he will re-  
ueale none other new kynde of doctrine , besides that whiche  
he hath committed or deliverec to his Church already , also  
fornication , and the eatynge of meates offered to Idolies , are  
condemned els where in the Scripture most severely , as bes-  
soe is sayd .

But since that those thynges so afflicted and troubled the  
Church of God in the tyme of the Apostles , it is not hard to  
gather how vndiscreete they be , which at this day (as I shew-  
ed you before) for the hatred of the Religion restored , accuse it  
of sectes , which boyle vp in such plenty , as though the same  
fithyness could proue , that the Gosspell that we preach were  
not the Gosspell . For the Gosspell that was preached by John  
and the rest of the Apostles , was the most true and most pure  
Gosspell , how souer the false Gosspellers crept vp to become  
Nicolaitans , Cataphrygians , and other sectes innumerable .  
But in the meane season , the Gosspell impugneth and con-  
demneth all such maner of sectes , and maigneyneth the Chris-  
tian verite and vnitie of the Catholike Church . Prayse be  
to the Lord our God . Amen .

**¶** The Lord threateneth sore punishment to the impenitent , as he that rendreth to every man after his workes .

### The xiii. Sermon.

**A**ND I gave her space to repent of her fornication , &  
she repented not . Behold I will cast her into a bead ,  
and them that commit fornication with her , into great  
aduersitie , except they turne from their deedes . And I  
will kill her children with death . And all congregatiōs  
shall know , that I am he whiche searcheth the reynes  
and hertes , and I will geue vnto every one of you accor-  
dynge to your workes .

To the former errores and sinnes of Jezabell he addeth  
an other sinne nothyng light , to witte , the abuse yea and the  
con-

contempt of Gods long sufferyng. God doth not by and by  
and out of hand destroy such as be in exroure, yea or in most  
grevous sinnes. But sinners are wont for the most part to  
abuse that long sufferance of God, vnto the occasion and pre-  
tence of sinning more impudently, saying: If God abhorred  
these offences so greatly, hee would haue destroyed vs long  
ere this: But now he noysheth vs gently, and therfore doth  
he not so greatly mislike it. But this is an abuse of Gods long  
sufferyng. For the Lord sayth at this present, I haue genen  
Iezabell a tyme to repent her, and to leaue her fornication, &  
to turne to the Lord: Howben she hath not couerted. Which  
thyng the Lord taketh in most euil part, that his grace shoulde  
be despised and set at naught. Wherefore S. Paule to the Ro-  
maines. Doest thou contemne the riches of Gods goodnes,  
long sufferyng and mildnesse? knowyng not that the good-  
nes of God prouoketh thee to repentance. &c. Then if the  
Lord hath not sodenly oppresed vs in our sinnes: let vs not  
thereof take vnto vs a libertie to sinne, but let vs rather amende.  
S. Peter sayeth, the Lord is patient towardes vs,  
whilst he will destroy none, but receive all to repentaunce.  
2. Pet. 3. Certes Iezabell her selfe, when after the death of her  
husband Achab, and the mortall fall of her sonne Ocosias she  
dyd not amende (nor within the. xv. yeares of her sonne Io-  
ram, wherein hee is read to haue reigned) dyd repent her:  
Felt the wrath of God so much more grevous, for that it  
was long or it came.

And in the text followyng the Lord Iesns in dede threate-  
neth most greuously the Iezabelines, that is to witte, the tenuynges,  
Cataphigians or Montanites, vntille they will yet repent  
in tyme. For he openeth agayne the gates of his grace to the  
penitent, recyting, how he will plague the impenitent. Wher-  
by verely he assayeth to drue them into repentaunce by threate-  
nynges. For in recyting the kyndes or degrees of punishe-  
mentes, he sheweth also diuers kyndes of them that be in er-  
rours, and declareth to every one his iudgement, which they  
may by repentaunce eschewe. And he is thought to haue re-  
hearsed those kyndes for this consideration, that no man  
should chynke hym selfe girtles and free, in case he be never so  
litle partaker with Iezabell.

First the Lord threateneth Iezabell her selfe, that he will  
cast her into a bed. He speakeith of the first aourours of the  
evil and of the heresie, vpon whon he manaceth to send sick-  
nes. For many tymes in the Scripture the bed is taken for

the very diseases wherewith they bee vexed that ly in bed. And the Germanes, and likewise we Englishmen say, that a man lay on his deathbed: when he was taken with a most greevous and deadly disease. And the Lord plagueth the arch-heretickes with sicknes of body and soule. There withal also he weakeneth the force of the errout, to the intent it may by litle and litle vanish away.

They that meddle w<sup>s</sup>  
Jezebell  
shalbe afflic-  
ted.

Secondly hee threatneth great affliction to such as haue to do with Jezebell: that is to say, to such as cleane vnto false doctrine, receive erroris, delight in heresies, and go about to set forth the same. To these, I say, he threateneth most greevous afflictions, to witte of body and soule, of this present life and of the lyfe to come. He seemeth to haue sayd somewhat more, tha if he had recited some certaine kindes of punishment.

The chil-  
dren of Je-  
zabell shal-  
be slayne.

Finally he manaceth death to the children borne of this copulation and fornication, to witte vnto whore sonnes, & bastardes. And those are chiefly the childre of heretickes, which styre vp a fresh, and restore newly agayne, the heresies that are already condemned, weakened, & wearyng away. These y<sup>e</sup> Lord destroyed w<sup>th</sup> temporall and eternall death. And the ecclesiasticall story doth testifie, that the Lorde hath in deede punished most greevously, not onely the heresie of the Cataphugians, but all heresies in generall. And certayne things conserning the Cataphugians or Montanistes, are touched by Euseb.lib. i. of the cl. story, cap. 6.

The destru-  
ction of A-  
chab & Je-  
zabell with  
all their po-  
werie.

The Lord seemeth here to me to haue alluded to the olde story of Jezebel and Achab. For euer after the tyme that they begā to worship Baal, he did as it were cast them into a bed, and from day to day vere them & bring them low with sicknes. And the people that received the religion of Baal, he put to much sorrow, euils and afflictions. Finally their children he broughte to a shamefull death. Their partakers also were slayne, that would haue had Baals religion, safe and sounde, and to haue beene restored agayne. For after the death of Achab his fater, not many dayes after, Ochosias the sonne of Achab and Jezebel, being bruised by an unhappy fal and cast in bed, dyed. iii. Reg.chap. 1. And Joram an other sonne of Achab and Jezebel being stricken through with an arrowe, was slayne by Iehu. At Hala the daughter of Achab and Jezebel, the wife of Joram kyng of Iuda, y<sup>e</sup> sonne of Josaphat, being deuided with the sworde of Joram, fell downe before the gates of the temple. And Ochosias kyng of Iuda, the sonne of Achab and Joram, was slayne also by the power of Iehu.

Iehu. And afterward the lxx. sonnes of Achab were put to death by the same Iehu. And all the priestes of Baal were layne together in the temple, and before the Aultar of Baal; and not one of so great a number escaped. Yea the temple, the Idol, and the seruice of Baal were quite and cleane ouer-thowen. This olde maruelous and wonderfull history, the Lord calleth to memory, signifying that he liueth yet a reue-ger, and a punisher, who will neyther ouerpasse the iust li-mite, nor touch the same out of ryme. For he addeth, and all congregations shall know. &c.

Notwithstanding this thing is notable, and most worthy to bee remembred, and no lesse full of conforte: that in this rehearsall of punishmentes, he putteth in as it were in the middes, a mention of repentaunce, as though he shold say, let no man thinke in himselfe, that he must be destroyed and perishe through a certayne fatall necessarie. For if any will re-pent, the gates of the grace of God are set open, hys sinnes shall be forgiuen, and he shalbe taken into fauour, and shall be delinered from all those euils. And after this sorte also haue the propheteis, Jeremy in the xviiij. chapter and Ezech. in the xvij. chap. taught.

But where as the punishment is not by and by executed vpon the impenitent persons; you shall haue them exclaime, that God is a slepe, & that he seeth or heareth nothing. There-fore the Lord hymselfe answeareth them, and sayth: And all congregations shall know. &c. When I shall doubtles at the last execute my vengeance in due season. For then shall all men learne, that I neither sleepe, nor neglect my seruauntes that he is at any tyme, nor will suffer those that deserue euill of me and reuenger of of my church to escape unpunished. Furthermore, Christ te-<sup>The Lorde</sup> & Churche-tellith that he searcheth the reines and hartes of all men.

And he meaneth, that he knoweth all thoughtes and deui-ses of the hart, and finally the appetite it selfe and all the de-sires of man, so as he can judge truely therof: for nothing, be-<sup>it never so secret</sup>, is hidde from Christ. Thereforie is he very Christ is God. For it is the properie of God, and belongeth to hym God, alone to know the hartes of the chyldeyn of men: As Salomon testifieth in the ix. booke of kyngs. chap. viiiij. Christ therfore seeth y<sup>e</sup> pynis & filthy workes both of the friculanans, & of al other beastly me, whiche workes S. Iohanne sayth are unwor-thy to come to light, or to be expressly declared to me. Eph. 5.

Neither doth Christ onely know all the thoughtes of men whatsoever they be; but mozeouer genet to euery man after

Christ ge-  
ueth to eue-  
ry man af-  
ter hys  
workes. his owne wortes. And so the Apostle S. Paul teacheth, say-  
ing: The last iudgement of God shall be opened, whiche wil  
rewarde every man according to his deedes, that is to say:  
praise, honore, and immortalitie, to them which continue in  
well doing, and seeke eternall life: But vnto them that are  
rebellious and disobey the truthe, and follow iniquite, shall  
comis indignation, and wrath, tribu'ation, and anguishe, &c.  
In the second to the Rom. For workes be the touchstones of  
fayth and infidelitie: And workes, whether they be good or  
euill, be iudged of God and the godly men, according as they  
procide of fayth or of infidelitie. Therfore whatsoeuer any of  
vs shall sow, the same shall he reape also. For God is a most  
iust rewarder of good, and reuenger of euill. The same sen-  
tence as it is inist true, so is it the foudnation of the true and  
godly religion. Glory be to God.

**T**hat the doctrine of godlinesse is so fully set forth to the  
church, as there needeth no moze revelations. And of the  
most large promyses of Christ made vnto the Church.

### The xliij. Sermon.

**A**ND to you I say, and to the residue that be of Thia-  
tira: Whosoeuer haue not this doctrine, and which  
haue not knownen the deepenes of Sathan, as they say,  
I will put vpon you none other burthe; but that which  
ye haue already: Holde fast tyll I come. And whosoe-  
uer ouercommeth and keepeth my wordes vnto the  
ende, to him will I geene power ouer nations, and he  
shall rule them with a rod of Iron: and as the vessels of  
a potter shall he breake them to shiuers. Euen as I re-  
ceaued of my father, so wyll I geue hym the morning  
Starre. Let him that hath eares, heare what the sprite  
sayth to the congregations.

The great  
mercy of  
God.

He speakeþ here now generally to the Bataphygians,  
and also to the right beleuvers, & to the faythfull of the church  
of Thyatira, and healeþ their diseases. Wherin appeareth the  
unspeakable mercy of God, whiche ceaseth not to speake vnto  
such as are yet intangled wþ heresie, & to heale their pe-  
nitentis diseases. And he admonisheth all men, that they looke

ooke for no new reuelations, but know rather that god hath  
through Christ and his Apostles set forth a most perfect doc-  
trine, wherunto he wil adde nothing: and therfore he would  
haue them to keepe fast in memory such thinges as they had  
learned already; and wherein they were alreadie settled. For <sup>A new holy</sup> the Cataphrigians, called also Montanistes, bragged of a <sup>ghost and a</sup> newe comforter, and a newe reuelation: as though all things <sup>new reuel-</sup>  
had not bee fully set forth by the Apostles, but that many <sup>tion.</sup>

thynges were left as yet to be reuealed by them. As also at  
this day the mainteyners of the Popishe Church most sticly  
doe affirme. And lyke as the Cataphrigians couered they-  
trites under the pretence of the holy Ghost: So doe the Pa-  
pistes lykewise cloake the vayne constitutions of men, and  
set them forth vnder a false colour of þ holy ghost. As though  
the Lord spake of their decrees, when he layde: I haue yet  
many thynges to say vnto you, which now ye can not beare:  
Neuertheles the faithfull people of Thyatira, which had noe  
the doctrine of Jezebell, but rather detested it, howbeit yet  
standing as doubtfull, layde, that the devill was a certayne  
deepe gulfe, and had a thousand craftes, and could also tra-  
forme him into an Angell of light: And that they were but  
simple men, who being ignoraunt of these his wonderfull  
craftes and subtleties, knew not what they myght chiesly fol-  
low, whistle the false Prophete also make their boast of the  
holy ghost, and shone in miracles, and with great constancie  
auouch their doctrine to be true: Ye shall finde men at thys  
day which will say, I am a playne simple man, & know not  
whether part I should cleave to, since the doctours of both  
partes affirme with great constancie that they haue the truth  
on their side, and therfore will some say, they shall agree bet-  
ter or euer I will beleue any of them all. &c.

The Lord therfore answering to both, sheweth what they <sup>what thing</sup> should doe: To you (sayth he) I say that follow the doctrine <sup>in the dixer</sup> of Jezebel, I say also to the rest of the Thyatirenians, that <sup>sitie of op-</sup>  
follow not the doctrine of Jezebel, and yet neuertheles com-  
playne in such dissentions, and wonderfull craftes of the de-  
uell, that they see not what is best: To you all I say, if ye be  
simple in deede, as you pretende, if ye wil with all your hart  
imbrace the trueth; greeve your selues to the simplicitie Apo-  
stolicall, cleauning fast to such thinges as you haue once lear-  
ned of the Apostles, neyther looking for, nor receiuing any  
new religions, or additions, constitutions or any other thing  
moreouer, than that you haue learned of the Apostles. For

these thinges which you haue receaued are sufficient to obteyn saluation.

The Lord layeth none other burthen vpon the church.

And these wordes of the Lord must be wayed more diligently, to the end we may perceue the great fruite that is in them & βαθω επ' ουας ονο ερπος πλαν εξετε: that is, I wyll lay vpon you none other weight or burthen, besides this that you haue. The lord affirmeth that he wil adde nothing more to the doctrine euangelicall set forth by the Apostles, as to that which is most perfecte. Certes if the doctrine of Moyses were so perfect, that the Lord hymselfe did prohibite, that no man shold adde or take away any thing from the same, but onely shold doe that which was commannded, as we reade in the 4. and 12. chap. of Deut. Who would thynke that there shold want any thing in the doctrine of Christ the sonne of God? He therefore now affirmeth, that he will lay nothyng vpon them, more then he had layd, and than the whiche, they did beare at that tyme.

what burthen is.

A burthen in the sermons of the Prophetes is taken for doctrine of gracie and weightie matters. The Apostles also call the lawe a yoke and burthen: Therfore where as the lord sayth that he will not lay vpon the churche any other burthen: he meaneth that he will not reveale any other doctrine, nor further charge them, with other rites or ceremonies, then such as he had ordeneid & imposed already. And with these wordes of Christ accord those thynges very well, whiche are read in the Epistle sent by the Apostles that were assembled in cousell at Jerusalem. Actes. xv. For by the comon consent of the congregation, and after the mynde of the holy ghost, they say they will impose nothyng moreouer vpon the Church, than such thynges as they had receiuied already of S. Paule, and a few thynges that they added for a declaration of the same: Wherupon S. Paule sayd to the Galat. If an auangel from heauen preach unto you any other Gospele, besides that which is preached, let hym be accursed!

The doctrine of Christ is perpetuall.

What then? ex parte doctriæ Christi, do we hold fast, namely that which you haue receiuied, susetyng it not to be plucke out of your handes: Hold fast I say, with tooth & nayle, till I come: that is to say vnto the last iudgement. Therfore he testifieth expressly, that this doctrine shalbe perpetuall, and unchaungeable; and therfore to be kept most stably of all men, and not to be shonne from, though all the world cry out, & persuade the contrary. He required nothyng els of them (sayth Actes Bishop of Cæsarea) but that they shoulde keepe safely the god-

ly pledge of fayth vntill his commynng. If we do this, we may easely elchew the crastes of the devyll, & discerneable cloudes. For what soeuer they bring forth, what soeuer they forge and faine, or paint with the conseruerte colour of the holy ghost, we must haue alwayes recourse to the simple doctrine of Christ set forth by the Apostles, wherein alone we must rest, reiecyng all thynges that shall not accorde with the same.

And this holesome doctrine of Christ confoudereth all traditions, and subuerteth all constitutions made sence the tyme of the Apostles. The godly may alwayes obiect this saying of Christ to the traditioners. I will lay none other burthen vpon you, besides that you haue: That same hold fast vntill the last iudgement. They must alledge this also: that the Apostles deny that they will adde any thyng more, Actes. 17. Christ spake this in the tyme of S. John, in the yeare of our Lord. 97. Therfore what soeuer lawes, tradicions, or deccres haue bene made sence that tyme, we know they were not imposed by Christ, which sayth so exprestly that he wil lay none other burthen on the faythfull. wherre then come the deccres and constitutions of worshyppynge Images in the Churche, for the conseruation and celebratyng of Masses. What shal we say to the Decrees of the Bishop of Rome? They are all ouerthrown and stricken downe as it were with a thunders bole, by this onely sentence of Christ: I will impose none other burthe, then that you haue, kepe that vntill the iudgement. Behold, he sayth, vnto the iudgement least any shoulde haue in the meane meanes, that an other thyng had pleased the holy ghost. Let vs therfore perserue by the same.

Herein after his wonted maner he answereth most ample promises, that thongh hope of so great rewardes he promysed, might plucke them from errores, and ioyne them to the true Religion. And lyke as in the former Epistles he hath sayd, he that ouercometh: so here he repecheth the same, admonisshing vs not to sleepe, but to watch, and to lighf manfully. And he ouercometh, that keper the woxes of Christ vnto the end. The woxes of Christ by a priue opposition, are set agaynſt the inuentions and woxes of men. The woxes of Christ signific both doctrine and fayth, & what soeuer good woxes inlie vpon the same namely the seruice or worshyppynge of God, and the obseruatiō of Gods word. For in the. 28. chap. of S. Math. The Lord saith to his Disciples, teach you them to keepe those thinges whiche I haue comauanded you. He speaketh with a vehemencie, which I haue comauanded you,

not such as you shall haue invented of your owne brayne. For the Lord alledgeth out of the prophet in the . xv. of the same S. Math. saying : In dayne do they worshyp me , teachyng the docternes of men . Therfore these workes haue no promise: But the workes of Christ , which he him selfe hath ordeined , & whiche are done of his spirit, and of the true sayth, whilst we forsake our errours and cleave to the truth , haue a very large promise.

The victo-  
ry of the  
head Christ  
and hys  
members.

And he promiseth two notable thynges. The first: lyke as my father hath promised me victory, and performed it, that I haue overcome all my enemies, and triumphed ouer them, so as they are broken in peeces like vessels of clay or earth without any difficultie: so will I geue vnto you also power and victory agaynst all the vngodly . And that same promise at the last shalbe fully accomplished in the last iudgement, in the which all the enemies of godlynes shalbe cast vnder the feete of Christ: As it is declared in the Psalmes, especially in the . viii. and . Lx. psalme. And in this world also Christ affirmeth that his seruautes shal spiritually reigne ouer their enemies: Lyke as Christ, although he were tormented and dyed , yet neuerthelesse overcame his enemyes. The holy and ecclesiastical storieys beare witness of these thynges sufficiently.

The morn-  
ing starre.

The latter: I will geue hym the mornynge starre : Either he meaneth the knowledge of Christ increaing dayly more and more, and so enev Christ hym selfe, in lyke case as the day at the rysing of the mornynge Starre waxeth brighter and brighter : In which seule the Apostle S. Peter is read to haue vised this allegory in the . iiij. Epistle first chapter: Or els surely hee promiseth a very bright clearenesse . For Daniell saith, how the faythfull in the resurrection shal shyne lyke the firmament. The which thyng also the Lord Christ alledgedh the . xij. of Math . And the Apostle alludynge hereunto layd, that one starre was brighter then an other: So likewise in the resurrection one shalbe made brighter then an other. These promises be most great, neither can I thinke that any greater can be geuen vs. God graunt vs grace , that we may be made partakers of so great thynges.

Finally he applyeth this Epistle to all Churches and ages of the world . Whereof since we haue spoken oftener than once, there is no cause that by oft repeatynge I should be tedious to any man. To the Lord our God be prayse and glory.

De

¶ He blameth certeine thinges in the congregation of Sardis: notwithstanding he sheweth streightwayes a remedy, wherby they may be healed, and be safe.

### The xv. Sermon.

**A**nd write to the messenger of the congregation of Sardis, this sayth hee that hath the spirites of God, and the seuen starres. I knowe thy workes: Thou hast a name that thou lyuest and thou art dead. Be awake, and strength the thyngs which remayne, that are ready to dye. For I haue not founde thy workes perfite before before God. Remember therfore how thou hast receiued and heard, and hold fast and repent. If thou shalt not watche, I will come on thee as a theefe, and thou shalt not knowe what houre I will come vpō thee.

In one congregation of Sardis were two sortes of people, professing on either side the name of Christ. But some in dede aunswered but little to the holy profession, lyuyng more licenciously, than became them: And the others in holynesse of lyfe set forth the doctrine of our Sauour that they professed. The first sorte the Lord Jesus accuseth in the fift Epistle by S. John: And sheweth also a medicine for the disease. And the later hee exhorteth to perseveraunce, commendyng their soundnesse. Therefore this Epistle is deuided in two partes, very fit and profitable for our tyme.

The first part of the Epistle conteineth those things which we haue now recited: Neþher doth he proceede herein in other order, þā we haue seene him to haue proceeeded hitherto. For first he sheweth to whome it is dedicated, and sent: Namely to the Pastour of the congregation of Sardis, and **Sardis.** therfore also to y whole church. Sardis is sayd to haue beene the head citie of Lydia or of Meonia, and the mothercitie of that rich kyng Cressus which was vanquished by Cyrus as Herodotus reporteth. It is a wonder to tell how it was decked and renowned, and therfore it was also geuen all to exceſſe. For Strabo (who reporteth many other thinges of the same citie) layth in his xiiij. booke of Geography, that all the women seruants thereof were harlots. Certes it seemeth

Two  
kyndes of  
men in one  
church.

Actes. 15.

Christ hath  
and sendeth  
the spirite.

The sickene-  
ness of this  
Church.

to haue kept his olde wome, euen at such tyme also as it had receivede the name of the Lord: And therefore to haue bene more geuen to fornication, and ali maner of filchy lust. The which thing the Lord scimeth to haue blamed in them, as S. Paule like wyle inuyed agaynst the selue same vice in y Corinthisans. The world can hardly beleue that simple fornication is saine. Wherupon in that great counsell of the Apostles, both they and the elders, and the whole assembly with one mynde decreed, that the gentiles shold abyste from fornication. The devill at this day goeth about many times to defile the church agayne wyth fornication to set vp stewes, that whoredome myght be practised by authoritie and openly. For so being cast out, he taketh seuen worse spirites, enterpryng to possesse that place agayne, out of which he was exiled by the preaching of the Gospell. We must therfore resiste hym, least the Lord Iesus doe accuse vs, as he doth here accuse them of Hardis most greuously. Agayne, the Lord Iesus is declared to be authour of the Epistle, and not without prayse. For he is sayd to haue the seuen spirites of God, that is, to haue the seuen formed spirite, whom he also powreth out vpon the faythfull, or els he is one onely spirite, and not seuen: but his graces or heauenly giftes be seuen, that is to say, of many sortes or manyfolde, as I declared in the fyfth chapter. The same Christ hath also in his ryght hand seuen Starres, to witte, the whole multitude of all preachers & ministers, keepping and instructing them. And this beginning agreeth not anisse wyth thy argument, which he treateth in this Epistle. For of the spirite of Christ commeth lyfe: and of the want of his spirite commeth death. Christ preserueth the ministers, how angry souuer men are in the churche with them, for accusing their wickednes. Privily therfore he warneth them, to traue the spirite, to nourishe the spiritual lyfe: And to trust in Christ, who wyll desende the ministers, and aduaunce them.

Hereupon he repeateth the same thing here which he hath auouched in all the other Epistles: I know thy woorkes, wheroft I haue spoken before. The Lorde, who is also the searcher of mens harts, is ignorant of nothing that is done in the churche. And especially he blameth this in this Churche, that shre thought her selfe aylue, wheras shre was dead. He speaketh not of the corporall death, but of the spirituall lyfe and death. For Christ lyueth by his spirite in hys Saines and faythfull, and sheweth lyuely workes by them: Like as the

the Lord teacheth in the vi. of John, and in many other places of the Gospell of S. John. The Apostle layd also, that he hymselfe liued not, but Christ liued in hym : The same Apostle layd, that wydowes lyng in wantonnes, be dead euen while they liue. They be dead therfore which haue not Christ living in them by layth and spirite, and which haue not the vertue of Christ working in them, that is, which bryng not forth lyuely workes. For the Lord is read to haue layd also in the Gospell: Suster the dead to bury the dead. The Saracensians therfore had the name of men liuing, that is to say, they were called Christians, spirituall, regenerated and holy worshippers of God: but they were dead, to witte, hypocrites, in whom no spiritualnes nor Christen life appeared. The felde, the world and corruption, as yet liued in them. But such churches displease Christ: There be many such at this day. But doth Christ reiect them? Verely he blameth such: but not to confound them, (for to the world blameth) but to haue them repente. For he wylleth not the death of a sinner, but rather that he shoulde conuerce and liue. And therfore consequently he preparesh a medicine for the disease.

And first he prescribeth the staires or Bisshops, what they shoulde doe in this case: then telleth he also the whole congregation their dutie. Whereby we learne, how like diseases of Churches are to be holpen. And it belongeth to the Pastours that he commaundeth them to watch, namely, ouer the flocke: And to confirme that whiche remayned of the flocke, not yet in dede lost, but at the point to be lost if they were not holpe in tyme wthy sond and holsome doctrine. Doubtles be alledged to that shepherdy cure and charge whiche the lord prescribeth in the xxvij. chap. of Ezechiel. The flocke is conyrmēd by the word of God: and by the same it is plucked backe from death, and preserued in lyfe, &c.

Now also he addeth the reason why he commaundeth to confirme the flocke: namely, least they shoulde flyde into death. For I haue not found thy warkes full or perfect before God, that church The Greeke eppe of Complute and Aretas haue, my God, not full before God. By warkes he understandeth all things that are done, words warkes, and the whole conuercion of men. The warkes doubtles euen of the Sanctes be cuernore unperfect, if we haue respect to humane imbecillitie. For alwayes so long as we liue here, the flesh fighteth against the spirite: In so much that Job layd; how he feared all his warkes; and therfore fled to the clemencie of the iudges. Notwithstanding they be per-

Gala. 2.

1. Timo. 5.

Math. 8.

perfect and full in respect of Christ. For he is our fulnes, and in hym we are complete, Joh. 1. Eph. 1. Coloss. ch. 12. And he maketh vs pertakers of his fulnes by faith. They of Hards were destitute of true sayth: wherefore every worke of theirs must needs be vnpertake before God, who alloweth nothing but that which is his owne sonnes, and so consequently is most pure. Therfore the Lord commanudeth to teach faith diligently, and to beate it in, that they may be made perfect in Christ. This is the best medicine for the deadly disease of Christes Church.

The true apostolike  
repentance.

Here followeth the dutie of the people, how they may be healed, by the Apostolicall repentaunce. Whereof the thyse pointes is, to remember the Lordes wordes, in what we haue heard and receiuied the same. We are not commanuded to deuise new formes of religion and repentaunce: but we are sent to the olde tradition whiche we haue in the wrytings of the Euangelistes and Apostles. These, I say, we ought to remembere. For through custome of sinning, we forget Gods word. And truely the beginning of Peters repentaunce was, to haue remembred the wordes of the Lord. Therfore such as wyll not be reproched and instructed by Gods worde, shall never come to the true repentaunce. Furthermore it is necessary, that we keepe and retayne the wordes of God, that is, þ true doctrine of Christ, least we forget it straight wayes, or that we set it in bayne contemplation, and not in effectual worke. The doctrine of Christ must be kept, & performed in worke. For in the last place it followeth: and repente. True repentaunce consisteth in worke, by turning away from euill both in body and minde, and by turning unto God in doing good and in being sorry for our euill factes. And this is the true A-  
postolicall repentaunce.

By threat-  
ninges he exhorteth to  
repentaunce. Unto the which repentaunce now, after the divine pro-  
pheticall and Apostolical manner, he draweth them by threat-  
ninges. Which are in dede to be referred aswell to the minis-  
ters, as to the people, in the congregation. Againe þ Lord vseth the parables, which we reade that he vseth in S. Matth.  
24. Where with the same he exhorteth to watching and sobertie. Which place since it is there expounded at large, I  
neede not to vse many wordes about it here. To the Lord be  
praise and thankes gowing for euermore.

¶ He alloweth and commendeth those that couet to live  
godly in the Church of Hards, exhorting them to holde  
on and proceede.

The

## The xvi. Sermon.

Bvt thou hast a fewe names in Sardis, which haue not defiled their garmentes: And they shall walke wyth me in white, for they are worthy. He that ouercómeth shall so bee clothed in white araye , and I will not put hys name out of the booke of lyfe : And I will confesse his name before my Father, and before his angels. He that hath eares, let him heare what the spirite sayth to the congregations.

The second part of this heauenly Epistle is conteyned in these pointes, in the which is praised and commended the innocencie, holynes and integracie of the saythfull in the cōgregation of Sardis, in true religion. He exhorteth them vnto perseuerance by a very large promise. Lastly he propoundeth agayne vnto them most ample rewardes, to the corrupt sort, if in case they amende: and to the saythfull, if they continue as they be.

The cōplutensian booke hath thus, ἀλλὰ οἱ γὰρ ἔχοντες τὴν ὁράσιον: But thou hast a fewe names in Sardis, which is as much as if he had sayde , they be not all corrupt and dead with thee, although in dede those be very fewe. And so readeth Aretas, and the common translation in Latin . Other copies haue (which Erasmus followeth) thou hast a fewe names also euē at Sardis : that is to say, thou hast some names euē in Sardis, howbeit but a few. And he putteth names for notable men. which manner of speaking is ryse also in our language. For we say, there is no man of name, for no excellent or noble personage. There is no excellent or singular thing . Therefore hys meaning is , that there be in the same Church noble personages, yea, noble euē in soundnes of sayth and in holynes of lyfe:but very few, if they shold be few good. referred or compared to the number of the hypocrites or of the dead, which in dede are a great deale mo . Neither ought we here at to maruell. Ifg; the Lord sayth also in the Golyel, that many be called and few chosen:And that the greater part of this world walketh in that broade and wide way of perdition, Math. 20. and 7. The which also S. Peter repeited in the 2. chapter of his later Epistle. So as they are rather to be hisled at, than confuted, whiche seeke to defende their errore, by multitude. You shall heare very oft at this day, you are but a few

Names.

fewe in number, we are innumerable, and therfore our matter is the better.

what is cō-  
mended in  
the Church  
of Hardis.

The alle-  
gorie of ap-  
parell in the  
Scripture.

To walke  
with Christ  
in white  
array.

But that same excellent thyng is chiefly to bee obserued, that although the good were but fewe, yet neverthelesse the Lord commendeth and extolleth those fewe, doublelē for the example and imitation of all other Churches. The wordes in dede are short, but the prayse most ample and large, namely: That they had not defiled their garmentes: whiche is as much as if hee had sayd, you haue not polluted your soules with straunge opinions or spottes of heresie. For you haue remayned sincere in the true sayth: your bodyes also, and the whole conuerstation of your lyfe, you haue not defiled with filthy lustes, with fleshely pleasures and voluptuousnesse. Doubtless this is the greatest wayle and most certaine signe of perfyt godlynes: wherewith I would wylle that mo of vs were marked. But the maner of speach here requireth also an exposition. The allegory of garmentes is often and much vised in holy Scripture. The vse of apparel inuented by God hym selfe, and shewed to our forefathers, hath this chief propertie, to hide the priuie partes of our body, to beautifile and let forth the body, and kepe of heate and cold. And therfore Christ hym selfe is called the garment of Christias, and in the Gospell in dede the weddynge garment, wherupon the Apostle aduiseth vs to put on the new man, which is made after God, enen Christ him selfe. Roma. 13. Ephel. 4. Coloss. 3. For Christ couereth not onely our priuie partes, but all the filthyness also of the soule, yea and he adorneweth and beautifileth vs, and driueth from vs all iniurie, and all euill. And we defile this garment, when neither in sayth nor in holynesse of lyfe we do aunswere to our profession. For Christ is our garment: and Christianitie, sincere sayth, and holynes of lyfe, are our apparell: And so consequently sayth and our conuerstation is our garment. For almuch therfore as the Hardensians were of a sincere sayth, and vncorrupt maners: they are sayd to haue kept their garmentes cleane and vndefiled. Furthermore these excellent thynges verely doth hee rehearse to receyne the godly Hardensians in their dutie, to nourish them to greater thynges, and to moue other also to sincritie and integrtie. The Sainctes walke with Christ in white array, that is to say, haue fruition of the same glory, wherin we beleue Christ to shyne. For he desirereth his father, that he will graunt to the saythal, that where-

soester he is ; they may be with hym , and see his glory . &c. in  
the 17. of John . And S. Mathew sayth that at such tyme as  
Christ was cleared or transformed vpō the mount , ] his face  
appeared as bright as the Sunne , and his rayment and the  
rest of his body shone white like þ light . So appeared Christ  
vnto John in the first chap. of this booke , clothed in white a-  
ray . Now therfore sayth he , the godly that haue not defiled  
their garment , shal accompany me & be clothed with light as  
wel as I my selfe . He addeth an other thing , for they be wor-  
thy . This is the greatest prayse , whē the Captaine sayth , that  
the souldiour is worthy of honour and glory . The greatest  
shame or reproche is , when it is sayd with vs , thou art vn-  
worthy . The first kynd of speach sheweth hym to be most ex-  
cellent in all kynde of vertue , which is sayd to be worthy of  
eternal light , and by the later is signified , that he which is ac-  
compted unworthy of a good and excellent thyng , is marue-  
lous negligent and ungracious . But here we nedē not to rea-  
son of the merite and deserte of worthynes . God pronoun-  
ceth his to be worthy of glory , and the godly referre all the  
goodnesse that is in them vnto grace , and still complaine of  
their owne unworthynes . Not to reppone God of lying , but  
to prayse & commende the excellent goodnes that is in hym  
acknowledgyng in deede that he rewardeth good workes ,  
and dignifieth the worthynes of Saintes , who notwithstanding  
are nothyng prouide hereof , but acknowledge all this  
to come of grace . This appeareth in the doctrine of the Bos-  
pell , Luke . 17. Math . 25. where the Saintes beyng commen-  
ded of God , for the workes of mercy , seeme to acknowledge  
nothyng therof .

Howbeit he declareth more at large the most ample pro- Great re-  
mises of God , wherby he may not onely reteine the Saintes wardes of  
and undefiled Sardenians in their dutie : but also reduce all  
others that go astray at all times into the way of reþtaunce ,  
integritie , and holynes . And three thyngs he promiseth : first ,  
white apparet , that is to say , glorifyng , & light eneylastyng ,  
and the glorious company of Christ , wherof I haue spoken  
already . Secondly , and I wil not , sayth he , put out his name  
out of the booke of life . For like as cities haue booke , wher-  
in the names of their Citizens are written : right so is God  
in the Scriptures sayd & vþewrþabw (that is to say , after the The booke  
maner of men ) to haue a booke of lyfe , or of his elect . what of lyfe .  
that booke is ; and whose name is read in the same , none of  
vs can tell , sith none hath looked therin . We must leare by

Saintes be  
worthy of  
glory .

the Scriptures, who be þ Citizens of the kyngdome of God. For that their names be written in the booke of lyfe no man neede doubt. And S. John sayth: so many as haue beleued, he hath geuen them power, to be made the children of God. S. Paule sayth: He that hath not the spirite of Christ, he is none of his. And the spirite cryeth in the myndes of the godly, Abba fater. The same Apostle sayth: God hath predestinated vs, that he might adopt vs for his children, through Iesu Christ. Moreouer: he hath chosen vs in Christ, before the foundations of the world were layde. Therfore all beleuers are written in that heavenly Register. Who soever then beleue not, or perseuer not in the fayth, eicher they are not written in the booke of lyfe, or els they be put out agayne of þ booke of lyfe. Finally the sonne acknowledgeth the beleuers and such as perseuer in the true fayth, before his heauenly fater, and his Aungels. And here he repeateth the Euangelical doctrine out of the 10. chap. of S. Math, and 8. of S. Marke. And doubtles it is a great matter in that vniversall iudgement, to be knownen of the sonne of God, the hygh iudge, and to be saluted and frendly spoken to of hym, and that to our great prayse. If any Prince would in a great assemble of people know thee, yea imbrase and commende thee, how happy and fortunate wouldest thou thinke thy selfe? But then shall imbrase thee the very sonne of God, Kyng of Kynges, and Lord of Lordes. Let vs thinke of these thynges in ryme, and amende our maners.

For that all these thynges apperteine to vs, that last and woned acclamation of S. John pouereth: let hym that hath ears, heare. &c. Wherof we haue spokēn els where. To the Lord be prayse and glory.

**C**The Lord commendeth the vertues, and chiesly the constancie of the congregation of Philadelphia, &c.

### The xvii.Sermon.

**A**nd write vnto the Aungell of the congregation of Philadelphia: this sayth hee that is holy and true, which hath the keye of Dauid, which openeth and no man shutteth: And shutteth and no man openeth. I know thy workes. Be hold I haue set before thee an opē doore, and no man can shut it; for thou hast a little strength:

strength: And hast kept my word, and hast not denied my name. Behold I shal geue thee some of the cōgregation of Sathā, which call thē selues lewes, and are not, but do lye: Behold, I will make them, come and worshyp before thy feete.

In all other congregations the Lord at the least founde some faulte: in the onely church of Philadelphia, he blameth nothing. Not that any man is founde in this flesh so perfect, that he hath not neede of the grace of God. For David cryeth out: Enter not Lord, into iudgement with thy seruaunte, for no man living shall be iustified in thy sight. But S. John and S. Paule also make all me subiect to sinne: which thing also S. Austen discourseth learnedly agaynst the Pelagians. Therfore that he blameth nothing in this congregation, it is not to be vnderstād, as though it were not defiled with daily faultes; but therfore he imputeth nothing, for because the sincerite and integritie of sayth couereth & hideth what vice so euer there be. For there is no condēnation to them that are grafted in Christ Jesu. And albeit that other churches haue also the right faith, yet this excelleth especially. &c. It might be referred chiefly to the Byshop of the same Church.

In this sixt epistle he commendeth the sincere sayth, & constancie of sayth, and admonishesth to persever, propoundyng ample rewards. And it hath sundry good lessons, whiche shal appeare in the treatise thereof.

And the Lord herein followeth the same order, which we see he hath followed in the others. For one self same doctrine serueth for all Churches in all times. First therefore here is shewed, vnto whom the epistle is wriuen or dedicated: namely to the pastour and whole congregation of Philadelphia. Philadelphia was a citie of Lydia, neither very famous, nor yet obscure. We read how it hath bene oft shaken with earth= quakes, and repayzed agayne. Strabo maketh mentiō therof in his 12. booke of Geography, and so haue other authořs also. Yet it made it selfe famous by vertues. Afterwarde the Lord Christ is signissted to be authour of this epissle, who at other tymes also hath tolde S. John what he shoulde write.

And to Christ are attributed threē thinges, or rather Christ attributeth threē thinges to hymselfe: namely, that he is holy, true, and hath the key of David: which thing he hath borrowed out of the Image of the first chapt. Christ is holy, be- cause he is pure and cleane from all filthynes, and from all

The church  
is not bla-  
med, but  
yet is it not  
therfore per-  
site.  
1. John. 1.  
Roma. 3.

Christ the  
Saincte of  
Saintes.

Christ is  
true.

The keye of  
David.

Keyes ge-  
uen to the  
Apostles.

vnrighteousnes, very God, a consuming fier, doing no man any wrong, nor hauing any thing at all that may be blamed. For to him the Seraphins laid rightely, holy, holy, holy, Lord God of Sabaoth: Esay. 7. Christ is also the holy one of the Saintes, I meane the which sanctifieth all that be sanctified. And he louerth holines in his Saints. Christ therfore is most truely called the holynes of all the belieuers. Antichrist the Pope hath taken vpon hym this title: which agreeth as fity to that filthy beast, as if you shoulde call a prunie or Jakes a Rosier. Spit vpon that foule and filthy beast, which suffereth hymselfe to be called the most holy father: and worship Christ the holy of all holies, unlesse you had rather understand by that holines, not every holynes, but Popeholynes, that is to witte, stinking & swymming ful of all abhominations. Christ is lykewise called true, because he is eternall and saythfull, evermore constant and incorrupt. He can neyther deceaue, nor be deceaued. But he most constantly keepeþ his promyses. All his wordes be vndoubted and true. And albeit that flesh, which can abyde no delay, begin many tymes to doubt, yet no one pointe or iot of them falleth away. The trueth of the Lord indureth for euer. Thou standest vpon a most sure soulation, if thou leane vnto Christ, who in the 14. of John also calleth himselfe the trueth.

Lastly he addeth, which hath the keye of David. I speake of the keye in the first chaptier. He alludeth to the 22. chapt. of Esay. wherby is signified the diuine and almighty power of Christ, by the which he bringeth vs purifid into the kyngdome of heauen: which worke verely, neyther devils, nor any power can let. The same casteth downe the vncleare into hell, neither is there any that can disappoint or deser the same. He saith therfore aptly and expressely, he hath not had, or shal haue, but he hath now. For he alone hath this power, which he communicateth wþtþ no man els. The Pope of Rome lieth, which layth that he hym selfe hath this power. The onely sonne of God excelleth in this prerogative. Thaþostles as ministers and preachers, haue receyued the keyes of knowledge and of vertuance, of learnyng, instruction and introdunction, by the whiche also in threatening they exclude infidels out of the kyngdome of God, and binnde them in theyz sinnes: and almighty God which hath the high power ratifieth the judgement of the minister, which he pronounced not of hymselfe, but of Christes wordes. But these things agree ryght well with those that follow of the opened doze, which

no man can shut, and so to the whole matter.

For now the Lord proceedeth to tell, what he meant: And as he hath sayde in all epistles, he repeateth in this also, that he knoweth all thinges of this and of all other congregations.

And he commendeth so the perseuerance in fayth in thy s. Thou hast congregation, as he signifieth with all, that the same also did no power, proceede of the grace of Christ. Thou hast (sayth he) litle power, and as it were no force and strength, which this worlde regardeth, as power, riches, worldly wisdome, lucky successe, plentie of frendes, and such other like things. Therfore thou canst attribute nothing to thy selfe, nothing to thine owne strenght, not so much as this that thou art a church, and that the veritie of the goswell is freely preached with thee. For I haue set let open this doore. And by my strength I keepe open y same, before thee that no man can shut the same doore: that is to say, by no meanes an open prohibit, hinder, or take away the preaching and grace once doore graunted. To open the doore, is a commō phrase of speaking, vised by thaponstle, in the 1. to the Cor. 16. and the 2. Corinth. the 2. He openeth the doore, which geeueth an occasion, & prepareth y way to enter in. By y word therfore was opened y doore of life. The faithful might enter in: the infidels could not stop this way. For the hand of Christ held the doore opē. And No man can shut y doore. townes and villages not greatly furnished with any force or power, the courle of the gospel proceedeth wyth so lucky successe: And whereas many goe about by laying waite with craftes, policies, threateninges and persecutions to shut the doore, and can not: these thynges are not done through our cunning and wyldome, but through the grace of God.

Howbeit if any man list to understand those thinges, and such as follow hereafter to be spoken peculiarily concerningyng the Pastour or Bisshop of the church, I will not be against it. For in as much as he was humble, and unfurnished of worldly wisdome, howbeit, yet furnished with Gods grace: he opened the way of saluation, which now they coulde not shut vp, as many as sought to put away the preaching of the Goswell. The vertue of Christ kept hym.

And now more expellyng he prayseth or commendeth the The com-  
faithfull constancie in fayth of the pastour and congregation: mendation  
Thou hast kept(sayth he)my woerde, and hast not denied my of perseue-  
name . When the Lord opened the doore, lighted the candel, rance in  
and gaue heauenly giftes, the Pastour with the congregati- fayth.  
on received them: and when they had receaneed them, they  
kept them: and hauing so kept them, denied them not, ney-  
ther

ther trodde them vnder foote. This is an excellent prayse. Would God there were many such churches to be founde at this day. Here mayest thou learne also, O thou Church of Christ, here may you learne all and singular, what is the dutie of pastours, of the Church, and of all and singular godly men and women. Thy merite was none at all: God of hys grace shone vnto thee. Thy worthynes was none, thy de-sert, power or authoritie were none: Christ of his mercy hath reuealed him selfe vnto thee. Indrage hym therefore that of-forch hym selfe to thee, hold fast, and never at any tyme let hym goe. &c.

**The word  
of Christ, is  
to be kept.**

And note that the Lord sayth, my word: not every mans word, but myne. what the word of Christ is, it is knownen to all men. For that which is written in the Gospell, and first in dede by the Prophetes, & after by the Apostles was set forth in holy write, is the word of Christ. It is not Christes word that striueth with the same, although it be set forth by Coun-cels & holy fathers. Christ doth not acknowledge that word: he acknowledgeth his for his owne: And this must be obserued and kept. The word of Christ is obserued, what tyme it is not corrupted with addicions, detractions, & wrystynges, but in case it be kept sincere in his naturall sense. It is not kept, when it is corrupted or depraued with mens inuencions, and peruerse interpretations. The word of Christ is kept, when it is not commended with the mouth alone, but is also expressed with godly workes in the whole life, and beautified with holynes. It is not obserued, when men lyue filthily without repentaunce. Finally the word of Christ is obserued and kept, when it is not cast away, denied, or forlaken, tho-rough any lothsonnesse or impatience of ours. And therfore hee annexeth incontinently, and thou hast not denied my name. I haue spoken els where largely of the confessyng and denying of Christes name. These thynges verely dyd the Philadelphians, and with these vertues through sayth pleased the Lord. By these also may we commende our selues to our Saviour.

**The Lord  
conuerteth  
the enemies  
vnto the  
Church.**

Furthermore the Lord sheweth, with how great a reward he would honour that constancie of the godly in sayth. Ye haue now, sayth he, many enemyes by reason of your pure Religion: but in case ye thus hold on, I will cause that those same enemyes shall become your frendes, and finally fellowes of your Religion: In so much that they which haue hitherto con-denned you for wicked doers and heretikes, shall come vns-

to you with great humilitie, to aske you for geuenesse, ready to receiue your Religion, and to worshyp hym whom they haue blasphemed. And they shall come in most humble wise, and with the greatest humility that may be. For so layd Elay before, that it shoud so come to passe in 49. chap. wherunto the Lord alluded at this present.

By the way he toucheth the Jewes, the singular enemyes of the sayth, whom he calleth the Sinagoge of Sathan. For Jewes, their teacher was none other but the devill, as in dede they haue no better at this day. He called the false Jewes & liars. For neither confessed they the Lord, nor glorified God, nor believed in Christ their Messias. But they that are Jewes in dede, be no such: as the Apostle S. Paul layd in the 2. chap. to the Romans. The power of God constrained many of them to forsake their Jewishnes, & to goe to the Christen religion.

Therefore if we also couet or go about to receive Gods pure woide in our Churches, and to receive our enemyes humbly: we must not atteyne to these thynges by warres or wronges, nor by raylyng and reprochfull wordes: but by constant sayth. But if either we professe not our sayth purely, or beautifie not the same with vertues, what maruell is it, though our enemyes abyde our enemyes still, and continue to hate vs every day more haynously than other, and at length oppresse vs, and extinguishe the light of God his word among many: let vs learne deare brethen, to win our brethre by godlynes, constancie and holines. The Lord Iesus graunt vs his grace to performe the same.

¶ He exhorteth them to persever in the true sayth by setting forth most ample rewardes.

### The xviii. Sermon.

**A**nd they shall know, that I haue loued thee· because thou hast kept the wordes of my patience: therfore will I keepe thee from the houre of temptation, which will come vpon all the world, to tempt them that dwell vpon the earth behold I come shortly. Hold fast that thou hast that no man take away thy crowne.

An excellent vertue is commended in the congregation of Philadelphia: namely that they haue kept y<sup>e</sup> word of Christ, <sup>To keepe y<sup>e</sup></sup> word of Christ. <sup>not</sup> 3. iij.

not every word, but the word of Christ, and haue not denyed it. And he hath begon to rehearste most large rewardes, which both he hath geuen to this Church, and is also ready to geue to any other, like in the zeale of godly Religion. For we are assured by rewardes.

**E**nemies  
are made  
frendes.

First(sayth he) I will conuerte thyne enemyes, that they may be made thy frendes and brethren, so as they shall come into the congregatiōn, and worshyp Christ, whom they haue blasphemēd hitherto, yea they shall submit them selues humbly and lowly: As we read of S. Paul, who in the 15. chap. of the 1. Epistole to the Corinθians sayth that he is unworthy to be called an Apostle. &c. And this is a wonderfull benefite. For God is glorified by such as are converted, and the truthe is set forth, and lyng and superstition are confounded. Wher of the Sanctes can not but be excedyngly glad. The saythfull also are deliuered out of the devils clawes, and are sauied.

**T**he church  
of God be-  
loved.

Than followeth an other benefite of God. The enemyes of God shall know and finde, that the Church, & every member of the same be the wel beloued childdren of God. The enemyes of the Church suppose, the faithfull to be wicked, Gods enemyes, herrikēs, Churchrobbers, hated of God, and unworthy to lyue. But they shall understand that nothyng is dearer to God than the Church, as for the whiche he gaue his sonne, and whiche he chose also for his spouse, and hath made her partaker of his kyngdome.

**O**f y lone  
of god come  
vertues.

And out of this loue of God(wherby he, beyng prouoked by no deserpes of ours, but of his owne onely grace and nature goodnes, hath ioyned hym selfe to the Church) all vertues do procede: & chichly that whiche immediatly followeth, namely that the Church hath kept the word of patience. The same John in his Canonickall Epistole sayth not that we haue loued God, but that he hath loued vs. &c. Therfore where the obseruation of the word of patience is annexed as the cause of loue, it must be religiously expounded, that the fauour of God, & all our giftes be verely of grace, but yet that he of the same grace doth as it were require and reward vs for our paynes. wherof the Sanctes are not prouide, but humbly acknowledge and set forth hys grace every where and in all thynges.

**W**hat is the  
worde of  
patience.

Agayne he commendereth the perseuerance of the saythfull in the true religion. Thou hast kept, sayth he, the word of my patience. The word of patience is the Gosspell of eternall saluation: which is otherwise called of S. Paul the word of the crosse, and that for two consideracions. First for because it de-

cribeth the crosse and patience of Christ whereby we are saved. And agayne it persuadeth vs also to beare the crosse, and patiently to suffer with Christ, Math. 16. 2, Timo. 2. Neither must any man looke for any persecueraunce of him that is impatient. The Lord sayth in the. 12. of Luke, in your patience you shall possesse your soules. Therfore hath either the paſtoure or the church of Philadelphia kept the word of patiēce, to witt, in retēnyng in their hartes the patiente Christ thorough faith, and in shewyng patience in wordes or sayinges, and in susteynyng much trauell of body. Whiche in dede is the best way to kepe Churches, yea and every one of the saythfull safe and sound. I say, let them kepe the word of Christes patience, and commit the rest to the Lord.

For it followeth: And I will keepe thee agayne from the houre of temptation. &c. The houre of temptation is expouned two wayes. For either he speakeſt of heresies and of heretikes, by wholē talke, craftie iuggeling, leudenes, and deciufulnes, the sayth, simplicitie, and integrtie of the faithfull are tryed: wherof the Lord treateth much in the 13. chapter of Deuteronomy: Or els he speakeſt of the persecutions, stirred up by the Emperours of Rome, amonges whome Traiane a most mightie Prince ſet forth ſore proclamations agaynst the Christians, (wherof Plinie alſo makes mention in his 10. booke of Epiftles, the hundredth and one Epiftle) But Christ preſerued the church of Philadelphia, and kepereth alſo at this day the saythfull by his worde and power in the perils of heretikes and heresies, and finally of persecutions alſo: ſo that the saythfull ſtand ſure in all controuerſies, and receive nothing of heretikes, that is ſtrange from Gods worde, and alſo geue no place in persecutions. Christ cauſeth many tymes that their burthen of persecution preſleth not ſo heauely. Therfore let vs alwayes be conſtant in gods word, and permit the defence to our Lord God. He wyll not neglecte vs. &c.

But for as much as in temptations and afflictions the Lord ſeemeth many tymes to our flesh to tary ouerlong, & in manner to neglect his (for we ſay conuincly, But vnto many good fellowes it is too long or too late) þ Lord preuenteth, & addeth, beholde I come shortly. Shortly, I ſay, þ is to ſay, in tyme: not too late, nor too haſtely. The which we ſay, neither too ſoone nor too late, but in due tyme and ſeafon. If the Lord therfore ſhall ſeeme to be ouer ſlow, diſpayre not: for he will come tymely inough, when he ſhall ſee it good. Doe not thou

The houre  
of tempta-  
tion.

The Lord  
helpeſt in  
tyme.

thou prescribe vnto him the manner and meane of delin-  
erance, but abide the Lordes pleasure. Read what goodly and  
holesome thynges S. Paul hath writte concerning this mat-  
ter in the end of the 10. chap. to the Hebrewes, where a place  
also out of the 2. chapt. of Abachuc is alleadged.

Holde fast  
that thou  
hast.

And now he exhorteth in fewe, but most evident wordes,  
to perseuerance in godlines, wherin they excelled herherto.  
And he sayth two thynges holde ~~xpare~~ holde faste that thou  
hast. They had the Gospell of Christ, and the wyde of etern-  
all lyfe, the true fayth and godly religion. These thynges he  
commaundeth to hold fast, and to persist in the religion once  
receiued. And whilst he commaunded them to keepe that they  
had, he signifieth by the way, that no new or other doctrine  
is to be looked for: but that this once receaued dooth suffice.  
Let vs not thinke therfore in the gouernement of the church,  
vpon other lawes, nor vpon other traditions, than the gos-  
pell of Iesu Christ. This is sufficient for the Church. After-  
ward reasoning as it were of the losse, he saith: Therfore must  
thou watch diligently, and holde strongly the Gospell, for if  
this be taken away, thou art spoyled of thy crowne. The  
crowne is a token of vertue and victory. We say, the crowne  
of honour.

Conquerours and such as be worthy of souereintie, are  
crowned. The vyrgin that is defiled loseth her crown. Ther-  
fore heretikes, false prophetes, and seducers take away the  
cowne, what tyme they seduce and corrupte: therefore layth  
the Lord: Thou hast gotten honour and glory, see that no  
man take it from thee. So we reade that S. Paule speake in  
the 2. to the Coloss. Let no man take from you the victory. In  
the 18. of Ezechiel: the Lord testifieth, that he wil not impute  
righteousnes to the iust, in case he forsake and leaue hys righ-  
teousnes. Let vs pray therefore, that we may euermore per-  
seuer in the wyde of the Lord.

¶ He procedeth in recytyng the great rewardes.

### The xix. Sermon.

**H**im that ouercommeth will I make a piller in the  
temple of my God, and he shall goe no more out.  
And I wil write vpon him the name of my God, and the  
name of the citie of my God, newe Ierusalem, which  
of

cōmeth downe out of heauen from my God, and I will write vpon hym my newe name . Let hym that hath eares heare, what the spirite sayth to the cōgregations.

Our Lord proceedeth in reacctomyng much more ample rewardes, which he woulde geeue to them that ouercome: And he so temperereth hys words, as we may easely perceiue this promyse not onely to appertayne to the congregatiōn of Philadelphia, but to all the Churches in the whole worlde, yea and to every of the faythfull. And as we haue oftentimes repeated already (for I am not ashamed to repeate, seeing that the Lord hymselfe is greatly vrgeth the victory) agayne we say, that those thyngeſ are promyſed not to such as fyght lightly, or negligently (for diuers fyght, and by and by runne away) but to those that ouercome and perseuer to the ende. For our liē is a warfare vpon earth: which Job also hath confessed. The soldiour hath a ſure purpose to ouercome hys enemies. Our enemies are, the deuile, the world, and the fleſh. Against theſe we muſt earnestly fyght: of none other intē, but to ouercome theſe. The Apostle in the 6. to the Ephel, deſcribeth the armour of the faythfull. In the victory the Saintes conſider ſincerenes and integrity, that we loſe nothyng of the verticē knownen: but receiue the pure worde of God, and ſincere fayth, and keepe our bodies and our loules cleane fro all pollution even to our lyues ende. He propoundeth moſt ample rewardes by promyſe. Wherby he alludeth to the manner of the Greekes and Romaynes, who decreed Images to ſuch as deserued wel of the commō wealth, in the which al-ſo they wrote vertues of thoſe for whose ſake they were ſet vp, either in the courte, or market place, or els where. They ſeemed by this meane to deliuer their poſteritie as it were by hand the glory of their elders, which they made alio as it were eueraſting. Otherwiſe alio the uſe of thiſ terine piller is diuers. Jeremy is caſted of God a piller for his conſtācie. The Apostles are caſted of S. Paule in the 2. to the Galath. chiefe pillers, for their excellencie, and because the churches leaned vpon them, and for their preaching of the trueth. The Church iſ ſelfe alio is caſted the piller and ſoote of the trueth, forasmuch as iſ is grounded vpon the ſure rocke Christ. In the temple of Salomon ſtoode two pillers, as figures of the eueraſting kyngdome of Christ, and of the holy Churche. In thiſ place a piller is taken for a man, adorned with glory and beautie. For he ſayth not that he will erect a piller for a god-

The war-  
fare and  
victory of  
Christians.

The maner  
of erecting  
pillers.

piller in  
the scrip-  
tures.

1. Tim. 3.

ly man: but I will, saith he, make him a piller: that is to say, I will beautifie hym wþt honours and glory euerlasting.

The piller  
is set in the  
Temple.

But where shall this piller be set: where shall the glory of the Saines be famous: not in Courte, or in market place: but in the temple of my God. And the temple of God, is heauen it selfe, and in our wþlde the holy Church. Glorious therefore shall he be in the Church of the Saines, as well militaunt, as triumphauit. Albeit therfore that the very godly be ill reported of in this world: yet this world shal perish, Christ shall reygne for euer, and the Saines shal reigne with hym. Their glory then shall remayne for euer and euer. And where he layth, of my God, *Aretus expoundeth* it and sayth: This laying of my god, taketh not away þ diuine nature, þ is scene in Christ, but establisheth, as I may say, the consubstantialtie. For it declareth that the union of the two natures, that is to wit, of his Godhead and of his manhode is indissoluble, yea euen in respect of vnderstanding, and yet vterly without confounding of them together. For by reason of his taking of our manhode unto hym, the properties of both his natures answeare one another familiarly, as well the properties of his manhode to the properties of his Godhead, as the properties of Godhead to the properties of his manhode.

Stable  
glory.

Moreover, where as it is added: And he shal goe no more out. Thereby is signified the perpetuitie and stablenesse of the glory of the Saines and saythfull. For many tymes pillars are broken and cast downe: and renowme once gotten, perisheth and fadeth away. But Christ promiseth to th̄e that ouercome, that they shall never be cast out of the fellowshyp of the Saines, neyther that the glory of the faithfull shoulde be obscured at any tyme. And thus farre of the piller it selfe.

The inscrip-  
tion of the  
piller.

Here followeth the inscription of the piller, of what sort it shalbe. Threc thinges chichly are wþtten in the Saines, to witte, the name of God, the name also of the citie of God, and the new name of God or of Christ. Which we shall discusse in order. First the name of God is wþtten vpon the godly, that is, they themselves are called by the name of God, and be the children & heires of God. Which is discoursed at large in the first of John, and the viij. to the Romaines. And what can you devise to be more honourable, than to be, and to be called the sonne, nor of a kyng nor of an Emperour, but of the liuing God? But this same noble grace the Lord graunteth to them that ouercome, in the first of John, the iiij. and v. chap. Secondly vpon the ouercomers is wþtten þ. name of

Ouercom-  
mers be the  
children of  
God.

of the citie of God: that is to say, the godly man is written in  
the number of the citizens of the citie of God, and is verely a  
citizen of the citie of God, I say euen of the citie of God. It  
was a great matter in tymes past, to be a citizen of Rome:  
But it is farre greater to be a Citizen of the citie of God. The  
Citizens inioye all prynleges and commodities, and synally  
the glory of the citie. But this is greater and more than can  
be declared in fewe wordes.

But the Church is the citie of God: And the citie of God  
is the Church, which is here set forth wylth three titles, by  
which it is easie to iudge, what the Church is, or what we  
should thinke thereof. The Church is the citie of God. For  
lyke as the citie, is fellowship of Citizens: Euen so is the  
Church the communion of Saintes. The Prince of them is  
Christ, the head of the Church. The rounde world it self was  
a figure of the Church, and so was the pitching of the Israe-  
lites campe, in the middes whereof was the Tabernacle as  
a token or pledge of gods owne presence, who had his pecu-  
liar place as a dweller wylth them. For the Lorde is in the  
middes of the Church, as we reade in the xxvi. of Levit, and  
in the 2. to the Corinth. the 6. Secondly the Church is called  
Hierusalem. For the olde was a figure of the newe. This  
corporall Church is new Hierusalem, that is to say, spiritu-  
all. which S. Paule also affirmeth in the iii. to the Galath.  
For in the third place is expounded that newenes. It is not  
builded of men, but commerth downe from heauen aboue. For  
vnlesse we be borne from aboue of the spirite, and of the im-  
mortall seede, to witte, of the worde of God, we can not be  
members of the Church. And by spirituall regeneration, we  
are borne the chyldren of Christ and of the Church. Whereof  
the Lorde hymselfe discourteth at large in the iii. of John.  
1. Pet. 1. And S. Paule the first to the Corinthians the iii. &  
fourth. There shall be moze layd of the new Hierusalem in y  
ende of this booke. But by these ye understand, what is the  
Church of Chyrl: euen the fellowshyp of the faythful, regene-  
rated by the worde of God. &c.

Finally, in them that ouercome is write a new name, & The vic-  
tory is, the new name of Christ: not only y they shold be called tories get a  
Chrystianas of Christ, but because a name is a brief descriptiō of new name.  
every thing, & of y nature therof, & forasmuch as a new name  
is promised: It followeth y we shold understand y men shall  
be renewed, chiefly by glorifying. He promiseth therfore a glo-  
rifying to the godly, whereof is spoken els where in the 17.  
of

of S. Math. i. Cor. xv. Phil. 3. And the first of John the iii. These most ample rewardes the Saintes may verely looke for, if they fight that they may ouercome.

Hereunto is annexed the wōted acclamation, by the which both this doctrine is applyed and communicated to all churches throughout the worlde: And is declared that it came not of men as wayne, but of the very spirite of God most true. This spirit Lord graunt vs.

**C The Lord blameth soze the Church of Laodicea.**

*The xx. Sermon.*

And vnto the Aungell of the congregation, which is in Laodicea write: This saith Amē, the faythfull and true witnes, the begynnyng of the creatures of God. I know thy workes, that thou art neither cold nor hoat: I would thou were cold or hoate. So then because thou art betwene both, and neither cold nor hoat, I will begin to spew thee out of my mouth: Because thou sayst: I am riche and increased with goodes, and haue neede of nothyng: And knowest not that thou art wretched, and miserable, poore, blynde and naked.

The argu-  
ment of the  
epistle to  
Laodiceas.

The seventh and last Epistle of our Sauiour Christ, is written by the hand of S. John, to the Byshop of Laodicea. The same is a great reproche of that people, in nothing commendable: And neuerthelesse a faythfull admonition or exhortation to repentaunce. And after his accustomed maner, he signifieth to whom he wrieth, and from whom the Epistle procedeth. The Epistle is indited by Christ to the Byshop of Laodicea, and to the whole congregation. Therefore somethyng is to be sayd of the Laodiceans, whereby the rest may the better be vnderstanding and considered.

Laodicea, the chief Citie of Laria, after Strabo and Plinie, standeth by the riuere of Lycus. Antiochus Theos, builded the Citie, and named it after his wife. It was the wealthiest Citie of Asia: whiche Vadiane also hath noted in his Abridgmet. It had by makynge of wollen cloth a most plentyfull gayne. Unto whom S. Paul semeth allo to haue preached the Gospel. For he maketh mention of Laodicea, from whence also some men thinke he wrote the first Epistle unto Timothe-

Certeinly it appeareth cuen by this Epistle howbeit that the Laodiceas had received the Gospel corruptly. For they went about to match the world and the Church together , and to ioyne together Christ & Mammon, & as it is said at this day, they would bee good Christians but for losse of their profit.

Therefore they layd not aside their auarice, and their immoderate traffiske (to vse moderately the trade of marchaundise without disceipfulnes , no religion doth sorbyd ) and exceeding great riot and pride, neither seemed they to want any thing, but to haue all things, for that they were riche. Against these men the Lord inueighth greneously, declarynge them to be very miserable , and more then nedye and starkie beggars. For as in the Church of Philadelphia he blamed nothing, so in this he commendeþ nothing at all.

You shall finde at this day many lyke , to whom this is common and euer in their mouth : I haue learned both to be a Gospeller, and also to be a souldiour, to drinke , to play the whoremonger, and to lyue at pleasure . You shall finde lyke Churches, seruyng both Christ and Mammon , or marchaundise Bacchus, Venus and the God of battell. Both they and all these are here confusid, & called to repentaunce. Which argesch , that the mercy of God is exceeding great , in that he forsaketh not to corrupt Churches , ne reieceth men so full of excelleſe filthynesse . Wo be to them that contemne this unmeasurable goodnessse and long sufferance of God , and runne on still in their owne wickednesse.

Christ is here agayne most plentyfull described, who he is, as in the former titles . Ceres it may be gathered of all, that the best and most perfitt description of Christ is this : namely that he hath no nede to begge of any other , to witte in humane matters. He setteth forth him selfe with a new name, & calleth hym, ὁ Αληθ., the Amen . The word Amen is an Hebrew word, and is commonly vsed in the Euangelistes, especially in John. S. Paul in the. h. to the Corinthians the first chap. Christ the sonne of God, sayth he, which by vs is preached amongst you , by me and by Silvanus and Timothee was not yea and nay, but in him it was yea. For all the promises of God are in hym yea , and in hym are Amen to the prayse of God by vs. &c. But the Lord expoundeth him selfe, why he called him selfe the Amen . For I am, sayth he, the witnessse, I meane the trusly or faythfull, constant and true. For Christ is geuen vs of the father , to wiuesse the will of God the father. And his testimony ( as he hym selfe repeateth

The sinne  
of the La-  
odiceans.

Laodicea a  
figure of  
many chur-  
ches at this  
day.

ostener than once in the Gospell of S. John ) is firme, constant, sure, certaine and true, hauyng no falsetie, doubtfulnes, nor inconstancie. And these thinges accorde right well to this argument, wherein he reproueth the Laodiceans of sinne, and exhorteth them to repentaunce. It is a greevous matter for the flesh to heare such a doctrine: but where the certeine, assurednes, or truth of the teacher is perceived, it will comely moue mes myndes if they be not altogether cast down and desperate.

The begin-  
ning of the  
creatures  
of God.

He addeth moreouer an other thyng, whiche declareth his dignitie. For he calleth hym selfe the begynnyng of the creatures of God. Neither ought the Arians to secke here any defence for them selues. For it is not meete that for any one place, and much lesse for a litle word, men shoulde ouerthrow the whole Scripture and fight agaynst the Articles of the Crede which are the lively traditiō of the Apostles. Our Sauour Christ is to be considered both accordyng to his Godhead & accordyng to his manhode. As concernyng his Godhead, he hath no begynnyng: but is rather the begynnyng that is to say, the begynner or first founder of all thynges and of all creatures, and not a creature him selfe: For all thynges are made by hym: whiche thyng both the Euangelicall and Apostolicall Scriptures proue Iohn. 1. Colos. 1. & the Hebr. 1. where thou hast diuers places that expound this one place. In respect of manhode, he is called the begynnyng of Gods creature (that is to wit, of man: who by reaon of his excellēcie, & for that he is Lord of all creatures for whom all thinges were made, is called The Creature) lyke as also he is called the first begotte of the dead. For in Christ mankynd is repaireed, so as it hath not perished: God looked vppon the countenaunce of his Christ, when he first made man. For Christ is the begynnyng, that is to say, the preseruer of the humane nature: As it hath els where bene told you at large. Whether so we haue had the description of Christ, which is called Amen, and the begynnyng of the creature of God, by whom verely all thinges are made, whiche is very and true God, the witnessse of the divine will of God. &c.

Now he teileth the Church what opinion he hath of her, what she is, that is to say he blameth her. And as he hath told all the former, that he knew all their workes: so doth he to this also. And first he sheweth, that he knoweth this of the Church of Laodicea, and especially of the Byshop therof that he is neither cold, nor hote. He addeth, I would thou were,

Or (σπελον) it were better, if thou were altogether cold, or thoro-  
roughly hote : But now thou art lewke warme, or bloud  
warme. It is an Allegorie taken of mens meate, or of cold,  
hote, or warme water, and commonly it is applyed prover-  
bially. He is cold, that openly followeth the world, & which **Cold**,  
beyng wrapped in heathenish errorrs and sinnes of this  
world professeth not the true Religion, neither will leeme to  
haue any thyng to do with it. He is hote, whose hart beyng **Hote**,  
inflamed with the holy ghost, contenneth the world, loueth  
the true religion excedyngly, and lyuetth an holy lyfe. He is **warme or**  
**betwene both**, whiche hath neither forsaken the **betwene**  
**world**, nor his owne errorrs and sinnes, nor hath fully recei-  
ued Christ, nor the truth, nor righteousness, but seruerth part-  
ly the world, and partly Christ. In outward things he shew-  
eth hym selfe to be a Christian, by resortyng to holy asseblees,  
and receiuyng the Sacramentes: but inwardly he is so besie-  
ged of the world, that he lyueth a worldly lyfe, rather than a  
Christian lyfe. Such a mixture the Lord alloweth not, who Luke. 5.  
els where forbiddeth to plow with an Oxe and an Ass, & to  
make a garment of linen & wollen : To poure new wine in-  
to old bottels, & to patch an old garment with new cloth.

In religions and rites that lightnes and mixture can be **A mixture**  
lesse allowed of God. For you shall haue some that will tem- **and compo-**  
per together sundry religiōs, and of many compile some one, **sitiō of cor-**  
Mahomet composed his Religion of the Jewishe and Chri- **rupt and**  
stian Religion. Many at this day make an hogepotche of pa- **whole.**

pitistic and the Gospele, or bake a chuchurnulis as the Ber-  
maines call a cake of sundry graynes. If a Papist see this  
kynde of service, he knoweth it not for his : And if the Gos-  
peller see it, he knoweth it not for hys. For it is a mixture of  
whole and corrupt, and where the sound part hath no more  
strength, the corrupt for the most part hath the greater. Of  
such sort are the masses that are vied at this day of many, nei-  
ther altogether Papisticall, nor yet wholy Gospelelyke. For  
the Lordes Supper appeareth not in them : The Papisthe  
Mass also is cut of and altered in the same. If we beleue that  
Christ set forth the best rule of Religion and lyuyng, why so-  
low we not hym for our onely Maister ? But we set more by  
the fauour of men, whiche in no wisc we will lose. For we set  
not so much by the fauour of Christ, as to call that saying of  
the Apostle to memory, if I shoulde please men I shoulde not  
be Christes seruaunt.

But heare what the Lord sayth to these mingerelles. **It Gal. 1.**  
**were**

were better (saith he) thou were eyther colde or hote. It were better thou were a sinner or an Heathen, than an hypocrite, and a mongerell. For so mightest thou be more easely holpe, according to that saying of the Lord: If you were blynde, ye should haue no sinne. Now where ye seeme to your selues iust and sufficiently taught and furnished wyth godly rites & seruices that please God: you leauie no place to further instruction, but contēmne the worde of God, and Christes institution, yea preferring your owne mixtures before all the iustifications of God. The Lord also in the Gospel sayth unto the Iphariseis: Verely I say unto you, that Publicanes & common harlots goe before you into the kingdome of God. The other member is playne enough: that it were better they were hote, namely with the spirite of God, which thyng the Apostle requireth in the viij. chap. to the Romaynes.

Math. 12. Furthermore he threateneth to plague them, if they conti-  
John. 1. The Lorde me, as they haue begunne to be newters: μέλλω οτι ἐπέσαι. I sheweth will spew thee out of my mouth. By þ which maner of spea-  
out the new king þ. thinges are signified: Both the lothslomenes which  
ters. God conceaueth of this newtralitie or warmnes: And hyg  
vomiting out, whereby he punisheth the same. For warme  
water prouoketh vomiting. Whereunto he seemeth to haue  
alluded, and likewyse to that olde phrase of speakyng, the  
land hath vomited out the Chananites, and the same shall  
vomit vp you also. Therefore these composers or mongerels  
with their temperature and mixture doe so displease God,  
that they ingender in hym a lothslomnes, and be unto him an  
abomination, so as finally he shaketh them of. The same  
also doe we understand of them that march Christ & Mam-  
mon together. And þ phrase of speach is to be noted, δύτες οτι  
nowe therfore, or so, forasmuch as, or now seeing it is so, or  
So, then, because thou art lukewarne, or, litle thou art luke-  
warne. Moreouer the long suffering of God is here noted,  
who plagueth not immediatly, vntesse there appeare no  
where any hope of amendment.

Unhappy  
riches.

He expoundeth more fully the sinne of the Laodicians, &  
what is the cause of their lukewarmenesse: namely, because  
they loue riches, wherein they trust, supposing themselues to  
want nothing: They thinke themselves to be wise, and to see  
all thinges, and to be sufficiently furnished wyth thinges spi-  
rituall and temporall. It is lesse, where they say, we are rich:  
But it is more that followeth, I am increased wyth goods:  
that is to say, I haue gotten so much riches, that I want  
nothyng. That

That same he now confuteth, and sheweth that they are a great re-  
viterly deceaued, and miserable people. For he rebuketh the buke.  
greuously, and sayth, thou knowest not that thou art such, as  
thou art. This ignorance, is a great euill, and the begin-  
ning of desperate blindnes, when a man thinketh to haue, that  
he hath not. For such persuer in their errore, and admit no  
counsellour. Therefore sayth the Lorde, thou knowest not  
that thou art *ταῦται ταῖς*, miserable, wretched, wearyed and  
worne wyth euils. For they are toyled wyth many labours,  
that serue this worlde: *καὶ λειπόσι*, miserable, that is to say,  
wretched and overlodden wyth miseries. Thou seest not thine  
owne miserie: Others see it, and are full sorry. Thou seest not  
in what case thou art, and thou greeuest them that thou art  
so miserable. This kinde of speach signifieth a man very wret-  
ched and past recovery, whose misery others see, but he him-  
selfe seeth nothing. *καὶ τροχόσ ποορέ*, or a begger. Thou thin-  
kest thy selfe very riche, but thou art a stark begger. Con-  
tions riche men, are poore: They are poore also in vertues.  
The people of Laodicea were blynde, as the *ἰδίωται* were  
called blynde in the 9. of John. Well sighted in worldy mat-  
ters, in heauenly, blynde as beetels. Naked, or destitute of  
good workes. Cloyde of the weddng garment. Otherwyse  
they were richely arayed wyth garmentes of most fine woll.  
But before God they apperead naked. Let the gallaunes of  
this worlde, or proude Peacockes rather, so well cyed, & gor-  
geously apparelled, marke these thynges well. The Lorde  
geue them vnderstanding.

The Lord geneth holesome counsell to the Laodiceans,  
admonishing them to repente.

### The xxii. Sermon.

I Counsell thee to bye of mee golde tryed in the syer,  
that thou mayest be ryche: And whyte rayment, that  
thou mayest be clothed, that the shame of thy naked-  
nes doe not appeare: And annoynce thyne eyes wyth  
eye salue, that thou mayest see. As many as I loue, I  
rebuke and chasten. Be feruent therfore and repente.

Forasmuch as God willerh not the death of a sinner, but holesome  
rather that he shoulde conuert and lyue: Therfore after a gre- counsell.

uous blamynge of the churche of Laodicea, he geareth her holesome counsell, admonisshyng and exhortyng the same to repentaunce: and therewythall he shadoweth out the true repentaunce.

I counsell  
thee.

The Lord blesseth the worde of counselling, and not of commanding, to the intent to confounde the madnes of them, which vnselle they be violently drawen, thinke not themselues admonished, allured or called of the Lord. But whylest they looke for such a drawing, they neglect all Gods counsell, and fall from the true saluation. God counselleth his elect such thynges as are holesome, and the chosen obey his counsels. God couereth mens hertes inwardly, and pulleth and halleth them outwardly fro enill, by the preaching of his word & by sundry warninges. This counsell of God is not to be despised, and an other violet calling to be imagined. Gods word must be heard. To day, sayth þ prophet, if ye heare his voyce, harden not your hertes. When the Lord counselleth with his worde, and the hearers harden their myndes: they doe that through their owne fault, and become authours of their own destruction. But they that receive Gods counsell, receive it not by the force of free will, but through the grace of God, which worketh in vs to will and to performe.

Therefore when the Lord counselleth holesome thyngs, the chosen pray that they may receive the same: And they receive them through grace, obeying the counselles of God.

The summe  
of the hol-  
some coun-  
sell.

And the summe of the holesome counsell is this; Buyle of me, saith the Lord, golde tryed in the fyre, that thou may be rich, buyle apparcil, and get eye salue to annoynct thyne eyes. He setteth these thynges as a medicine against the diseases which he discoursed before, whe he called the churche of Laodiceans, poore, naked, and blind. Now therfore he teacheth them how they may be riche, be clothed, and receive their eyes or lyght agayne, namely, by getting themselues golde tryed, or lined, or purysfied.

Gold tried.

And gold tryed in the fyre, is gold most purysfied & cleane, haung in it no grossenes or other mettall, but pure & cleane golde. Herby is shadowed the worde of God, whereof the prophet sang: The wrod of the Lord is a pure wrod, as siluer tryed in the fyre, seuen tymes pouerged in a vessell of earth. Certeinly the wrode of God is light, comming of the eternall and most pure lyght, haung no part of hummaire filchines or affectiounes, launouring of none errores, teachyng nothyng that is corrupt. Howbeit of it selise it shall profit a man no- shyng

thyng, vntesse it be received with a true & sincere faith. Therfore doe I not seperate fayth from the worde, but I say also that pure and sincere fayth is signified by golde. Whereof S. Peter sayd, that by fayth our harts be purged. For although there be in vs spottes and infirmities, yet is fayth most pure by reason of the subiect wherupon it resteth.

The woorde of promise, and consequently Christ who is the very purenesse it selfe: is the thyng that fayth resteth vpon. Wherfore when the Lord counselleth the congregatio of Laodicea to buy golde tryed, he counselleth them to heare Gods worde, and to beleue it in deede. For the Lord vseth the woorde of buying, for receiving, hearyng, and obeying.

For no man must imagine, that there is such bargaynyng how the before God as there is wyth men: As though the spirituall word of kynges of God mought be bought for money. For that is repugnante to the whole scripture, and specially against the determination of S. Peter pronounced agaynst Simon Magus. But this our exposition the Prophete Elay approueth in his 55. chapter. Where amongest other thinges comis (saith he) buye wythout money, and without price, or exchaunge. And by and by: In hearing heare me, incline your eare. &c. Therfore the Romishe Chananie, the greatest deceauer that ever was, I meane the Pope that great marchaunt, which selleth all thynges in the church, yea and even those thynges which he hath not, hath no defensce hereby. Moreover, like as it is plainly expressed in Elay, of whom such graces or gifts are to be bought: So here also Christ sayth exprestly; I couesse thee to buy of me. Beholde he sayth of me: not of y Pope, of Monkes, Fryers, or Priestes. For Christ alone hath the thinges which we may require. He alone doth satistie, he alone graunteh those gyftes, And therfore he sayth in the gospel of S. John: Let hym that hath hunger or thirste, come unto me: To me, I say, let hym come. John the 4. 6. and 7. And S. Peter sayth: Lord, to whom shal we goe: Thou hast the wordes of eternall lyfe. As though he shold say: If we will lyue, we can goe to none other, but unto thee. Thou art the lyfe and fountayne of all goodnes.

Moreover the use and profitte of this pure gold, tried and The use most purifid, I meane, the woorde of gods truthe & pure fayth, & fruite of is of three sortes. First, that thou mayst be rich: Secondly, pure gold, that y mayest bye thee apparell: Thirdly, that thou maystbye thee eye salue, to heale y blyndnes of thine eyes. For y word of God & fayth in hym, is the foundation of true Religion.

The true  
riches of  
the faithful.

Without the word and fayth nothyng is sound.

The first fruite, is wealth or riches, to witte spirituall. For the word and fayth are not a false imagination, and a vayne dreame of thynges most exellent. For he that believeth the word, feleth ioye in his harte, and injoyeth spirituall giftes. And in possessing Christ, through fayth he posselleth all goodnes. Wherupon also the Apostle in the first chapt. of the first Epistole to the Corinth. sayd: I haue thankes to my God alwayes for you, for the grace of God þ is gauen you in Christ Iesu because you are in all thynges enriched by hym, in every word, & in all knowledge ( like as the testimony of Christ is confirmed in you. ) In so much that you are not destitute in any gift. &c. Let them marke well these thynges, whiche thinke worldly goodes to be true riches. These fooles shalbe iudged by the wisedome of God, as it is manifest in the. 12. chapt. of S. Luke: And besides this, they that are destitute of the light of Gods word, & lacke fayth, can not vse these earthly riches, aright and well. Therfore the heauenly riches, are the true riches.

The appa-  
rell of the  
faithfull.

The second fruite, is the cloþyng and comely apparell, wherewith we are couered, that our shamefull nakednesse shold not appear. Before their fall our parentes were naked, but without any shame or dishonesty. But after their fal, they were ashamed, because sinne bringeth shame, and want of good workes: And an euill conuersation, is a most shamefull nakednes. With this were the Lodeceians infected. But Christ, which is taught vs by the word of truth, & perceimed by true fayth, is the white apparell of the faythful, their righ- teousnes and innocencie. He couereth all our spottes, putteth away our shamefull nakednes, & decketh vs with all kynd of all vertues, that we may appeare honest and comely before God in holy conuersation: For Christ is the weddyng garment. The Apostle counseleth vs to put on Christ, and to be apparellled with rightheousnes, temperance, & all goodnes. The plates be in the. 13. to the Romaines. Epho. 4. Colos. 3. chapt. Away with our Ladys wimples, vnder the whiche they commonly gather togerther the wicked and impudent persons. The most pure shouderh none such, she loueth righ- teousnes and reuentance.

Our La-  
dies wimp-  
les.

Sight is  
restored.

Finally with this gold is boughte an eye salue, which is medicin for the eyes, which positions are wout to lay to soye and blesse eyes, agaynst blindnes. The commandement of the Lord, sayth David, is bryght, gemyng light to the eyes.

Fayth

Fayth also doth rightly informe the iudgement of man, that we may judge holily of vertues & vices. The want of Gods word and of true fayth, bryngeth in blyndnes.

For all these things the Lord counselleth þ Laodiceans, to secke for Gods word, and to beleue it verely. For so it would come to passe, that they beyng enriched with all spirituall giftes, shoulde leade a pure conuersation in the Churche, possesse Christ, and iudge rightly of all matters of saluacio. And in these thynges also consisteth true repentaunce: namely, In forgiuenes of sinnes, and in amendement of lyfe. &c.

But least they shoulde say: we heare these things in hayne, for we haue heard before, that we shal be spewed out of the Lordes mouth: yea and we are so sharpeley shaken vp with bitter wordes & sentences, that we are constrained to dispaire: He preuenteth that same and sayth: whom soever I loue, ἐλέγω καὶ ταῦτα ἔργα εἰσιν. I rebuke and chaste. The first word signifieth to accuse and reproue openly, which is done with sharper wordes: The latter is referred to discipline, wherby children are kept in awe with the Palmer, least they forget them selues through wantonnes. The Lord therfore alludynge to the wordes of Salomon in the. iii. chap. of his Proverbes, signifieth that a sharpe rebuke, or seuerre chastisung is not alwayes a signe that God is angry, but oftener a token that he is pleased and loueth vs. Therfore he sayth, first I rebuked you sharpeley of loue, and so sought your saluation. Therfore it is now also an holesoine signe if the preachers rebuke the Churche with sharpe wordes. And agayne it is an unlucky signe, if intollerable faultes be stroked with a forsayle. It is a token of loue also, if a man suffer sondry mishappes. Which thyng the Apostle discourseth at large in the . viii . chapter to the Hebrewes.

Upon these thynges he inferreth the summe of the matter, and sayth: Sith thou seeest God so earnestly seeke thy saluation, I pray thee continue not alwayes to be thus in a mammering neither hote, nor cold. Ζηλώον, be zealous, take vnto thee a feruent zeale to follow and catch thy saluation. For now he setteth the feruentnes of fayth concraued of the word and spirite of God, agaynst this newtralitie or warmenes. Afterward he addeth, and repent: namely by forsaking thyne euil conuersatio, and by gettryng tryed gold at Christes hand: that is to witte by gettryng pure and fine gold, so as thou mayst be riche, and acayed in whyte, and haue a medi-

The Lord  
rebuketh &  
chasteneth  
whome he  
loueth.

cine wherewith to annoynce thine eyes, that thou mayest see.  
To God be glory.

The draweth them also hereby vnto repentaunce.

*The xxii. Sermon.*

**B**EHOLD I stand at the doore and knocke : If any man heare my voyce and open the doore , I will come in vnto hym , and will suppe with hym , and he with me. To hym that ouercommeth will I graunt to sit with me on my seate euē as I ouercame , and haue sitten with my father on hys seate. Let hym that hath eares, heare, what the spirite sayth to the congregations.

Allegorical  
Speach.

Hereby also the Lord allureth the Laodiceans to repentaunce, shewyng that euery tyme is mete for conversion, and that God is euermore ready to receiue sinners , and pronouketh them alwayes that they shoulde amende and lyue. And this matter bee exponndeth in an Allegorical and goodly speach, taken out of the . 5 . chapter of the booke of Canticles, For he sayneth the Lord to stand at the doore and knocke, yea and to promise very great familiaritie and joyes vnspeakable, to them that open.

First therfore here is declared the good will of God to wardes sinners, and his most ready will alwayes to receive them , yea and his endlesse indeuer to moue men to repentaunce , that they might lyue . For the Lord standeth at the doore, and knocketh. The word stand doth signifie, that God is alwayes prepared, alwayes wacheth ouer our saluation. For he sitteth not stil, nor lyeth not on the one side like a slaggard; but he standeth busily to hys worke. And I stād sayth he, not I stode, or shall stand : But I stand euermore ready, euermore louyng and gentle. What doth he? He knocketh, yea euē at the doore , desiryng to be let in. For lyke as he that knocketh at the doore earnestly conuerteth to be let in: so God desirereth earnestly to be of vs received. And God vseth sondry kyndes of knocking. For he warnereth , syrreth vs vp with his word by the Prophetes, agayne by signes and wonders, also by sondry chaunces and mouynges. These thynges may be sene in the Cittie of Ierusalem. He sendeth to them hys prophetes and Apostles; He sheweth diuers wonders: He bringeth

geth sorrowful chaunces vpon them, to warne them withall: Such as are reported in Luke. 13. of the Galileans, and of those whom the toure of Siloe had ouerwhelmed. We may see the lyke at this day, how the Lord knocketh. Therfore he said truly, Hierusalem, Hierusalem. &c. Math. 23. These doubtles are the doinges of God, who woulde not that a sinner should die, but rather conuert and live.

Then must we see, what is required of vs: verely that we shoule heare the knocking and noyse of the knocker, and also that we shoule open and receiuie him, seeing he is desirous to come in. Here are they confuted, which speake of man as though hee were a blocke, and imagine I know not what maner of drawing, saying: It is neyther in the runner nor in the willer. &c. Certayne altogether absteynē frō well doing, saying: if I be chosen, it is inough. But the Scripture euery where requireth hearing and obedience. We know that onely the chosen are sancte: and that they be chosen in Christ: that they which beleue are in Christ: that beleue commeth by hearing: and that hearing commeth of the worde of God. Therfore sayth the Prophet, this day if you heare his voyce. &c. The same is recited by the Apostle. Heb. 4. And the same Apostle 2. Tim. 2. sayth: In a great houle there be vessels not onely of golde, but of earth also. If any pourge himselfe. &c. And therfore the Lord sayth, I knocke: It shall be thy part, not to dispise hym that knocketh, but to open vnto hym. And he recitem two thinges to heare, which both in the 8. and 9. of John, is required of the children of God, and of the true sheepe: And to open, that is, to receiue the Lord, or to beleue and to obey, and to frame themselves after the will of God, and to doe penaunce. Norwithstanding we must here beware that we thinke not that man hath power of hymselfe to receiue the Lord. The Lord illumineth his elect, and by him we can doe all thynges, without whom we can doe nothing. Other places must be coferred wyth this, as John. 15. 2. Cor. 3. Philip. 2. They therfore that open, doe open by the grace of God: And as for them that open not, their not opening is through their owne faulfe, because they be wrapped in theyr synnes, and not through any fault of God.

Let vs heare moreouer what the Lord promyseth to them what we shall get by opening. that open, that is to say, to such as receive Christ wyth true fayth. The Lord promyseth to them two things chiefly. First, I wyll goe into hym, sayth he. The scripture signifieth, that Christ dwelleth every where through fayth, in the hartes of

the saythfull, and is knyt vnto them with a very sure knot. He that eatech my fleshe & drinke my bloud, abydech in me, and I in hym. These thynges are spoken of the Lord in the 6. of John. And in y<sup>e</sup> 14. chap. he sayth: He that loueth me, wil keepe my worder; and my father and I will come vnto hym, and will make our abode with hym. S. Paule sayth that he lyueth not now, but that Christ lyueth in hym. Also he affirmeth that Christ through sayth dwelleth in the hartes of the saythfull. And so the Lord entreth the hartes of them that let hym in. It is not the least part of felicitie which consisteth in this coniunction. For to be united wyth God, is blessednes, which beginneth here, and is made perfecte in the other lyfe. And therfore in the second place the Lord sayth: I will suppe wyth hym, and he wyth me. Wherby he betokeneth agayne, not onely a most deare frendshyp and familiaritie (for the ta-ble is consecratis to amitie) but rather through the fruition of eternall glory. For by the supper are signified, the exceeding great and unspeakable ioyes of heauen, whiche the godly receue in their soules immediatly at their death, and shall receue more fully in the ende of tymes, when their bodies arise agayne. Therefore it is not applyed to a dinner, but to a supper, as it is also in 14. of Luke. Then if we receive Christ, we shall haue hym dwelling wyth vs continually, whilist we lyue in this wold: and in the worlde to come we shall haue the full fruition of all the ioyes celestiali. These thinges be certaine & true. For otherwyse in the lyfe to come there shall be no riotous banqueting, such as the Turkes doe imagine.

**The throne  
of God is  
prepared  
for the pe-  
nitent.**

He annexeth also an other generall promise, wherby he exhorteth and moueth men to the study of godly religion and to repentaunce. For to him that ouercometh is promyssed the kyngdoome of heauen. And he sayth to hym that ouercometh (wherof I haue spoke in the other epistles) not to him that feleth, or to a coward. &c. He propoundeth also the example of the conquerour Christ. For we must ouercome, as he hath ouercommen. He in dede ouercame most perfectly: we after our litle strength, fight, and ouercome. And verely the true victory in vs, is the lucy vertue of Christ: that is to say by hym they ouercome, whoseneuer ouercome. And like as he haifying ouercome death, and vanquisched the worlde and the devill, ascended into heauen, and sitteth on the right hand of the father: so he promiseth vs also whiche ouercome, that he wyll geue vs the seat of hys father: nor that we shall be made Christes, to sit on the right hand of God to iudge all fleshe: but

but that being made partakers of everlasting glory, and deli-  
uered fro all iudgement, we shal appere in glory, whē he shal  
come to iudge the quicke and the dead. We read of a like pro-  
mise made to the disciples Math. 19. and Luke. 22. And so as-  
suredly shal this glory come vnto vs, as Christ himselfe is ver-  
ely ascended into heauen and sitteth in the glory celestiall.

And here we must note a speciall thyng, that Christ giveth  
that thing, which in the 20. of Math. he denyeth that he can  
gave to Iame and John, that is to sit in the glory of heauen.  
Therefore this place expoundeth that. For Christ in respect of his Godhead, giveth that which he denyeth hymselfe able to give, in respecte of his manhode. This place then prouereth, that Christ is very God, the gener of eternall lite. &c.

He addeth (after his maner) an acclamation, whereby he applyeth this epistle to all congregations, and affirmeth it to be inspired by the spirite of Christ. Whereof we haue spoken before.

Hethereto we haue treated of the second part of this work, wherein are declared the most excellent pointes of our religi-  
on, who, and of what sorte Christ is, how he sitteth in the glo-  
ry of the father, how he is present in hys church, and how he gouerneth the same as kyng and Priest, by his spirite, by his worde, and by his Sacramentes. What also, and of what sorte is the Church of Christ: what is the true and right doctrine of the Church: what opinions are wicked: what is to be done wylle erroneous doctirines and seducers: how the Church fallen and afflicted may be repayed: what is true repentaunce, and what are the dnoies of the godly, and many other thynges of lyke sorte. To God the father be prayse, thankes givynge, and glory, through Jesus Christ our Lord.

**¶** The second vision is shewed to St. John, wherein he see-  
eth God in his Throne with Elders, whome he descri-  
beth trimely.

### The xxiii. Sermon



After this I looked, and beholde a doore  
was open in heauen, and the fyrt voyce  
which I heard, was as it were a trumpet  
talkyng with me, which sayde: come vp

K.v. hether,

hether, and I will shewe thee things which must be fulfilled hereafter. And immediatly I was in the spirite: and beholde a seate was set in heauen , and one sate on the seate. And he that sate, was to looke vpon like a Iasper stone, and a Sardine stone: and there was a raynebowe about the seate, in sight lyke a Smaragde . And about the seate, were xxiiij. seates. And vpon the seates xxiiii, Elders sitting, clothed in white raymente , and had on their heades crownes of golde.

The third part of this worke reacheth from the beginning of the 4. chapter, vnto the beginnug of the 12. chapter: And conteyneth a notable vision, most holesome, & of much fruit. The first vision, whiche we heard expounded in the 3. chapt. exhibiterh a figure of Christ, and of his Church, and how the Lord reigneth in the same, how also the Church behaueth or ought to demeane her selfe. In the second vision, S. John de-  
ment of the clareth in what wyse God wþt a most vpright and holy go-  
Second vi- uernement, doth by Christ rule all thynges that happen to þ  
sion. Church in this worlde, or are done agaynst it by the worlde.  
Herein are rehearsed þ most sorowfull destinies, calamities,  
plagues, destructions, famines, persecutions, revoltinges,  
heresies, conflictes, and other most greeuous inconueniences  
of the same sort, which happen to the Church. Also, God  
is here described, who he is, and what maner a one he is: that  
is to witte, that he is most vpright, and holy in all his iudgements:  
That he is the first founder of all thynges: That  
through the most wyse and excellent gouernement of Christ  
he rulþ all thinges, that the holy Aungels also and all crea-  
tures doe acknowledg him, and geue glory vnto him. And  
so it teacheth vs to acknowledge the prouidence and good  
will of God towardes vs, and his most iust gouernement in  
all our doings, yea eue in þ greeuous calamities & persecuti-  
ons wherof it shal prophecy anon. This if we doe with quiet  
myndes, we shall beare also most heany burthenes patiently;  
we shall cease to be curios in inquiring, why God permit-  
terh Antichrist to spring vp, to increase, to reigne, to oppresse  
the religiou and Sainctes of God. Then shall cease also the  
blasphemous minning of those, which are not affrayde to  
say: God is in deede the Lord, he is almighty, he doth what  
he will, and as he will: and we are bond seruauntes, and ra-  
ther worse than bondme. We are forced to beare wh at soone

he will lay vpon vs. It must be as he will hane it, he is able to make it good, it bootech not to gainesay hym. As who shoud say, that God were vnjust, and terrible with tyramical rage, & ruled according to flesly lust. It is most shamefull to thinke so, much more to speake it. This vision wil declare that God by his prouidence gouerneth all thinges, and that he is iust in all his wayes, and holy in all his workes.

And first S. John is prepared to receive this vision, yea ~~to~~ prepared and we also are prepared in him. For when he had seene the doore in heauen to be wyde open, he heard withall, come vp thereto. It is surely a benefite not to be expressed wyllyng, that the Lord openeth heauen for vs miserable and mortall men, and suffereth vs to see what is done therin, or what he himselfe doth there, and what his workes or iudgements be towardes men. Let no man say hereafter, that God doth what he listeth in heauen, without regarding vs that creepe vpon the earth, who must indure euuen what we would not. For now ye yeldeþ as it were an account of his works, and because he is well assured of his care, he admitteth thee as a looker on of the matter.

And here hee declareth with a godly voyce, what John <sup>The mide</sup> shoud do, & how he shoud behaue hym selfe. Christ biddeþ <sup>must be</sup> John ascende into the supercelestiall places: not in body, but lifteþ vp in mynde. Therfore must our mynde be lifteþ vp into the contemplation of heauenly thynges, and be poured as much as may be from earthly affections, that we may behold heauenly thynges with an heauenly contemplation: Yea and the example of John foloweth immediatly. And incontinently I was in the spirite: that is, in a spirituall contemplation, or rauished by the spirite into the earnest consideration of those thynges which were shewed me.

Furthermore here is set downe an abydgement of the <sup>The sume</sup> thinges that are to be spoken. I will shew thee what thyngs of thinges must be done hereafter. For after the setting downe of the to be sayd. Type of God, gouernyng and orderyng all thinges iustly by Christ: Immediately he declareth the destinies of the Church by seuen scales, and seuen trumpetes, in the which are every where interlaced most comfortable & effectuall consolations.

And first of all, before the seales and trumpets here is set forth a figure or type of God, & of his most righteous iudge-<sup>A type of</sup> God woz- ment and gouernement in all thynges: and that is done thorough out the 4. and 5. chap. wholy, to the end to prepare vs <sup>kyng all</sup> thinges to the readyng or hearyng of those thynges which shall follow iustly.

The same  
of þ vision,  
and general  
order of the  
same.

In the 6.7. and 8. chap. and in the rest of the Chapters, which thynges seeme greuous, hard, & vnjust to mans iudgement. And the Type or vision was after this sort. In heauen it selfe there appeareth a seate or throne of Maiestie. He that sitteth therin, holdeth in his right hand a booke, closed with seales. By him that sitteth stādeth a lambe, which taketh the booke, and openeth the seales therof. And out of this thronē also procedeth a seuenfold spirite, wonderfully utterynge his vertues. Before the seate appeareth a glassie Sea, bright, and euē lyke Christall. The thronē it selfe resteth like a wagon vpon foure beastes full of eyes and wynges, beneath appearyng rounde about, and inuironyng or compasynge the thronē. A rainebow lyke an Eneraud compasseth or incloseth it as a verdge. Round about the thronē stand .xxiiii. seates in Circlewise, with as many elders sitting on them, crowned, and in white array. This is the order of this second vision. In their place shalbe declared what the Lambe, what the beastes, what the Elders and the other partes did. It sufficeth now to haue touched the chiefest pointes of the sight or vision, and the brief overshadowyng of the same.

Visions  
exhibited  
many times  
before.

A Throne.

Sitting in  
the thronē.

Secondly we must see, what every thyng signifieth. For hereof dependeth a great part of the whole misteries concernyng the maner of þ vision. S. John bringeth no new thyng to be reueled concerning Christ. For we read that such maner of visions were exhibited for the most part to the Propheters, as to Eslay in the 6. chap. To Ezechiel 1. and 11. chap. And to Daniell in the 7. chap. &c. And a thronē signifieth souerein maiestie, and execution of Justice. And because the thronē is not sene in earth, but in heauē: we must thinke, that the prouidence and administration of Gods iudgements be celestiall, sounde, most holy, and cleane voyde of all corrupcion. And vpon this same thronē is one sitting, sitting I say, and not lying or standyng. For God the iudge of all is of a quyet mynde, neither is he moued with any affections lyke men. Here is none affection, inirrie or unrighteousnesse in the vniuersall gouernement of all thynges to be thought vpon. Elihu. in the 34. chap. of Job, sayth: Farre from God be wickednes, & iniquicie from the Almighty. For the worke of man will he render to him, and according to the wayes of every one he will reward them. For verely God will not cōdemne for nought, neither will the almighty subuerie iudgement, &c. And Areas Bishop of Cesarea an old expositour admonisched, that of purpose the shape of man was not attribu-

tributed to hym that sitteth on the seate. For albeit that after-  
ward mention be made of a right hand holding the booke,  
yet is here no shape of man exhibited. But he layth simply  
one sittynge, without giving him any name. The cause is rea-  
dy: for God by his nature can not be defined, as he that is in-  
visible, and unmeasurable. After the maner of men humane  
members are attributed to him, but they must be expounded  
by a figure. Marouer when the same God appeared to the  
people of Israell in Sina, they heard a voyce onely, but they  
saw no shape, as Moses witnesseth in the 4. chap. of Deute.  
Werely to the end they shold not make any image to expresse  
the incomprehensible, and so commit the great sinne and wic-  
kednesse of Idolatrie. S. Paul in the 17. of the Actes denyeth  
that the Godhead is lyke the deuise of men. In the Epistles  
to the Romaines, he auoucheth it to be the greatest folie that  
can be, to make Idoles after the shape of men, to represent  
God withall. Whereof we haue spoken els where. In the  
meane season are rehearsed two precious stones, whiche by  
their coulours do after a sort shadow the nature of our God,  
& put the godly in mynde of greater & more excellent thyngs,  
A Jasper is a greene stome like an Emeraude. Breemes signi-  
fie the euclastynghesse of God, and that he quickeneth and  
kepereth all thynges alye. But the Sardine looketh with a  
fyre coulour lyke a bright red, for God dwelleth in light vn-  
approachable. Also he is a consumyng fyre, & very loue it selfe.  
For the nature of stones read Plinie. &c.

And a raynebow inuironeth the throne rounde about. A The raine-  
raynebow for the most part is of divers coulours: but here it bow **Sma-**  
**is** of one coulour and that of an Emeraude, to witte greene. **ragdine.**  
The raynebow is a token of the perpetuall grace, and cou-  
enant made after the fludde, as is declared in the 9. chap. of  
Gene. And verely the throne of the hygh iudge might put vs  
wretched men in feare. Therfore the raynebow putteth vs in  
remembrance of Gods grace, and that God which by his  
providence governeth all thynges, hath bounde hym selfe in  
league to man kinde, to whom verely he wisheth well. That  
league is still greene, and alwayes of force. The goodnes of  
God towardes men is perpetuall. For though heauie shoulde  
fall, & although þ out of this throne shoulde procede most gre-  
uous thuderboltes, and calamities fall vpō vs like a storme:  
yet is God in league with vs, and loueth vs dearely.

About the throne are sene set. xxiiij. seates, and in them sit. ders in  
xxiiij. Elders, as Senatours of the most mighty kyngdome seates.

God is pre-  
sented by  
no humane  
shape.

of God, and fathers of the holy state of heauen. This number is made of xij. and. xij. The xij. Patriarches signifie the whole people of Israell, & the old Church before Christ. And the Christen Church was planted and sprang vp of the xij. Apostles, after the incarnation of Christ: By reason wherof the second number of the twelve comprehendeth the whole church of the new people. And so by the whole xxiiij. is ment the whole vniuersall company of the Sainctes assembled in heauen, and triumphyng with Christ their kyng. And therfore they be clothed in white rayment, as folke that are purged by Christ, and made pure and cleane from all corruption. Also they be crowned, because they haue overcomen and do now reigne in eternall glory, as kinges and priestes through Christ. And the description of their behaviour admonissheth vs, that in them is nothyng wanting, which may make the thoroughly blessed: and therfore they be shewed sittynge. Not that they are judges of the selues, or iudge in Christes steede: but because they rest from their labours, and be of most quyer and pure affections, sittynge with the hygh iudge. But what thyng do they? They gene God no counsell, what he shoud do, or by what meane or way he may do this or that, but they allow his iudgements. For they know all his workes to be iust and holy. The which shall immediatly folow. What shall we do than? shall it be mete for vs to inquire of the iudgements of God, or prescribe what he shoud do or not do? I thinke not: you haue in this vniuersalitie of Sainctes, all Patriarches, all Judges, all Kynges, all Princes, and the whole people of God: you haue amōgst theſe, kyng Salomon him ſelue, and the moſt excellēt and wittieſt Princes of the world: you haue the Apostles, and men Apostolicall, Martyrs, and the wiſe men of the whole vniuersall world. Wilt thou take vpon thee to be wiſer than all they? Then folow their exāple, & bulie not thy ſelue in mouyng curiouſ questions: but prayle the iust iudgements of God, and affre thy ſelue that the Lord is riȝteous in all his wayes, and holy in all his workes, To whom be glory. &c.

Here is deſcribed the proceſsyng of the holy ghost, and his operation, the almighty knowledge of God, and how the thronē of God is borne vp or ſustained of the iii. beaſtes, and what the beaſtes do.

The xxviii. Sermon.

And

And out of the Seate proceeded lightenynges and thunderynges and voyces , and there were seuen lampes of fire,burnyng before the seate , which are the seuen spirites of God. And before the seate there was a Sea of glasse lyke vnto Christall . And in the middes of the seate, and round about the seate, were foure beastes full of eyes before and behynde. And the first beast was lyke a Lyon, the second beast lyke a calfe, and the thyrd beast had a face lyke a man , and the fourth beast was lyke a flying Egle . And the foure beastes hadde eche one of them sixe wynges , and round about without and within, they were full of eyes. And they had no rest day neither night : saying, holy,holy,holy is the Lord God almighty, which was, and is, and is to come.

Our Lord Jesus Christ , as the saythfull pastour of hys Church, is about to vter the destinies and wonderfull calamities that shall come vpon the Church . Therefore to the intent he might stoppe the mouthes of such as murmur and be inquisitive of the iudgementes of God:and persuade all men to haue patiēce in these stormes of euils:he setteth forth a treatise before , wherin he sheweth that God doth or permitteh all thinges to be done by his most rightfull prouidence , and that the lamebe gouerneth or ordereth them with most vpright and stedfast Justice . For who so beleueth and remembreth this , submitteh hym selfe humbly , lowly and obediently to his God , in all chaunces that beryde hym , and he alwayes crieth out, the Lord is righteous in all his wayes and holy in all his workes. And this is the true state of the first part of this vision, which is finished in the iii . and fift chapt . And is more ouer most elegaunt , most pleasaunt, and most full of consolation. All thynges are more lively set forth and perceiued in such fitte and heauenly representations , than they can be vnderstand in bare wordes.

First here is recited a Throne, yea and a celestiall throne, least in the workes, the prouidence and iudgementes of god, we shoulde imagine any thyng carnall or corrupte. Secondly he, that sitteth on the Throne is represented vnto vs by two coulours, greene and red. For God is an eternall essence geuyng to all thinges their greenenesse or beyng. Also he beryng in loue towardes mankynde, & willeth well vnto them:

A recapitulation or  
briefe re-hearsall.

but

but to the disobedient and rebelles, he is a consuming fyre. And the thronē is inuironed wylle a raynebow greener than grasse, comfortyng vs, that we shuld not be dismayed at the sight of that godly thronē, but remembre alwayes, that he which sitteth on the thronē, as iudge and gouernour of all, is most soothfast and true in performing his promises, yea and in continuall league and frendship wylle vs. About þ thronē sit xxiiij. Elders, who heretherto are described, and as it were shadowed out what maner of ones they be: and anone in the ende of the 4. chapt. and in the 5. shall be declared, what they doe, or what they say. Doubtless all the Sanctes in heauen are beholders of the iudgements and workes of God. For the iudgements of God be not such, that they shoulde shunne the light and knowledge of the Sanctes.

Now followeth: out of the Thronē proceeded lightnings, &c. On the thronē is he that sitteth and the lambe, that is, the father and the sonne, and from them both proceedeth the holy ghost. For by interpretation it followeth immediatly, which are the seuen spirites of God. For the lighteninges, thunders, rynges, and other thynges here rehearsed, doe signifie or betoken the holy spirite: which els where is red also to be shadowed by fyre, and water, and wynde, and by firey younges. But no man must thinke, that the holy ghost, which is one in substance and of the simple nature diuine, shoulde be plucked into seuen partes. For I tolde you in the first chapt. how the seuen spirites of God are put for the seuen folde, full, and perfect spirite of God.

The holy  
Trinitie.

We haue in the beginning of this vision the whole mistery of the blessed Trinitie, so much as is needful for vs to know, beleue, and professe. There is one Seate, in that one seat are conteyned the fitter, the lambe, and the spirite: therfore there is but one diuine essence and nature, and therof the power & maiestie, one rule is but one, because there is but one thronē. Briefly, there is but one God, true, eternall, for evermore blessed: As Moses also in the 6. of Deuter. and all the Prophetes and Apostles haue every where taught. Howbeit in this onely one undivided substance here is seene a most plain distinction of persons. For there is he that sitteth on þ thronē, and the lambe, & the holy ghost proceeding from them both. This misterie of the Trinitie we professe in the Creede. And it appeareth openly in the incarnation of our Lord, whylest the Angell sayth to the Virgin, the holy Ghost shall come vpon thee, and the power of the hyest shall overshadow thee;

And

And that which shall be boone of thee, shal be called the sonne of God. Lykewyse in the baptisme of Christ is heard a voyce from heauen vpon the Lord: This is my well beloved sone, The holy ghost also appeareth in y<sup>e</sup> likenes of a dowe. Whereupon the Lord commaunded vs also to be baptizid in the name of the father, and of the sonne, and of the holy Ghost. Thys profession is certayne and true, and so set forth by the most manifest scriptures, & lichey preaching of the Apostles: like as Tertullian declareth agaynst the hereticke Praxeas. We ought rather to beleue and to cleane vnto these thinges, than to the monstrous and blasphemous sophistrie of that corrupt, and wicked person Seruetus the Spamyarde.

But specially here in fewe wordes is declared vnto vs the Of the holy whole misterie of the holy ghost, whiche in the gospel of John ghost. is uttered more at large. First his proceeding is noted, which verely in times past men affirmed rashely to be set forth in no part of the scripture. S. John sayth here, that out of y<sup>e</sup> thone proceeding, proceeded lightninges, &c. And by and by: which are the seuen sptridges of God. And this worde ἐκπέμπειν in Grecke doth signifie a proceeding or goyng out, but S. John here saith ἐκπέμψατο, that is to say, proceeded or went forth. And therfore that auncient counsel of Constantinople decreed rightly: καὶ εἰς τὸ πνεῦμα τὸ ἀγίου τὸ χρόνιον, τὸ ξωποτὸν τὸ εκ τῶν πατέρων εκπέμψειον: that is, and (I beleue) in the holy Ghost the Lord, euene the quickener, which proceedeth of the father. &c. But although the Lord himselfe in the Goswell speakyng of the holy ghost sayth, he shall glorifie me: for he shall take of myne, and shall shew vnto you: and all thynges whatsover the father hath, are myne: Therfore I sayd, that he shall take of myne, and shall shew it vnto you: yet must not any man understand it so, as though the holy Ghost proceeded of the father onely, and not also of the sonne, wherof also was long contention betweene the Greckes & Latines. For if he proceede of the father, he proceedeth of the sonne also. For enen for the same caule at this present is he red to proccede out of the Thone. But in the Thone is not onely he that sitteth, but the lambe also, of whome in the 5. chapt. shall be added, that the lambe hath seuen eyes, which are the seuen sptridges of God, sent into the whole world. Albeit therfore that in the 15. of John, the holy Ghost is sayde to proccede from the father: yet there is set before: whome I (sayth the sonne) will sende vnto you from my father. To be short, if there be but

one substance and nature of the father and of the sonne? I see not how the holy ghost shoulde proceede from the father, so as he shoulde not proceede of the sonne also. Let vs rather leue these scrupulous disputations to idle wits: and let vs beleue that the spirite proccedeth from both.

**The effect  
and opera-  
tion of the  
holy ghost.**

Moreover the vertue or effecte and operation of the holy ghost, is here also set forth and declared very trimly. For first he lighteneth, when he illumineth the obedient, and strayeth the rebelles with sore threateninges. Secoundly he thundereth, what tyne he inueygheth agaynst thys vngracious worlde, and reprocheth the same of sinnes, thunderyng out the terrible iugementes of God. Two Apostles in Marke are called the sonnes of thunders, or thunderers. Moreover, he vttereth holesome voyces of doctrine, exhortation and consolatiōn by men, for the fauour of men. Finally, whereas the operation of the holy ghost can not be sufficiently well expressed, per by number of seuen he compriseth and accomplisheth his fulnesse, and sayth that seuen firy lampes are burning before the Seate, burnyng I say, and not quenched, or smokyng. For the grace of the holy ghost is bright and full of efficacie, whereof is spoken also before. And seeing yas these thinges are founde in the Throne, how shoulde any man thinke, that the iugementes from thence procedyng shoulde be in any parte corrupte, defyled or to be blamed. By the holy Ghost all thynges are preserved, and by his prouidence all thynges are wrought.

**The glas-  
se Sea.**

Hereunto is added an other thyng; that is to wit, a glassy Sea before the seate, in clerenes and brightness representynge Christall. Hereby is signified thys strayle worlde, which is subiecte to God, and as it were in his sight. And also in other places of holy Scripture, by reason of the vnestablenes, tolling and turmoylng thereof, it beareth the figure of this variable and most vncoustant worlde. And certaynely the state of this world is more brickle than glasse. Some what hereof shal follow in the 15. chapt. But what things so euer are done with so wonderfull varietie in the world: all the same shyne as in a glasse before the Throne, so that God seeth them all, as it were in a Christall: whose eyes or knowledge the least thynges that be, can not escape. For we must not think, that such thynges as are done in the worlde, are done rashely, or that they happen by some fortune, or that they be vnuowen to God.

After this he returneth agayne to the throne, to the intent  
he

he may finally finishc, that which he had begonne once to de- ¶ fuller de-  
cribe; and shew also all the workes of God, that are done by creation of  
his creatures, to be most holy. The roiall seates, chayres or the Seale.  
Thrones of kynges are wont to be borne vp and beautifyed.  
wyth beastes, as Salomons seate was wyth Lyons: which  
is to be scene in the 2. booke of kyngs the 10. chapt. In other  
places, the goodliest beastes doe drawe the triunphant char-  
riotes of Princes. Therfore by a lyke kynde of speache as is  
used among men, beastes are set to the thronne of God. For  
God in hys Prophetes is caryed upon Cherubin, that is, in Cherubin,  
hys heauenly chariot. And Ezechiel in the 10. chapt. nameth  
openly Cherubin, beastes: and the whole teexte proueth, that  
the place must be vnderstoode of Gods chariot, drawn by  
beastes, in the which he hymselfe was caryed out of the citye  
of Hierusalem. There is in poctes much mention of y char-  
riotes of the Goddes, taken haply by the first writers out of  
the holy Scriptures. For Sathan, the Ape of God, goeth a-  
bout alwayes to dissame the worde of trueth. But we omit-  
ting the triflings of poctes, wyll consider the sober descrip-  
tion of thys caryage of God, or rather of Gods thronne. Al-  
myghtie God sitteth in this seate. Sitting in the scriptures,  
is gouernement. Here then is signified that God sitteth on  
all his creatures: that is to say, gouerneth his creatures, & by  
his most wyse prouidence worketh all in all, vsing every cre-  
ature according to his good and iust pleasure after the nature  
of euery of them. We must say then, that by those beastes are  
vnderstoode all the creatures of God, dispersed through out  
the fourre quarters of the world: that is to say, which are com-  
prehended in the whole worlde.

¶ God sitteth  
vpo beastes  
And first here is shewed in what place of the thronne the where in ¶  
beastes were: to witte in the middest of the thronne, and in the thronne be  
circuit of the same. You will aske, if they be in the thronne, how the beastes-  
Should they be about the thronne? if they be about the thronne,  
how be they in the middes of the thronne? The thyng must be  
so conceiued ( as I admonished also before ) as we must un-  
derstand, that vnder the thronne the middest of the beastes dyd  
with their hinder partes reach to the middest of the thronne in-  
wardly, and so as it were beare vp the thronne: And that with  
their fore pattes ( I meane, with their breastes, and heade &  
winges) they did stand forth, and so compasse the thronne, and  
as it were muron it round about. For so might they seeme to  
be in the middes of the thronne, and round about it.

Afterward it is diligently described what maner of beastes

L.ij. they

what manner of beastes they were. In number they were four. For in times past also, the same number was expressed by Ezechiel: And the partes of the world are truly signified by the number of four which comprehendeth the universallitie of all thynges. Other some haue forged here the four Monarchies of the world. &c. And every beast had his face, and his body and sixe wynges, and they were full of eyes within, lyke as their bodies were full of eyes also. The first, in shape and fashion resembled a Lyo, the second a calfe, the third a Man, and the fourth a flying Eggle. By these seeme to be signified all creatures, visible and invisible, reasonable & unreasonable, yea evē the excellentest of all: For after in the 5. chapter we shal heare, that all creatures toyntly together do with due mynde worship the lambe, and hym that sitteth on the throne. And verely God vrgeth them all, the Sunne, the Moone, the Starres, the ayre, the fire, & briefly all liuyng thynges. And such creatures as he hath chosen, to worke any thyng by, he maketh the same to be of efficacie, furnisshyng every one after their stite and condition, so as they want no wisedome, reason, strength, power, partiee, labour, quicknes nor swiftnes. The face of man signifieth wicte and wisedome, lyke as also the eyes signifie a foresight, watchfulnes, subtilitie, and luckenes in doing of things. The Lions face betokeneth force and strength, & stoutnes or valiant courage, like as the looke of an Oxe betokeneth industryng of labour: And the Eggle and the sixe wynges betoken swiftnes. As for an example: God chose vnto hym the Assirians or Babylonians, to destroy Ierusalem. Therfore, as it is in Nahum, the Lord prepared and furnished those men in such wise as they were swifter than Egles, and the rest as you may read in the Land. 2. chap. of Nahum. And so be all creatures ministers of the iudgements of God, commyng out of hys iudicall throne.

what the beastes doe. It is touched also, what those beastes do. They go about the throne, awaytyng alwayes for Gods comandement, þ they may execute the same cheerfully, spedely, & stouteley. Neither haue they any rest ( marke how he sayth, haue not, shal haue, or haue had, but haue) any rest: that is to wite, they be in the continual d oynges of God. But heare may we not understand, that they be grieved with any paynesfulnes: And also they honour God with continuall prayse. Aretas sayth that these wordes. And they haue no rest. &c. signifie not any laboursomnes or paynesfulnes, but a continual holding on and unweareable agreement in praysing God.

Finally here is set also the forme of the Hymne and prayse of all creatures. In old tyme Dauid song also; prayse ye hym of þe beastes Sunne and Moone . &c . The same Hymne is set in the 6. of and what Eslay. And what do all creatures commende in God , whose we must seruice God vseth, and whose force and operation they feele? learnether-  
Chiefly holynes. These thynges do chiefly concerne the some of the matter. For they teach vs that God is holy, vndefiled, iust, gracious, almighty, all working, euerlasting, the begynner of all thyngs, and the preseruer of them. For they say, ho- ly Lord God almighty, which was . &c . Which wordes we dyd expounde in the first chap. Who would not gather here-  
of, that the workes and iudgements of hym he most holy and iust? who then shall hereafter reprove the iudgements and workes of the Lord? Righteous is þ Lord in all his wayes, and holy in all his workes? This testimony of all creatures maketh vs willyng, ready, cherefull and voyde of feare, so as we willyngly settle our selues vpon the iudgements of God, and inurmut not at hym in any thing, why he shoulde do this or that? But wholy submit our selues vnto God , beleuyng all his workes to be good, and to be done for the profit of the godly, and for the iust punishment of the wicked. Holy is God the fater, holy is god the sonne, & holy is god the holy ghost, holy is þ one God in trinitie, & worthy to be honored for euer more. Holy are all his workes, & his wayes vndefiled . And we read more rightely thre tymeys holy , than ninetyynes af-  
ter the example of the complutensian booke . For the former maner of writing is approued by the prophet Eslay. To God almighty be prayse and glory.

Here is declared what the Elders dyd about the throne, and how they sange vnto God a song of prayse.

### The xxv. Sermon.

And when these beastes gaue glory and honour, and thankes to hym that satte on the seate, which luyeth for euer and euer: The xxiiij . Elders fell downe before him that sat on the throne , and worshypped hym that luyeth for euer , and cast their Crownes before the throne, saying : thou art worthy Lord to receiue glory & honour and power. For thou hast created all things, and for thy willes sake they are and were created.

The fruit  
of this vi-  
sion.

This most godly vision well and rightly vnderstode, and reposeth in faythfull memory, instructeth vs rightely in indyng rightly the workes of God, that we shold leare God, be patient, submit our selues wholly to God, and geue all glory unto hym. For this is the very fruite, that commitht vnto vs, and the end of all thynges that here are spoken.

And by the way he repetereth what the beastes did: and declareth also what the xxijij. elders dyd. Hereby we are manifestly taught, what we also owe vnto God, & what we must judge of his workes, and how we shold behaue our selues in them towardes hym.

The exam-  
ple of El-  
ders.

Glory to  
God due.

Honour  
due to  
God.

Those beastes, that is to say, the whole number of creatures, whose seruice God vseth, in the government of thynges, ascribe threec thynges vnto God which sitteth, that is to say, whiche ruleth and governeth all thynges: I say vnto the everlastyng and euryuyng God whiche giveth or breathes lyfe into all thynges. First glory, & celer, which is a maiestie, graue estimation, reputation, worship, or good opinion: when we thinke well of God, protestynge that there is nothyng better, greater, excellenter, righteouser, or holier, than he. This glory are we alwayes commaunded to gene hym, and to esteeme nothyng in this world dearer and more precious thā God. Secondly they gene to him honour, and rym. Breke signifieth honour and price, and the due and bounden dury that we owe to any. We owe unto God reverence and submission, as to the suppreme good, and the onely and true Lord of all. S. Paule in the xvij. to the Ro- maynes speakeynge of obedience due to the Magistrate: to whom ye owe feare, sayth he, gene feare: And to whom you owe honour, gene honour. In the thyrd place followeth blis- syng, which he calleth euangelisay, that is thankes genyng, and prayse. For we be commaunded to prayse all the workes of the Lord, and to gene thankes for the same. Job is sayd to haue blessed or thanked God, for the most grevous affliction that he sent him. For he sayd: like as it pleased the Lord, so hath it be done: the name of the Lord be blessed. Whilste the beastes do attribute all these thynges to hym that sitteth on the thronne, by their example they teach vs, what we shold do: verely that we ought to veld all and singular these things vnto God. Whiche if we do: all murmuring and all disputyng, begon through our owne ouer curiosnitie in searchyng and littryng Gods workes to the bottome, will ceate. With the laude and prayse of the beastes is ioyned the Hyphire or song

of the .xxiiij. Elders. This is the Churche triumphant; the company of all Saincts, Patriarches, Propheteis, Apostles, Martyrs, &c. as I declared to you before. Mortall men haue Elders. The songe of the xxiiij. Mortall men haue Elders.  
not here an example of some one Saint, or wise man; but of all holy, godly, wise and worthy men. They haue put of theyr flesh, and are voyde of affectious and erroris: They be therfore of uncorrupte iudgement, so as there can be no clearer or purer examples ministred to vs. Thre or fourre thynges are taught vs concerningyng these Elders, whiche they dyd or performed, not to every body, but to hym y sitteth on y throne, and lieth for ever and ever. For so be the tisles of God repeated, wherof is spoken before. We told you also that the seates of the Elders were set rounde about the thronne on which they sare clothed with white raymet, crowned with crownes of gold, lyuyng with hym that lyueth for ever.

They first arise out of their seates or chaires, and kneele downe (*tecessant*) vpon their kucciis or en their face before God. And in falling or kneeling downe, they shew a submission or lowlines of mynde, that we might learne to submit our soules and bodies to our God, wyth singular lowlines and reverence: I meane, by yelding our selues and all our thynges to hys good wil and pleasure. But if the blessed soules now purifid, and already hauing the fruition of the light of God, fall downe before the Lord. What shold not a man doe, which is yet still wretched, miserable, mortall, and a sinner? He may be ashamed of his owne stubbornesse and stiffeenes, seeing he behoideþ so great submission in the most noble and godly soules of the heauenly dwellers.

Then the Saincts worship, yea & they worship none other, but him that sitteth on the seate, and lieth for ever, the worshipp. father, the sonne, and the holy ghost, God thre and one, euer-lasting & almighty. Therfore let vs also worship this God, following the example of all Saincts. We worship God with outward reverencing, when we encouer our heades, kneele downe and bowe before him. And we worship hym in spirit, shyp odoza-  
in trueth, and with inward seruice, when we depend wholly upon him, when we consecrate our selues wholy unto hym, To Wor-  
ship him, when we looke onely at hym, as the onely one that is in-  
finite, most wylle, most gracious, most myghtie, most  
righteous, and most merciful. And they that thus fall down  
before the thronne of God, and so worship hym, doe not con-  
tende wyth God about his workes, nor quarrell wyth God  
unpatiently, why he doth this, or permitteth that?

The saints  
cast of their  
crownes.

Unto all these thinges is added, that they plucke of the crownes of their heads, and cast them downe before þy thone, at the feete of him that sitteth in the thone. This is not onely a notable modestie, but also an exceeding lowly humblenes beyond all example. Verely sayth Primasius (an auncient expounder of the Apocalipse) whatsoeuer vertue, whatsoeuer power, or whatsoeuer dignitie they haue, they yelde it ouer unto God. For to hym is attributed rightiy, whatsoeuer is woune or gotten: Of whom, he that overcometh, is ayded. Thus sayth he. They testifie & signifie also, that they would not take vpon them any godly power, nor reigne, nor presume to geue aduise unto God as his counsellors, nor in any case appoint hym what to doe; but yelde unto hym all authorite, all power, and all gouernement, yea and even themselues and all other thynges whatsoeuer, to be ruled by hym. For by experiance they perceave and see, that in all the whole world, eyther heauen or earth, there is not any wiser, mighter, or greater, nor any that gouerneth all things more faithfully, diligently, safelly, or excellently than he. Let vs therefore (deare brethren) set our selues vpon the iudgement of the Saintes, and agree wyth them in all pointes concerningyngh these thinges.

To receive  
glory.

Yea and with expresse words they testifie, why they threw downe their crownes: Not that beying unthankfull to God, they esteeme not highly his giftes: But for that they plainly acknowledge all glory to be due to hym alone. Therfore they accorde very well wyth the beastes and all the creatures of God: and saying an Hymne to the hygh Prince, they confesse hym to be worthy to receiue glory, &c. And he sayd to receive: not þy he had it not before, but for that it shoulde seeme a most unworthy thing, if eyther they or any other creature, would chalenge unto them those thinges which appertayne to God alone. Thou onely art worthy to take these thynges in hand or to vse them and to deale in them. These thinges appertayne to no creature, &c. And they commende God highly, whome they call their Lord and God. Some copyes adde εγιος, which art holy. For they doe and agree in all thinges wyth the beastes, which cryed also, holy holy, holy, Lord god almighty. To the same gaue they also glory & honour, wherof before. So also the elders ascribe to him now the selfe same things. And specially they attribute to god power ḥ̄ d̄vap̄ and take it from themselues. Why than doe the Papistes attribute divine power and operation to the saintes in heauen, who

who neverthelesse doe here playnely attribute to God alone. Saintes  
geue power  
to God and  
take it not  
to them-  
selues.  
Whan S. John and S. Peter were alyue, they tooke it not in  
good part that the people shold seeme to attribute any di-  
uine power vnto them. For whan they had restored one that  
halted before the temple, and the people were in admiration  
therof, they sayd, ye men of Israel, what maruell you at this?  
or why looke ye vpon vs & idia d'vquei h' e' vreberia as though  
we had made this man to walke by our owne power or ho-  
lynes. The God of our fathers hath done it. &c. And how  
much lesse the shall we thinke, that they would desire to haue  
any godly power or diuine honour ascribed vnto them now,  
whan they be set free from all corruption?

Also they adde or render a reason, why they submit both  
themselues, and all theirs vnto God, and attribute all glory,  
honour, and power vnto hym. For thou, say they, hast crea-  
ted all thinges, and by (*Dio*) thy will, they are, and were cre-  
ated. This glory of God is wonderfull and vmeasurable. God h' crea-  
tour & pre-  
server of all  
thinges.  
That thou art exceeding great (say they) and that all power  
& glory is to be ascribed vnto thee, it appeareth by the work-  
manship and making of the whole world. No man was with  
thee at the creation therof, no man gaue thee counsell, what  
or how thou shouldest doe, no man helped thee thus much.  
Who thā shouldest approch vnto thee to be partaker in power?  
who shouldest glory before thee the God & maker of all thinges?  
Thou alone madest all things, alone preseruest all, and alone  
gouvernest all. Thou willedst, and they were made: Thou  
saydest, and they were created. It was inough to haue sayd,  
it was inough to haue willed. And in deede all thinges at  
this day haue their being through thy wil, without any paine  
and trauell of thyne. Thou gouvernest all thynges in most ex-  
cellent and godly order. This testifieth the wonderful course  
of the starrs, the pleasant chaunge of thinges, and the most  
sweete and plentifull frutes that spring of the same. Who  
than would not gladly submit both hymselfe and all his, to  
thee and to thy governement? who would not commit al his  
thynges vnto thee? who would not acknowledge the power  
and glory to be thine? Let vs marke these things with atten-  
tione myndes, that we may also appeare such before God, as  
we see the Saintes in heauen appeare. God graunt vs this.

¶ Of him that sitteth in throne, and holdeth the booke in  
his right hand sealed with seuen seales: what that sea-  
led booke is.

**A**nd in the right hand of him that sate on the throne, I sawe a booke written within and on the back'side, sealed wyth seuen seales. And I sawe a strong Angell preaching with a lounde voyce: who is worthy to open the booke and loose the seales thereof? And no man in heauen nor in earth, neither vnder the earth, was able to open the booke, and to looke thereon. And I wepte much because no man was founde worthy to open and reade the booke, neither to looke thereon.

He now proceedeth to descrive more fully hym that sitteth on the Throne: Of whom he had touched certaine and a few thynges before. In this peice is no small force of this our matter. For now will he shewe that, which in this treatise is principal: namely, that all thynges which are done in y world, are through Gods prouidence most iustly and holily governed by Christ. Which thing all the Sainctes and creatures of God acknowledge, geying vs an example to doe the like, in praying and commyndyng hym that lyueth for euer.

And it shal behoue vs to weye every woorde; forasmuch as in every one of them there are great misteries, & nothing is spoken in wayne. And verely the almighty God sitteth in a Throne. And by sitting is signified not onely the power of iudging, ruling and governing; but also a quiet mynde (not troubled wyth any euill affections), after the manner of judges of this world) and great equitie in all thynges. Secondly a booke is scene in the right hand of him that sitteth, of the which booke we must speake more at large.

Here appeareth an allusion made (as there is in many other places of the Scripture) to the Princes of this worlde, which haue bookes of lawes, of priuileges, of executions, of statutes, of counsell matters, of thynges done or to be done, of condemnations, of citizens, of lyfe and of death. For so is both the booke and booke assigned to God. Moyses sayth in the 33. of Exod. Put me out of the booke of life. &c. In the psalmes is much mention of these bookes of God: In the psal. 39. 69. 139. In the seuenth of Daniell, bookes are opened: wherof mention is made also in the 29. of the Apocalypse. We reade in the 3. of Malach. of a booke of remembraunce before

God sitteth  
in a thron.

before God. Therefore this booke of God conteyneth all the determinations, workes, and iudgements of God. For we shall heare by and by, that all thynges that are done in the world, come out of this booke, as it were out of a fountayne or well spring.

And thre thinges are chiefly spoken of this booke. Fyrst, that it lyeth not in the Throne, or in the bosone of hym that sitteth, or vnder the Throne, ne hangeth before or behynde the Throne: but is in the right hand of God. Hereby is signified Gods workfull power, and the same to be both rightfull and mightyfull. For the booke is not seene in his left hand; God therefore worketh, and coniureth or dispoleteth all his works and iudgements most holily. Secoundly that booke written is written within and without, or on the backe side. For in within and the prouidence and iudgements of God, all thinges are contained both good and evill, lucky and vnucky, rough & softe, sweete and sower, visible and invisible, priue and open, and all thynges in generall.

Finally the booke is sealed with seuen seales. For it is most strongly closed and fastened. For the iudgement and sealed with

workes of God are firme, true, iust and such as can not be scuē seales.

Withstand, The use of seales amongst men is diuerse, notwithstanding it may be contriued in two pointes. First seales are set to, for assurance of faythfull, true, and right dealing. And a greate deliberation is had in setting to of seales.

The use of seales. And a greate deliberation is had in setting to of seales. For they are not put to vnust, dayne or false matters. Therfore seales are warrantes of a certaintie, and wrytinges & seales are giuen to the intent men should haue iust iudgements, deale truely, and be sure of their right. If semer an vnwororthy thing to quarell agaynst sealed wrytinges, Therfore by the seales that are set to Gods booke, here is ment that all the iudgements and workes of God which are done by his prouidēce & dispoled by Christ, are most true, stedy, and rightfull.

If shall therfore be a shame to finde fault with the iudgements of God, or to speake euill of his workes. Agayne, by seales are secretes kepe, that they be no scorne of every man, but of the onely to whom they are appoynted. The iudgements therfore and workes of God are for the most part hidde, and not open to all men, sauing to such as the Lord hath appoynted, namely to the faythfull & obedient.

And there be seuen seales ouerly, bycause the fulnes of tymes, and of thynges to be done in those tymes throughoute the world & the Church, and of the iudgements & mysteris of God, are comprehended in them.

The booke  
in the right  
hand of him  
that sitteth.

Seuen  
seales.

The ope-  
ning of the  
booke and  
seales.

who is  
worthy to  
open the  
booke and  
seales ther-  
of.

To Christ  
alone belo-  
geth the  
kingdome  
& the power  
of gouerne-  
ment is ta-  
ken from  
others.

Now therfore the opening of the booke, and the vnsealing therof, is nothyng els, but the reuealyng of Gods iudgements and the declarynge or vterryng of his most secret determinations, and finally the most holy and iust operation, dispensation, & execution of his will. For vnder seales there is assurdenesse and truth. So thē, in that openyng there is nothyng done agaynst the truth, faithfulnesse, loue, and iustice of God.

And the opening of the Seales is handled very aduisedly and excellētly, at large: to witte, who might be thought worthy to open to the Church, the secret iudgements of God, and to execute and dispose his holy workes: that is to say, to whō the kyngdome and the execution of Gods prouidence might be committed. For an Aungell, and that not of the common sort, but a strong, and worthy one, with a loude voyce cryeth, to make vs all attentine, and to marke diligently, who he is that shoulde both open the booke, and vnloose, or vndoe the seales. And he holdeth the hearer, beholder, or reader a great while in suspence, before he will shew who shall do it, to the intent to comende hym the more unto vs. No man, sayth he, in the whole vniversal world, neither amongst the Aungells and Saintes in heauen, nor amongst earthly men, and vnder the earth, was founde which could either open or vnseale the booke.

Let vs marke how there is none that can open the booke, and the seales, besides Christ alone. why than is the administration of thyngs attributed or communicated Saintes? none can open to vs the secretes and iudgements of God, no man can execute the iudgements and workes that God worketh in the world, saue onely Christ the Lord: why thā are so great benefites sought for of saintes: or why is it imputed to them, if either the sicke be restored to health, or a mortall man receive any other gift or benefite: many will say, I received this of Gods benefite, but through the meditation, power and merite of this or that Saint, unto whō God graunted this, that he shoulde rule ouer such a disease, and might heale such as call upon the name of the Saint, or the name of God by the saint. These are here confuted now by the wordes of the Lord & S. John, saying, that there was no man found in heauen or in earth, which could open the booke. Yet neverthelesse about the throne satte the xxiiij. Elders, representyng the Type of all Saintes in glory & not one of all them was found, which could opē the booke. Therfore be they a great deale madder, which do attribute the gouernement of things in the Church

To the Pope a most corrupt and filthy man. Duely Christ received all power in heauen and in earth: as we shall inten-  
tently more fully vnderstand.

S. John wepereth, bycause he perceiueþ that the openyng The wee-  
dys & readyng of this divine booke impozed matter of much pyng of S.  
John.  
weight: and yet saw no man at all, which could either open or  
vnseale it. Neither did he as yet fully vnderstand the matter.  
And he bare the figure of them, whiche vnderstand not the  
judgements of God, nor know not that al thynges are ho-  
ly governed by Christ, through the prouidence of God. For  
in them nothyng els remaineth, but mournyng & heauyness.  
Certeinly without Christ & his openyng, wherby he reuea-  
leth to vs the diuine mysteris and iudgements, no man can  
rightly iudge of þ same. For vnlesse we vnderstand, the seales  
to be opened by Christ, and that all thynges are done by his  
order which loued vs, and gaue hym selfe for vs: what thyng  
shall be left in vs, but lighing?

But he rehearsed three thynges, to open, to read, and to  
ooke vpon. No man living openeth, soz that no man is mete  
for so great a charge, saue onely the sonne of God. No man  
readeth or vnderstandeth fully the iudgements of God, but  
the sonne, and to whom he hath reuealed, so much as any  
man hath. No man looketh on it, that is to say, can behold  
the workes and iudgements of God, but he shall be offend-  
ed, except he be inoued with the spirite, and purified with  
the same. Therfore we must aske grace of hym, that we may  
vnderstand so much of Gods iudgements as shall suffice, &  
that we may haue a godly opinion of the same.

Aretas Byshop of Cesarria, an expositour of this booke,  
layth that neither any of those that lacke flesh, nor any of þe  
that are in the flesh, nor yet any of those that are departed and  
left their flesh behynd them, haue received perfite knowledge  
of Gods matters. And by and by after: neither onely is there  
not any which could open it, but also not so much as looke  
vpon it: that is to say, which could looke attentively on the  
iudgements of God, and so forth. And the laying together  
of the whole place prouch sufficiently, that S. John speaketh  
here of Gods iudgements; but chiefly of the gouernement of  
thynges. The Lord Iesus be glorified for euer. Amen.

Here is lively descriptiōn the Lambe in the throne of God,  
receiving the booke of the hand of him that sitteth, and  
openyng it.

**A**nd one of the Elders sayd vnto me, weepe not: Behold the Lyon, whiche is of the tribe of Iuda, the roote of Dauid, hath obteined to open the booke, and to lowse the seuen seales therof. And I beheld, and loe, in the middest of the seate, and of the fourre beastes, & in the middest of the Elders, stode a lambe as though he had bene killed, which had seuen hornes, and seuen eyes, which are the seuen spirites of God, sent into all the world, and he came and tooke the booke out of the right hand of hym that sate on the throne.

By Christ  
all thyngs  
are gouer-  
ned.

Forasmuch as John had wept, that no man was worthy all thyngs so much as to looke on the booke of hym that sate on the seate and much lesse to open it: One of the xxvij. Elders comforteth hym. His name is not expressed, wherfore it were but a fondnesse and an ouercuriousnesse to require it. Notwithstanding there be some of the expositours, which suppose hym to be the patriarch Jacob: Merely for that shortly after his oration or propheetie is recited. And so the authour descendeth in goodly order vnto the description of the sonne of God, by whom the heauenly fater, as all the Scripture euery where approueth, gouerneth all thynges. Hethereto hath he described hym that sitteth on the seate, & before that, the holy ghost. wherfore these are holsome and most profitable doctrynes for the Churche, wherby the true sayth is confirmed.

The comfort of this Elder, and his doctrine, which doulesse is most heauenly and diuine tendeth to this end, that we shoulde understand, how all the complaynts, weeping, grudging, & sondry turmoylinges of our monde, can not be quenched, appeased and quieted, vntil we see and beleue, that the fater hath giuen all power in heauen & in earth, vnto Christ and consequently hath made him as well the onely redeemer, as also the head prince & gouerner of all thynges, who therfore ought to gouerne, and vnder the seale of saythfulnes and truthe already gouerneth and dispoleth all things that are ordeneed by Gods prouidence, and disconereth the secretes of Gods iudgements vnto vs, so farre as is sufficient for vs. This if we beleue with a faithfull and sincere mynde, we shal haue quiet concieances in all the workes of God, euen in such as are hard to endure, and seeme to some men most unreasonabla-

nable. For we know that he by whom all thinges are gouerned, is of our nature and kynde, yea euen our owne brother: and verely such a one as fauoureth vs with all his hart, and hath suffered death for vs, and loueth nothyng better in all the world than man: and moreover hath ouercomen death, sinne, the deuell and hell, yea ouercomen them for vs. Whos will now than suspect his gouernement, permission or ope-  
ration? Thou hast a brother in the Princes Court, whō thou art assured to fauour thee from the bottome of his hart: thou hearest say, howe the Prince hath geuen vnto hym the gouernement and iudgement of the whole country, wouldest thou sticke or be loth to submit thy selfe vnto hym? nay rather thou doest trust and hope to obteine any thyng of thy brother.

Therefore let vs remember, how the Scripture not here  
duly, but every where doth teach, y<sup>e</sup> Iesus Christ the sonne  
of God, and in dede of the same substance with vs as tou-  
chynge his manhode, hath by dying for vs, deserued to haue  
a name geuen hym, which is aboue all names, and that all  
thynges shalbe subiect to his gouernement, what soever  
he in the world, visible or invisible. For so S. John testifieth  
in the .1. chap. And S. Paul also to the Phil. .2. Colos. .1. and to  
the Hebrewes the .1. chap. He is layd at this present to haue  
ouercomen or obteined to open the booke, and to loose the  
scales therof. Therefore by the knowledge of him, & through  
sayth in him, we obteine, to looke vpon the booke, the iudge-  
mentes and all the workes of God with a ioyful mynde, and  
quietly and patiently to beare the opening therof, and his go-  
uernement in all thynges.

But to the intent we may iudge more righly of Christ <sup>y</sup> A most gal-  
gouernour of all, althoough he hath already described hym  
right liuely: yet now he proceedeth to painte him out in hys,  
that is to say, in most godly and goodly coulours, to the ende  
we myght not be affrayde of his gouernement, but with qui-  
et myndes most willingly submite our selues wholly to hys  
orderyng.

First it is layd, that a Lion of the tribe of Juda hath ouer- Christ a  
commēd: to wit, the same Christ of ours is said to haue ouer- Lyō of the  
commēd the deuell, sinne, death, the world, hell and all power tribe of  
of the aduersarie. And he ouercame by dying, and so attey- Juda.  
ued to the highest point of souvereintie, and was made Lord  
of all. The deuell also is by Saint Peter termed a Lyō, how-  
beit in an other sence. And Salomon and the Prophets call  
tyranes Lyons. Our authour therfore calleth Christ a Ly-  
on,

The kyng-  
dome and  
power is  
geuen to  
Christ.

Christ is  
only most  
invincible.

Christ the  
roote of  
David.

Heb. 2.

Christ is  
in the mid-  
dest of the  
seate.

Christ is  
very God.

on, not of the common sort, but of the tribe of Juda. For he alludeth to the prophecie of the patriarch Jacob, which is in the 49. of Gene. he prophesieth there that Sebilo shall come, with plentie and good lucke, who like a Lyon that hath take hys pray, and cannot be diuren from it by any man, is able to defend those that be his, whome he hath plucked out of the Dragons clawes, so as no enemy dareth once open his lyppes agaynst hym. Christ therefore is declared a victour or conquerour, most renowned, most myghtie, and most invincible, which belongeth to hym alone. Yet shall you finde kynges, that are every houre ouercomed of wicked lustes, which will suffer theselues to be called invincible. Briefly, this first note in the descriptiō of Christ, sheweth that Jesus Christ the governour of all, is the very same, whom the Patriarches and Prophetes haue prophecyed to come into the world, a prince most invincible.

Secondly Christ is called the roote of David, wherein he seemeth to haue alluded to that saying of Slay in the 11.chap. Then shall a budde come forth of the stocke of Jesse, and a floure shall spring out of the rootes therof. Ceres Mary the daughter of David, of whom that most sacred floure Christ sprang and came, was the stocke of Jesse. And of the very rootes of David, or of the virgine, I meane of her very and true humane nature, Jesus Christ was boorne very man into the world. For he tooke no where the Angels nature, but the seede of Abraham. He is therefore our brother, of the same substance with vs, after his manhode. These thynges doe comfort vs exceedingly, & confute heretikes most strongly: which sayne that Christ hath not a very humane bodye. We haue more hereof in the 1. of Math. and 1. 2. 3. of Luke. Afterwarde it is expressely spoken of the same our Lord, that he is in the middes of the Throne, in the middes of the fourte beastes, & in the middes of the xxiiij. Elders: and is therefore exempted out of the number of creatures, out of the number of Angels, and out of the number of Saintes. For he is greater than these, to wit, of the same substance wyth the father, and in glory equall wyth hym. For the father is in the middes of the throne: from thence proceedeth the holy Ghost: & there cuen is the lambe Christ now found: not onely very man, but also very God. And he is a distincke person. For the blessed Trinitie knoweth not any confusion. The father is God, the sonne is God, the holy ghost is God: yet are all three but one God, the father in his person, the sonne in his, and the holy ghost

ghost in his, not making three Gods, but three properties and persons in one inuisible & eternall essence. And where as Christ is mentioned to be in the middes of the beastes, & in the middes of Elders: after his diuine nature he is ment to be every where, to be the life and preseruation of all creatures, and also to be in the middes of his chosen, and of hys Church. Therfore like as we beleue Jesus Christ to be very man, so let vs also beleue hym to be very God, of y<sup>e</sup> same substance with God y<sup>e</sup> father. Therfore let Seruetus perishe with Arius and Mahomet, and as many as denie Christ to be the sonne of God, coequall with the father in all thinges. Furthermore he is now also called a lambe, not that he is naturally a sheepe, but because that by a lambe he was prefigured to be the innocent redeemer of the worlde, and the onely holesome sacrifice of all the faythfull. A Lambe is a token of innocencie, and was from the beginning appointed for sacrifices. Abel offered vp a Lambe: and by the lawe, a continual sacrifice was dayly offered , of one Lambe in the mornynge, and of an other in the euening. For Christ is the clesper of them, which were in the beginning of the world, and which shalbe in the ende. The Paschall lambe in the 12. of Exodus, whose bloud withhelde the destroying Angell from the houses and tentes of the Israelites , represented the figure of Christ, by whose precions bloud we are reconciled to God. This exposition of y<sup>e</sup> Paschal lambe S. Peter himselfe in the 1. Pet. 1. and S. Paul in the 1. to the Corinth. 5. haue broughte. Slay accordeþ wyth them in his 13. chapter. And so it is also expounded by the Apostle S. Philip in the 5. of the Actes. Finally S. John Baptiste, who pointed out Christ with hys finger, cryed out: beholde the lambe of God, which taketh away the sinnes of the worlde. Let vs therfore beleue, that the same Jesus Christ, vnto whom all power is geuen of the father, is our delieverer, our reconciliation, innocencie, satisfaction, iustification & euerlasting saluation: as whom we shall haue in the xiii. chapt. to haue beene slayne from the begynnyng of the world, for so much as his onely death, and one oblation made once for all, sanctifieth all that are sanctified, from the begynnyng of the world, and which shalbe sanctified continually to the worldes ende. Which thing the Apostle also affirmeth in the 10. to the Hebrewes.

A gayne this Lambe or Sauour of the worlde is sayde to stand in the middes of the thone: verely for that now he exercuteth the office of vniversall kyng, Priest, and gouernour,

beyng alwayes ready and prepared to saue. So S. Stephen also in the viij. of the Actes seeth hym stādying. Or els in other places we read that Christ sitteth on the right hand of the fāther. Agaynst which saying, this place striueth not, inasmuch as to sitt, is both to rest and to reygne.

The lambe  
appareth  
as slayne.

Moreouer this our Lambe appeareth in the thronē of the diuine maiestie, as if he were kylled: not for that he was not slayne in deede, and dead (for that same is a little after exceded mōst exactely); but for that he remayned not in death, but the third day roſt agayne from the dead, to the ende he myght so declare hymselfe to be the life, and resurrection of the fauthfull. Or vertyly, for that in respect of his manhode he is reade to be slayne, but in respect of hys Godhead to be immortall, and subiecte to no reproch. Wherfore in the old lawe the one of the goates in the 16. of Leuit. is slayne: but the other is not kylled but by the worke of a man thereunto appointed, is led forth into the deserte. Neuerthelesse, there are expositours, which expounde it thus: he is sayd as though he were slaine, forasmuch as after S. Chriſtostome and S. Austin he hath yet ſtil reserved the ſcarres of the woundes of hys death in token of hys victory. &c.

The lambe  
hath ſeven  
hornes.

Furthermore thys Lambe Christ Iesuſ our Lord, hath viij. hornes: not that in deede he caryerth ſo many hornes lyke a goate of Inde. An horne, as appeared by Daniell, and by the long of Zachary in the firſt of Luke, ſignifieth power and kyngdome. The number of ſeven is the number of fulnesse. It is therfore ſignified, that Christ is indued wþth all kynde of power, diuine, humane, imperiall, pontifical, royall, and to be briefe, with moſt absolute power. In the 13. chap. we ſhal heare that the beaſt hath taken to hym two hornes, as it were of the Lambe, wherof I ſhall ſpeake in his place. Daniel in the 7. chapt. And dominion (ſayth he) was geuen hym, and honour, and louerciuſtie, that all nations and tonges might worship hym, whose reigne is an everlaſting reigne, which ſhall not periſhe nor decay at any tyme. Moreouer, he hath ſeven eyes alſo. These he expoundeth, and ſaith, which are the ſeven ſpirites of God, ſent into the whole worlde. I ſhewed you before, that the ſevenfold ſpirit is termed ſeven ſpirites. Here therfore is ſignified the fulnes of the ſpirite, which the Lord pouereth ouer all fleſche. Here is ſignified the uniuersall knowledge of the ſonne, in whose ſight are preſent, what thinges locuer are done in heauen and in eareh, openly & priuely. For the ſpirite of Christ, that unmeaſurable force,

The lambe  
hath ſeven  
eyes.

incomprehensible and most divine, searcheth and pearseth all thynges: no thyng is hidde from hys eyes, which viewe the whole world.

And such is Christ, as we haue heard described herherto: what is the of whom the Patriarches haue solespoken, that he shoulde gouernour come as an invincible victour and triumphall conquerour, of all, and very man of our owne substancialle, and also our very brother, who ope- and yet very God neuertheles, of the same substancialle wyth scales. the father and the holy ghost, the reconciler, redeemer, & one= ly saluation of the world: who hath suffered for vs, and is ri- sen agayne from the dead, and ascended into heauen, haning all power in heauen and in earth, beholding all things, com- municating his spirite vnto men, and continuing the fayth- full keeper and defender of all mankynde. This Christ Ie- sus our Lord, came and received (I say not conveyed or stale away) but received that booke of the diuine prouidence of Gods iudgementes, and of the uniuersall gouernement of all thynges, to the intent, to open, & loose the seales therof: that is to say, to reueale Gods iudgementes vnto vs that are re- deemed with his bloud, and to dispose and order all thynges in heauen & in earth. Therfore since we know that the gouer- nour of all thynges, is geuen vs to be our redeemer, Kyng, Bishop, and onely saluation: who will not from henceforth wylfully submitte hymselfe to hys gouernement? And see- ing we now understand certaynely, that all thynges are ex- ecuted by Christ vnder the seale of faythfulness and truthe: who dares be ouercurious hereafter in searching out the workes and iudgementes of hym, whom we ought to put in trust wyth the gouernement of all things, yea eue though they were in our owne power. Notwithstandyng we must obserue, that the sonne doth not so receive these thynges of the father, as that the father is deprived of the. For in the s. chap. of S. Johns Gospell, the Lord sayth: my father worketh vnto this tyme, and I worke. But the sonne is called the word, mouth, and armie of the father, & to the end it might appere that the sonne is lesse thā the father in respect of his manhode. For Aretas in godly wise sayth, that whereas the lambe re- ceiued the booke of the right hand of him that sitteth on the throne: it must be understood in the behalfe of his manhode, lyke as also that he was slayne. For cōcerning his Godhead, none of all the thynges may worthily be spoken or thought of God, is generally assigned to three persons, sauing the maner of bringyng forth, of hym that begeteth and of hym that

How the  
sonne is  
sayd to re-  
ceiue the  
booke at  
his fathers  
hand.

is begotten, and of hym that procedeth. &c.

This description of Christ is singular, most excellent, very Evangelicall, and full of consolation: and therfore is it chichly to be layd vp in the bottome of our hartes. And here we finde also that they were discaued in their iudgement, which were not afraide to prate, that contrary to the maner of the Apostles, this booke taught fewe thinges concerning Christ and our redemption. Let vs pray vnto the Lord, that he would vouchsafe to illumine our myndes. Amen.

**H**ere is described the worshyp and prayse geuyng of an Hymne, y is song vnto Christ by þe beastes & the Elders.

### The xxviii.Sermon.

**A**nd whē he had taken the booke, the foure beastes, and. xxiiii. Elders fell downe before the lambe, hauyng Harpes and golden Vialles full of odours (whiche are the prayers of the Saintes) & they sang a new song, saying: Thou art worthy to take the booke, and to opē the Seales therof: for thou wast killed, and hast redēmed vs by thy bloud, out of all kynredes and tounges, and people and nations, and hast made vs vnto our God, Kynges and Priestes, and we shall reigne on the earth.

**C**hrist is þe true & one-  
þy monarch. We haue heard, that the lambe hath received the booke of the hand of hym that sitteth in the thron, that he might open it, & loose the seales of the same: that is we haue vnderstode, that Christ is the onely and eternall Sauour and Lord, vnto whom all power is geuen in heauen and earth: and consequently that he onely and euermore saueth, that he revealeth to vs the mysteries and iudgements of God, and finally that he gouerneth and disposeth all thynges in the world. It foloweth moreover how all the creatures of God behaued the selues towardes this sonne of God, the monarch and gouernour of all thynges. This thyng is set forth with a maruelous lively representation and plentiful speach in the Type of the þre. beastes, and the þre. Elders. Certainly to the end that by their gestures, wordes, and workes we might vnder stand, what is mete for vs to do in the iudgements of God. For this example is verely manifold, and euē of vs. partes, such

such as you shall hardly finde propounded in any other matter. And in this matter is very great force. First in dede we haue heard in the iiiij. chapter that the fourre beastes cryed out before the thone of him that late: holy, holy, holy, Lord God almighty. Secondly we understand that the xxiiij. Elders fel downe, worshipped, cast downe their crownes, and sang an Hymne. Now followeth the third degree of this exâple. For as first the beastes and Elders did these thynges severally, so now ioyntly with one accorde the beastes and Elders fall downe together before the lambe. Let vs therfore fall downe also in all the iudgements and workes of God, before the lambe the gouernour of all, & let vs worshyp. For although it be not here added, and they worshypped: yet is it to be vnderstode, that their fallyng downe was to the intent to worshyp. For to fall downe, is to worshyp. which thyng is also perceiued by this that followeth. For they offer prayers to the lambe, that is to witte, they sing an Hymne, which is a part of godly worshyppynge. Moreover it followeth immediatly, that every creature sang an Hymne to him that sitteth in þ throne, & to the lambe. &c. And verely two thinges especially and diligently S. John treateth in this example. For first he trimly painteth out the behauour of the beastes and Elders. Afterward he annexeth the Hymne, prayse geuyng, or song. And as concerning their behauour: first and for most they fall downe before the lambe: as I sayd cuen now.

And this place is of efficacie inough to proue the Godhead of our Sauiour Christ. For these thynges ought to be conferred with those which are witten upon the same wordes in the iiiij. chap. The. xxiiij. Elders fell downe before him that sitteth in the thone, and worshypped him that liueh for euer and euer: And now it is sayd, that the selue same Elders haue fallen downe before the lambe: whereupon it followeth that he that lyueth for euer & the lambe be worshypped with like glory, seruice, & honour: And that the sonne is coequall with the father, to be worshypped for euer. Wherby now is openly perceiued the abominable & detestable errour of Arius and Seruetus, confuted at this present, not onely by the beastes, but also by the whole cõgregation of the Saintes in heauen. Idle men reason subtilly, and peruerte and wret Gods word after their wonted gantly boldenes, at their pleasure: But we will rather follow the examples of all Saintes and creatures in the world, and will worship the lambe with him that sitteth in the thone who is blessed for euermore.

The lambe  
is worshy-  
ped.

Christ is  
very God  
to be wor-  
shypped &  
the father  
in the same  
glory.

Seruetus  
renewed the  
blasphemy  
of Arius.

Harpes &  
vialles.

Agayne there are shewed to vs, the Elders kneelingynge on the paument, holdyng in their handes harpes and vialles. An harpe in the Psalmes and holy history is an instrument of musicke, consecrate to prayses diuine. Concernyng the viale, the cupfounders make much ado about it, of what maner of shape or what fashioned cup it shold be: I understand it to besimly a cup or a bolle, such as we read ther were many in the tabernacle and temple, appointed both for drinke offertinges, and also for sweete odours and incense. Neuerthelesse these thynges in the holy heauenly dwellers be not to be taken corporally, but spirituallly as counterfigures of other thynge. For what Gods spirite the discloser of secretes men, S. John hym selfe declarereth, saying: Which be the prayers of the Sainctes. And therfore hereby it is ment, that the Sainctes offer prayers to God: whiche are much more acceptable to him, thā the sweete melody of Musical instruments, or y pleaſaunt lauour of sweete gumes, or perfumes are vnto men. In that they haue harpes (sayth Areas the interpreter) it betokeneth a concorde and agreement in geuyng God thankes. And herof we learne agayne, what we shold do at the contemplation and vnderstandinge of the iudgements and workes of God. The Lord is to be praysed and blessed, because he is good, and his mercy indureth for euer. But if thankes must be genen to God, if his workes and iudgements are to be prayzed, why do some men quarell with God, finding fault at his iudgements or bringyng them lewdly in suspicion? let vs learne moreover, that Organes and those corporall incenses do no longer become the Churche of God.

The true  
sacrifice of  
Christians.

Of this place S. Ireneus in his iij. booke agaynst heresies, in the .33. and .34. chapter sheweth, that the prayers & thankes geuyng of Sainctes be the same oblation whiche Malachie prophecie to be offered vp thorough out the whole world. And shortly after Tertullian followed the same exposition agaynst the Jewes, and in the iij. booke agaynst Marcione: whom other Doctors of the Churche haue followed. But those pleasaunt Sophistical trickes, I meane the Popish preti diuines, do as it were triumphe in these thynges, whereas their triumphing is all the while but shadowis & sond: For they apply these thynges to their sacrifice, wherin they sayne them selues to offer vp the body & bloud of Christ vnto God the father vnder the formes of bread and wine, as a propitiatorie sacrifice for the quicke and the dead. But Ireneus & Tertullian speake not of such a sacrifice, but of the oblation of pray-

ers,

ers, which the whole congregation of Christ sanctified in his bloud, offereþ by in the Lordes Supper to God the father with thankes givynge for their free redemption , and not the cōsecreted Masspriest alone. These holy fachers neuer knew the sole Masses of these Chananites.

By the same place of S . John , the selfe same Papistes go about to proue & to stablish their praying to Saintes in heauen. Behold, say they, the Saintes are layd to pray openly in heaven. But they nede not to pray for them selues , and therfore as intercessours & patrones they pray for their clieentes & worshyppers in earth. I aunswere , that the Saintes in dede pray in heaven. But wheras you addyng the kinde and maner of praying, do expounde it to be intercession : you patch it vp with a peice of your owne forgerie, yea euen with a malitious and lying forgerie. S . John here expoundeth him selfe, so that he nedeth not your patchyng. For he addeth, and they sing a new song. Yea and he reciterþ the whole forme of this song , lest any man shoulde corrupt that which he had layd of prayers. And that same forme conteineth praysle and blesyng or thankes geyng, and not intercession, or inuocation. For certaine it is euen by the doctrine of the Apostle, 1 . Timo . 2 . and to the Phil. 4 . that there be two chief kyndes of prayer: inuocation and prayrie or thankes geyng. But the thyng it selfe playnly pouerþ, that S . John speaketh here of the latter, and not of the first. And where as this place expounderþ certaine Types, shadowes or misteries of Gods law : by the same we may rather confute the intercessiōn of Saintes in heauen, for their worshyppers . For in the law is permitted one onely golden aulear of incense. And the same represented a figure of Christ. For onely Christ is the mediatour and intercessor betwixt God and man . It was not lawfull for the people of God, to burne incense, but vpon this aulear onely. It was not lawfull for any man, to prepare or make for hym selfe an odour of those kynde of gumes, wherof the diuine incense consisted , and to smell to it : as appeareth in the . 30 . of Exodus. why than do not these understand, that prayers belong to God alone? and that the Saintes in heauen would not sinell of such incense? David in the . 141 . psalme sayth, let my prayer be directed as incense in thy sight, and the lifting vp of my handes as an euening sacrifice. The Devill desirerþ to haue such maner of incenses to be made vnto him: As appeareth in the . 4 . of Math. and in S . Austin of the Critie of God. But our heauenly Saintes, are not Devils , why vs-

The sha-  
doxes of  
lawe are  
expounded.

derstand they not that this alter of incense standeth now in heauen on the right hand of the father , and there maketh intercession for vs; and that for his sake the father is reconciled to vs, and we are accepted of God, and that by him alone we must offer vp our prayers vnto God, which are els abhomiable? why see they not the heauenly Saincts at this present to attribute all thynges to the onely lambe alone, and to challenge nothyng to them selues ? Finally that they make no mention of their worshippers : but plainly testifie , that the onely lambe was and is worthy , to take the booke . &c.

what is a  
new songe.

And the prayse or thanks gowing of the heauenly Saints he hath called a newe songe , which in the Scriptures is no new thyng. For the Saincts say , that they will syng in earth vnto God a newe song. Psalm. 33. 96. 98. 144. Eslay. 42. And newe songes be called those new balades or verles in meter, which are made of some newe benefite or noble acte done. And because the minde of man is delighted greatly with new benefites, they sing a new song, which with a ioyfull mynde prayse God, and geue him thankes with their inward affections. Finally, they sing a new song, which prayse God with myndes purified and renewed with the spirit: which thyng was chieflie genen to those heauenly Saincts. Whereof we learne agayne how it behoueth our myndes to be affected & furnished in the prayers and praises of God. I (saith Aretas) would call that a new song, by the benefite wherof, we (who being enlightened through the whole earth, haue departed from the oueroldnes of the lawe written, and walke in newnesse of life) are taught by the holy Ghost to sing thankes-geuning.

The hymme  
or prayse  
gowing of  
Saincts in  
heauen.

To these thynges now is added the Hymne of the saintes, that we myght also haue a sourme how to prayse God . And in the Hymne they sing, that all things are subiecte to Christ, and all thynges ordered by his gouernement, that he humbled hymselfe to the death, and was therefore exalted aboue all thynges. Now are also the vertues or effectes and wonderfull benefits of his death commended vnto vs : to the ende that we esteeming the gouernour by his benefites bestowed vpon vs, should beleue also that this gouernement shall be holesome for vs, and therfore submitte our selues to him willingly in fayth and patience . Which verely is the chieflie ende of those thynges which are treated of here with so great diligence.

First they commende the maiestie and dignitie of Christ,  
in

In that he alone in the whole uniuersall world, is found worthy to haue rule ouer all thynges, and to be the onely Saviour of the world, the reueler of Gods misteries, and the governour of all. For this is to take and to open the booke: which we haue now oft tymes repeated. Secondly, they answere the cause, why this glory shoulde belong onely to y<sup>e</sup> lambe or some of God: because, say they, thou wast killed. And by the lesse they understand the more: to witte, his whole incarnation, and the whole misterie of our redempcion, his death, resurrection and ascension into heauen, and the residue. Hee therefore is the true and onely mediatour betwene God and men: he is the onely saviour, as he that alone was incarnate and crucified for vs: hee is the onely governour, which by his humilitie deserued to be exalted. Philippians. 2. And he is a most fitte governour of all thynges, as of whom all men may, as of their most saythfull saviour, yea and brother, hope well, what thynges soever chaunce vnto them through his governement, &c.

In the meane tymc they commende most highly the vertue or effecte of Christes death. For this beyng ryghely vnderstoode, we are more ready to submitte our selues to that governour, whom we know to be our saviour, which loueth vs dearly, and would haue all sauied. And the chicheſt effecte of Christes death, is redemption. Redēeming includeth capituic. We were prisoners and seruauntes of sinne, of death, and very bondeslaunes of the deuill and hell. But the sonne of God came and tooke fleshe, and shed his bloud (for so also is the maner of redēemyng vs expreſſed by the elders) & walsched vs from our sinnes, and when he had made vs cleane, he rauisomed vs from the power of death, hell, sinne and Satan, so as now we be of God. Therefore they say expreſſely, thou hast redeemed vs to God. We be therefore of God: the deuill hath no moxe ryghte to vs: we are the free me of Christ, deliuered throngh hys bloud. 1. Pet. 1. Hebrew. 9. And forasmuch as we be now of God, to witte, iustified freely, by hys grace, through the bloud of Christ, as the Apostle sayth also in the 3. chapt. to the Romanes: Merely we ought to serue god in newnes of spirite, and not the fleshe and the deuill, in the oldenes of the letter and of our fleshe. Which thyng the same Apostle discourseth moxe at large in the 6. to the Romanes.

Also they declare by the way, whom he hath redeemed: that who are is to wit, men of all tribes. &c. In which rehearsall he doth redeem, imitate Daniel in the 7. chapt. and signifieth an uniuersalitie,

Christ is  
alone is  
worthy to  
open the  
booke.

For the Lord hath dyed for all: but that all are not made piercakers of this redemption, it is through their owne faulte. For the Lord excludeth no man, but him onely which through his owne vnbelise, and misbelise excludeth hymselfe. &c.

Righteousnes foloweth iustification and redemptiō.

How saintes raigne vpon earth.

Upon redempcion there followeth another effect of Christies death, which is, that it iusticith men before God, & maketh them Kynges and priestes. For they that be iustifyed, worke righteousness. I haue expounded this place concerning the Priesthode and kyngdomme of the Christians in the syxt chapter, where you may haue it.

The Saintes adde moreover, that they shall reigne vpon earth, to wit, through the vertue of Christ: not corporally, as the Millenaries doe imagine, and the Turkes following the same, who imagine that they shall haue bodily pleasures in this world, or in the newrepayded world, or in the earthly paradise. For the whole scripture promiseth better thynges. Neuer must the godly be so geuen to corporall thinges, that they shold hope for nothyng aboue corporall matters. The Saintes speake here of the last iudgement, wherin it shal appere to the whole worlde, and to all that dwell vpon the earth, that the Saintes, which sometime seemed to the world to haue beene wicked, vngodly, peacebreakers, heretickes, and murtherers, and for the same cause haue beene slayne, be iust, holy, kyngs, and priestes of God. So I say they shall reigne vpō earth. The which thyng is declared more at large in the .iii. and .v. chapt. of the booke of wylde.

Let the Saintes (I say) consider these thyngs. And when they be oppressed by the wicked in this world for trueli and righteousnes sake, through the permission of Christ the gouernour of all: let them neuertheles gloriye the Lord God, and prayse hym without ceassing. To hym be glory for euer.

There is described the commendation and Hymne, songe vnto Christ by the Angels, and by all creatures. &c.

### The xxix. Sermon

And I behelde, and heard the voyce of many Angels about the Throne, and about the beastes and the elders, and I herad thousandes thousandes saying with a loude voyce: worthy is the lambe that was kyllid, to receiue power, and riches, and wylde, and strength, and honour, and glory, and blessing. And all creatures which

which are in heauen, and on the earth, and vnder the earth, and in the sea, and all that are in them , heard I saying : blessing , honour, glory , and power be vnto him, that sitteth vpon the seate, and to the lambe for euermore. And the iiiij. beastes sayde, Amen. And the xxiiii. Elders fell vpon their faces and worshipped him that lyueth for euermore.

In the fourth place now come the Angels of God also to the Elders and to the beastes. I meane to the most excellent creatures of God, and together wylth them doe prayse God gels also and the lambe wylth an hymne : doubtles soz an example to vs, that, as I oft tymes lay and repeate, we myght vnderstand what thyng becommeth vs also.

David speakeyng of Angels in the hundred & fourth psal. among other thynges sayth : which maketh his Angels spites, and his ministers a flame of fier. He testifieth therefore that the Angels were made or created of God. In respect of their substance he calleth them spites, and by a parable he calleth them a flame of fier, which is pure, bright, swift, peareyng, and burnyng. Therfore after their sorte and maner, the Angelicall spites be altogether such : whom by their office he calleth ministers, to witte, of God and man. And S. Paul also alledging the same texte of David to the Hebrewes, sayth: are they not all seruiseable spites sent forth to doe seruice for their lakenes which are heyres of saluation? that is to witte, for mens lakenes. These thynges teach vs to iudge rightly of Angels, that no man myght worship seruauntes, or any creatures be they never so excellent, for their goodly giftes. Neyther in dede can the Angels or Saintes abide theselues to be worshipped. Here doubtles they attribute all glory to God and to the Lambe, to God thre and one , that all we should doe the lyke. Here is also declared the place, wherein the Angels were: namely about the throne, about the beastes, and about the Elders. Therfore they garded all these places rounde about as it were a garde. Daniel in tymes past sawe thyngs not much vnylike these in his 7. chapt. Certenly they stand lyke wayters and seruitours, ready to doe seruice. Angels are sayd to be about the godly men vpon earth , and to attende vpon the saluation and seruice of men. In the xxxiiij. psalme Dame singeth: the afflicted person calid vpon the Lord, & the Lord heard hym, & fro all his troubles he delivred

Beade. 24.  
sermon fo.  
lowyng.

red hym. The Angell of the Lord pitcheth his tentes about them which feare hym (the Lord) and he deliuereth them. And not much vnylike thynges you may read in the 9. psal. And thou shalt here note, that those that be afflicted, doe call vpon the Lord, and not vpon the Angels: And that the Lord doth heare, and deliuer them; and for the working therof, vseth the seruice of Angels, as of his ministers. And like as no man that is well in his witte doth reverence, call vpon, and worship the Sunne, although God by the same geueth great benefites to men. So no man honoureth, calleth vpon, and worshippeth Angels, although God vseth their seruice in deliuering men.

**The number of Angels.** Now also he setteth downe the number of Angels, howbeit a certeine for an vncertaine, that is to witte, thousand thousandes for innumerable. He alludeth in the meane tyme to that saying of Daniell in the 7. chap. Thousand thousands serued hym, and ten hundreth thousand stode about him. We be wont to esteme the power of kings by the greatness, hugeness, and innumerablenes of their armipes. What than shall we thinke of the power of our God, whiche is the God of hostes, and whom not onely innumerable legions of Angels, but also all creatures serue? And what an excellēt prayse is it, which is song together of so many blessed spirites:

For after this, the proper duty or office of Angels is touchēt: They sing prayses to God, and commende the lambe of God, and that with a lowde voyce. It skilleth not greatly whether thou sing prayses to the Lord in a low or an hygh voyce; but forasmuch as they that crye with a lowde voyce, are for the most part sore moued, as ouerwhelmed with great sorrow, or ouer ioyed with great gladnes: Therfore we shall haue praised God with a loude voyce, if we prayse him with a seruient mynde and inward affection of the hart.

**The himme of the Angels, sayde in þ prayse of Christ.** The aungellicall Hymne is now annexed, which accordeth in all thyngs with the Hymnes of the beastes & Elders. For they celabrate the lambe, that is to say the sonne, which as he is the Sauour alone, so hath he deserued to receue all power and glory, and to gouerne all thynges: as is sayd before.

And seuen thynges do the Angels attribute to the lambe, that is, to Iesus Christ our Lord, on the right hand of the father. First ἀρχὴν, power, that is to witte, diuine power, to create, quicken, and maintaine. Of this I speake also before. Secondly πλοῦτον, richesse. For he is rich, as the Apostle saith, for all that call vpon him, Roma, 10. And Christ hym selfe, (sayth

(sayth Prinerasius) is the treasure of all good thynges, &c. For schaddas signifieth the sufficiencie of all goodes of the mynde and body: And if it be lawfull to attribute a heathen wort unto God, he is very Saturne, fulfyllyng all creatures. And since the Aungels do so commende Christ: who would think, that me should so serape to them selues, as though they them selfnes could fill their owne desires? Than they attribute to Christ wisedome, to witte godly and great. For the sonne is the wiiedome of the fater. Whereof Salomon treateth much. By this wisedome he knoweth how to rule all things with most conuenient and excellent gouvernement. Who shall say: Thus it shold haue bene done. The wisedome of God hath most goodlily and excellently made all thinges from the begynnyng, so that our reason can iustly blame nothing, what thyng shal we blame than now in the vniuersall gouernement of Christ? Also they ascribe vnto Christ, strength to execute such thynges as he hath most wisely ordeined, strenght to defed his, and to subdue the aduersaries. For he is almighty. Such things as follow, namely honour, glory, & thankes geuyng, are declared before, what they be, and of what force: sauing that thyng which he called first εὐαγγελία, that is to say thankesgeuyng, he calleth now εὐλογία, that is to say, blessing, prayse, and geuing of thankes.

This Hymne layd in the prayse of Christ , teacheth that Christ is  
Christ is very God, of the same substance and coequall with greater thā  
the father , greater than the Aungels , yea Lord of the Aun-  
gels, whom the aungels themselves also worshyp, as Saint  
Paul in . to the Heb . hath declared. Here than are confuted  
who souuer preferre Aungels to Christ . The heretickes are  
confuted that are called Aungelicall , to witte worshyppers  
of Aungels . The aungels them selues do here reprove their  
errour : that not without cause they are accompted of S. Au-  
gusten amongest heretickes . If richesse , glory and honour be  
due to Christ alone , and that he excelleth them : wherfore are  
the same communicated to creatures : Otherwile we admo-  
nishi all the godly , that they thinke highly of Aungels , and  
acknowlede and commende the benefites of God in them:  
and that we loue them as brethren, and felowes , and coinhe-  
riters of the same saluacio : and that in no wise we contine  
or blame them. Wheroft I will speake more at an other time.

Heretofore he hath recited the singular prayses: & the myth-  
songes, or Carols of Gods excellent creatures, particularly  
of the layd Elders, and generally of all the rest, yea and even  
of

The prayse  
g agreement  
of all crea-  
tures, to þ  
glory of  
Christ.

of the Aungels, sing unto Christ our Redeemer and Prince. And yet not with these contented, he addeth moreouer in the fift place, the agreement, prayse, and submission of all the creatures in the wrold, to the intent that if happily we be not moued with the excellent example of the excellent creatures, Elders and aungels, now at the last we might be abashed, when we see all creatures of their owne accordie to do their duetie. For sith that man is Lord of all, and all thyngs were for him created: how I pray you how could he haue sinned more haynously against God which made him Lord of all, than by becomingy abone so hardharted, so thanklesse, and so malicious, that he not onely doth not his dutie: but also becometh inferiour to all creatures, and sheweth him selfe worse than all creatures, as who alone ly striue agaynst God, and yeldeth him not his due praise? Therfore doth this exāple greatly prouoke man to submit him selfe vnto God, and to geue God the whole glory: and in no wise to strue with God, nor to grudge at any thyng. But marke I pray you with how diligent a diuision of thynges comprised all creatures, and excludeth none, (the Deuill onely excepted) what tyme he recompteth the creatures that are in heauen, which are in earth, which are vnder the Earth, and in the Sea: and finally addeth, and all that be therin. Therfore if all thynges created do celebrate and worshyp him that sitteth on the Throne, and the lambe, & submit them selues vnto him: is it not a shame, yea & a loule shame, that man alone, being Lord of all, should renolte to the sworne enemy of God, the Deuill, and to take part with him quareling, carping, and rayling agaynst God, and in slauderyng his iudgements and gouernaunce, and in repyng at his workes and will?

How all  
creatures  
can prayse  
God.

You maruell, I wote well, how all creatures, (sith many of them be voyde of reason, and insensible) can prayse God. Howbeit this figure prosopopeia that is the sayng of persons is very common with all the Prophetes, & thickly with Dauid: prayse ye him Sunne & Moone, sayth he, prayse hym ye bright Starres. Prayse the Lord from the earth ye Dragons and all deepe placcs, fire, hayle, snow, iſe, &c. And by such maners of speakyng the Prophetes ment to incourage and styrre vp men to prayse God. And seyng that the creatures whiche haue no life, do after their maner prayse God, see that you after your maner do prayse God in Hymnes & spirituall psalmes. And in dede Dauid sheweth a playne reaso, why he comandeth bodyes that haue no life to prayse God.

Let

Let them prayse, sayth he, the name of the Lord, why? because he commanded, and they were created. As though he should say: they be his creatures, and in that they remaine still, they hane it of hym: therfore let them make the name of God gloriouse, as of their maker and preseruer. And he signified also the maner of praysynge, wher he addeth, he hath ordeined them, that they shold indure for euer: he gaue them an ordinaunce, neither is it transgressed. As if he shold hane sayd. Seyng they neglect no part of the things, wherunto they are made, but are ready in their place, order, and tyme, & do their dury excedyngly well: do they not preach vnto men the wondervul wisedome and power of God? For in an other Psalme also David sayth, the heauens shew forth the glory of God, and the firmament declareth the workes of hys handes. &c. Thus I say the creatures without lyke do prayse and comende the name of God vnto men, what tyme they are mōued, worke wonderfully, and obediently do the thyng wher unto they are appointed.

The Hymne of all creatures (lyke as that was of the <sup>In hymn</sup> beastes, Elders and Aungels) is here also trimely described, <sup>said vnto</sup> although briefly. But forasmuch as it hath nothing, that hath <sup>Christ of al</sup> not bene declared before: I will not by oþr repetyng & spea-  
kyng the same thynges, molest and wery the gentle hearers. Howbeit that one thyng semeth chiefly to be obserued, that they ioyne hym that sitteth in the thone, and the lambe toge-  
ther: therby acknowledgyng the sonne to be coequall with  
the father, and both of them to be worshipped with lyke ho-  
nour, and with lyke prayses to be celebrated and comuneded.  
They attribute peculiarly to the labe Empire or kingdoome,  
for that he received the booke of the father, as is declared be-  
fore: to witte all power, & authoritie to gouerne all thinges.

The fourre beastes sing to it Amen, either so confirming <sup>I consent is</sup> the Hymne of the creatures, or thus declaryng their consent <sup>approved,</sup> with them To the intent we shold with one minde pray to-  
gether and prayse God who is blessed for euermore. Moro-  
cute hereby are confuted the dissensions of men. The Lord al-  
loweth the concorde and agreement of men, and requireth it  
vterly, especially in prayers and godly prayses. For he com-  
maundeth thee in the Gospell to lay downe thine oblation,  
which thou wouldest offer, in case thou doest remember any  
discorde betwixt thee and thy brother, & to go into hym, & to  
renewe amitie, & than to returne to thyne offryng: which in  
the Prophete is called an abomination, in case it be offered  
of

The elders  
worshyppe  
agayne.

A medicine  
agaynst all  
heresies.

of myndes possessed with rancour and mallice. &c.

Finally, the Elders fall downe agayne and worship hym that lyueth for euer: doubtles that by their oft worshyppng all we in earth might be moued vnto obedience. For if these thynges be done of the blessed spirates in heauē, what I pray you is meete for vs to do here in earth? And marke, that they are sayde to worship hym that lyueth for euer, who neuerthelesse fell downe first also before the Lambe, and before the Throne, out of the which the spirite proceeded, and wherupd late he that sitteth: whereof we gather, that the Father, the Sonne, and the holy Ghost, are in deede distincie in persons, and yet that these three are not thre Godz, but one God lyuing for euer. And verely this notable vision & treatise may be in the stead of a most effectual remedy against sundry poysons of heresies, specially of the Arians and Seruertanes, or rather Perdetanes, and moreouer agaynst diuers & curious disputationes and temptations touchyng the workes, iudgements and prouidence of God. If we be wyse, we wyl obediently submitt our selues to the lyuing God, wthy all the creatures and Saints of God, worshyppng hym, and wthy the Prophet crying: thou art iust Lord in all thy wayes, and holy in all thy workes. Thou hast created vs, all thinges are thyne. Thou gouernest all thynges in best order. Thou louest man. Thou hast geuen vs thy sonne. Thou by thy sonne our redeemer gouernest all thynges wrightly. We worshyp thee the Father, the Sonne, and the holy Ghost, one very God. To thee is due the kyngdome, honout, and glory for euer and euer. Amen.

**C**Two seales are opened, and the directe course of Gods worde is shewed together with a cruel course of warres agaynst the disobedient.

### The xxx. Sermon.

The sixth  
Chapter.



¶ And I sawe when the Lambe opened one of the seales, and I heard one of the fourbeastes say, as it were the voyce of thunder: come and see. And I sawe, and beholde a white horse: And he that sate on hym had a bowe, and a crowne was geuen vnto hym: And he went forth conquereng, and to ouercome. And when

when hee opened the seconde seale , I hearde the se-  
cond beast say . come and see . And there went out an-  
other horse that was red: and power was geuen to him  
that sate thereon, to take peace from the earth , and  
that they shoulde kill one an other. And there was ge-  
uen vnto hym a great sworde.

Hetherto hath the Apostle prepared the hearers to heare  
the iudgementes of God and fatal destynies of the Church  
wyth a quyet mynde, and patiently to beare all aduersitie, &  
to worshyp hym in all thynges, and to geene glory to hys  
name : consequently he expoundeth in a most goodly order  
the iudgementes of God, and destynies of the Church, shew-  
ing how the sonne of God gouerneth the ordinances of God  
and of hys eternall prouidence. And this is as it were a pro-  
gnostication soz all tymes and ages vnto the worldes end. For  
we must not thinke that here are rehearsed onely the actes of A cōtinuall  
prognosti-  
cation of all  
times from  
the b̄zth of  
Christ.  
one age or two, but of all. First of all, thynges are generally  
described, & afterward by partes particularly, when we come  
from the seuerenth seale to the trumpets. The lūme is, that the  
Lord sendeth forth the preaching of the truerth into the world: which when men refuse and despise, they are destroyed wyth  
warres, and other calamities innumerable.

But before all thynges S. John is excited (and in him all Attentive =  
we) to be attentive. And one, that is to wite , the first of the nes here is  
necessary.  
beastes doeth excite hym . One of the Sabbats is set for the  
first day in the weeke , and that same is verely the Sonday.  
The voyce of the beast is lyk unto thunder. Whereby is sig-  
nified that here is treated of great & most weighty matters.  
For most great and terrible thynges follow, which shake the  
whole world. Therfore let vs not play the sleepy sluggards,  
let vs not be blynde and deafe. Doubtles the slouthfines of  
our tyme is such, that we little consider the workes of God,  
and what is done in our tyme. The Storkes, Swallowes,  
and Turtels, and the rest of lyning thinges passe vs, which  
full well obserue their tyme. Therfore are we here well stir-  
red vp, that we shoulde not be slouthfull, but marke what  
thynges are declared and shewed vs of the Lord.

And whē S. John had diligently marked what was done, The first  
he seeth the lambe, Christ I meane our redeemer , open one seale to  
seale, that is to say, the first: And straight wayes came forth pened.  
a white horse, on whom he that sate, had a bove bent, and an

Arrow in it. To hym was geuen a crowne, and he wetc forth conqueringe, that he myght overcome. This is the visione the exposition whereof is easie. For the Lord sayeth, that he wyl declare the deitines of the Church.

**Horses.**

**The course  
of Gods  
word.**

**A bow.**

**A crowne.**

Horses of sundry coulours are also brought forth of Ia-  
charie in the first chapt. And the signifie the variable course &  
state of the people of Israell. The white coulour is consecra-  
ted to innocencie, puritie, victorie and felicitie. Therefore by  
the white horse is signified the lucky vitteraunce of gods word,  
or prosperous preaching of the Gospell. For vpon the horse  
sitteth a horseman, which guideth the horse, and hath a bow.  
Certainly Christ doth prosper the course of the preaching of  
the Gospell. And the 4. Psalme doth attribute to the same  
shafte or Arrowes. For he striketh hys enemyes farre of, &  
bringeth them into hys subiection. Briefly, wytch the word of  
hys mouth, he subdueth people and nations to hym. Esay in  
the 4. bringyng in Christ speakeyng, sayth: And he put my  
mouth as a sharpe swoerde, the shadow of hys hand covered  
mee, and he put me as a piked Arrow, he hydde mee in hys  
queuer. Through Christ therefore proceedeth the preaching  
of the word: he geueth strength to the preaching: he shaketh  
hys bent bow. What force so euer the worde hath, that same  
is whole due to the horseman.

To hym also is geuen a crowne, to witte, a kingdome and  
all power of rulyng. For David prophecyng before, sayde:  
the Lord shall sende forth the rod of his power out of Sion,  
to rule amonges thyne enemyes. Moreouer there is geuen  
hym a crowne, that he may crowne such as serue hym faith-  
fully. And it is a pharse of speakeyng, to say he went forth con-  
queringe, that he myght overcome: which is as much to say,  
as he that went forth is a conquerour, and went forth of pur-  
pose to overcome. For it signifieth that Christ will aduaunce  
the preaching of hys worde through out the worlde, so as no  
man shall be able to withstand hym, yea euen in despite of  
hell gates. For the word of the Lord indureth for euer.

That the church shall in the worlde, and lykewyse that the truthe shall alwayes be  
be alwayes preached, though the enemyes bowelles burste. But if we  
& the prea-  
ching of the  
worde.

And this place teacheth, that there shal alwayes be a church  
in the worlde, and lykewyse that the truthe shall alwayes be  
preached, though the enemyes bowelles burste. But if we  
read ouer the story of the Church, we shall better understand  
all thynges, and perceiue that this prognostication hath al-  
wayes beene most certayne. Christ was once shewed to the  
worlde by the Apostles through the preaching of hys worde,  
and the matter proceeded most luckily, how much so euer the  
mighty

mighty of this world resisted the same. The thing is wonderfull, in case those five hundred yeares be considered, which are accounted immediatly after the incarnation of our Lord. In them went forth the conquerour to ouercoine: And in deede he ouercame, the whole wold which received Christ, & worshipped hym. Since those yeares, (as before also) certaine seedes of errorres began to be sownen abroad. The Byshops began to contende for the supremacie, and who shoulde be the uniuersall head of the Church in earth: They began to reason of the vse of Images in the church, and brought them into Churches in deede: lyke as also they called the Byshop of Rome the supreme & generall head of the Church in earth. And mighty Princes, and in a maner the whole state of learned men conspired in these opinions: but he hath vanquished, which went forth to vanquishe. He had in hys Church imnumerable which bowed not their knees before this Baal. A thousand yeares after the incarnation of Christ, the Byshops began to defile the Lordes supper and other unstained doctrynes of sayth, too heathenishly. But what preuailed they (I pray you) by so many counsels, determinations, and ouer earnest indeuours: he that went forth to ouercome, hath ouercommed. The white Horse hath stouterly burst through them to the saluacio of many. For how great battels in these last five hundred yeares the godly and learned men haue sustayned agaynst the Popes and Byshops, stroies beare wytnes. At this day also appeareth throughout the whole wold how luckily this white horse goeth yet still forwarde, which hath held on his course euen vntill our tyne. The Gospell is belived, neyther can the sayth be extinguished wyth any waters or fyres.

Thou makest exception, that they were heretikes which resisted the Byshop & See of Rome in these 500. last yeares, as Bertrame, John Scot surnamed Dunle, Beringarius, Arnoldus, Brixianus, Waldo, Wicleffe and Husse, Luther, & Zwinglius, and such other men of the same sorte: and moxouer, that certayne of these were ouercommed also, and put to death by the Pope. I answeire, that as men they myght erre in many thynges: but in those thynges wherein they agree wyth the Scripture agaynst the See of Rome, I affirme that they erred not, but layde the truch. Whereupon it is certayne, that Christ ouercame by them. What tyne Micheas, Helias, Zacharias, Amos, Ieremias, and others preached the worde of God agaynst Idols and worshippers of Idols, they were also

condemned for seditions and heretikes ; yea and certayne of them were taken out of the way, but was the truthe vanquished : It is sayd that Antichrist shoulde haue good fortune , & that he shoulde punishe and afflicte the strong, and the people of God. Men then beyng the ministers may be oppresed, but the ministry it selfe never decayeth. S. Paul layth, that he is bounden for the Gospels sake , but the Gospell is it selfe not bounden. Therfore he that wetc out to conquer, hath conquerid herthero, and shall conquer still, whosoeuer, and whatsoeuer they be, that seeke to interrupt the playne course of the Gospell, they stumblle at this conquerour, as at a stumbling block.

The second  
seale is o-  
pened.

Calamities  
of warres.

Moreover what tyme the second seale should be opened the secod beast, to witte the Dre or Calfe exhorteth againe S. John to attencion, that we also shoulde consider what is propounded vnto vs. And now commeth forth the red horse, whose coulour is somewhat like fire : there sitteth also on him a rider, to whom power is geuen to disturbe peace in earth, and to make men to kill one an other. For there is geue hym a great sword . The red horse signifieth the state of warres, full of fire and bloud . He that sitteth on this horse is Mars, or rather the father of iyes , I meane the Deuill, who hath bene a murtherer from the begynnyng. He gathereth to hym the negges of men to make ciuile commotions, warres, destruction, burnyng, slaughter, and desolation . You see from whence the breaking of peace is, which God hateth. And we heare how it is geuen hym : Warke geuen, that is to say, by Gods iudgement permitted to trouble all peace and to take it away , and to set men together by the eares, that one may wounde & kill an other. For so we read in the . i. of Job, how Sathan had power geuen him of God agaynst Job . Vnto bloudy souldours is geuen a great sword , great power to hurt, and a wonderfull force of fightyng: Lyke as Nahum also expoundeth . Neither is it a rare thyng in the Scriptures for Monarkes, tyrautes, and mighty men of warre to be calld, a sword . For so Ezechiel called Nabuchodonosor: & Elay called Senacherib kyng of the Assyrians a Razor.

God is of  
good thigs  
the deuill  
author of  
euill.

And the chiefest Justice is , to geue every man hys owne. Therfore this place doth iustly ascribe that which is good unto God, & that which is euill to the Deuill. But, thou sayest, if God permit : then looke what he forbiddeth not , he doth. He prohibiteþ not warre, because justice will not suffer hym so to do: but he commaundeth hym to punish the wicked, and to trie the good by warre : but in permitting warres , God offen-

offendeth nothing, syng that his permitting of the same is for most iust causes. For they would not imbrace peace offered them by the preachers of the Gospell, and therfore were they worthy to be intangled with warres. The Jewes knew not the day of Christes visitacio, and therfore were they worthy visitid by the Romanes and destroyed. And this thing is the world perpetuall, that they that wil not obey the Gospel, must obey the Captaine of the warres: and they that will not heare Christ, must heare Antichrist. Thou mayest not contend with God, why he doth this, and permitteth that. Worshyp God rather, as thou hast bene taught in the .4. and .5. chapt.

Lee vs peruse ouer stories, & see if there be not such warres to be founde, wherin men haue slayne them selues with multuall woundes, and haue killed one an other lyke beastes. If you will read Herodian, Orosius, and other good Historio-graphers: you may finde that the Romane Emperours haue bene troubled with most greevous warres, for none other cause, than that they refused peace offered to them by the gospel. For none other cause was Roine it selfe at the last taken by the Westgothes, burnt and destroyed by the Eastgothes. The Lord had geuen them Christen Princes: but they loued more Idois. For Hinnachus gouernour of the Citie was so bold to require a restitution of Idolatry. I speake nothing now of Athila, nothyng of the Perlia and Africans warres. And while there was a wonderfull strife amongest the Byshops about the supremacie, the Saracenes sprang vp and became mighty. After the thousand yeare, began the holy warre, which as it was most bloody, so was it of longest continuance. Neuer any such warre was made in all the world. Boniface the viij. instituted first the yeare of Jubiley, a most wicked man, who also dyd exhibite him selfe to be sene of the people both Pope and Emperour. But the same yeare of a thousand and three hundred, wherin he did these thunges, arose vp in Asia the whippe or scourge of God Ottoman, the originall of the Emperours of Turkes which reigne at this day. For so when Salomon builded places of Idolatrie, his enemyes sprang vp, which wonderfully vexed and afflicted the kyngdome of Salomon. What warres are made now a dayes, and what be the causes of warres, all wise men do see. We will not receave the peaceable Gospel: It is reason therfore, that þ Turkishhe Armies shoule inuade vs, that we may both feele Antichrist to be a stoute warriour, and may all abyde and detest him,

And what other thyng remayneth here , but that beynge conuerted to God through Christ , we shoulde serue the Lord in sincere fayth , and holy cleanesse ; for except we conuerte , the axe is layd at the tree roote . &c.

**H**ere is opened the thyrd and fourth Seale , and is declared what the world shall suffer by hunger & pestilence .

### The xxxi. Sermon.

**A**nd when he had opened the third Seale , I heard the thyrd beast say : come and see . And I beheld and lo , a blacke horse : and he that sate on hym , had a payre of Balaunces in hys hand . And I heard a voyce in the middest of the foure beastes say : A measure of wheate for a penny , and three measures of barley for a penny : and oyle and wyne see thou hurt not . And when he had opened the fourth seale , I heard the voicce of the fourth beast saying : Come and see : And I sawe . And lo , a pale horse , and he that sate vpon hym , his name was death and hell foloweth hym . And power was giuen hym ouer the fourth part of the earth to kill with the sword , and with famine , and with death , and with the beastes of the earth .

**R**epetitio . Christ beynge exalted aboue all thynges , and Lord of all in heauen and in earth , openeth the seales of the heauenly , that is to witte , dispoleth & gouerneth the ordinances and iudgements of God with singular uprightnesse : and first geueneth a prosperous course to the preaching of the Gospell , sending alwayes faithfull ministers which preach the Gospell of the kyngdomme of God , and peace , and concorde . But soz asinrich as euill men do contene the peace of the Gospell they are worthy to be molested with cruell warres . Therfore the lambe openeth the second seale , and there rush out cruell warres , slaughters , seditions and robberies .

**A**tention . But before the thyrd Seale is opened , the thyrd beast resembling the countenance of man , exhorteth vs to take diligent heed : that whē we see these things come to passe which are here spoken of before , we shoulde consider from whence they come , and for what causes they are sent , & that they may be

He turned away by due repentaunce. Hunninge reserre these thynges absolutely to chaunce and fortune, some agayne to the natural causes, without haung any respect at all to God and to his heauenly operation, whereas notwithstanding, we know that God vleth naturall causes after his good will and pleasure. Therfore let vs watch, looke, consider, & know that the righteous God warketh all thynges to the welfare of his chosen, & to the ouerthow of his enemies. The blacke horse with his rider, shewyng a balaunce in his hand, signifieth the vnsfortunate or sorrowfull tyme of scarste, famine and penurie of all thinges. For it is a worthy and a condigne punishment, that they that do nothyng esteine the bread of lyfe, nor haue no consideracio of the foode of their soules, but both reiect it them selues, and by their tyrannicall proclama-  
The thirde  
seale open-  
ed.  
tions bryng to passe that it is not received of others, and fi-  
nally which for the bread of lyfe do spoyle the godly of their goodes, and most wickedly wast the same in all kinde of riot,  
should be dりuen to buy thinges necessary at excessive prices:  
yea not to finde thinges necessarie: but to pine for hunger. We  
know that the blacke colour is vled in mourning and heau-  
ness: and that when the flesh & bloud are consumed for want  
of meate, the skinne groweth blacke and euill sauoured: and  
therfore this horse is blacke.

The rider of this horse holdeþ in his hand a balaunce:  
The blacke  
horse.  
Svor, with two seales hangyng at either ende of the beame, what  
which wee call a payre of weightes. Aretas sayth that a ba-  
launce is a token of right and equitie. For (sayth David) thou  
that indgest righteously art set vpon thy throne. The balaunce  
then signifieth the execution of the iust judgement of God.  
Aretas hath not alledged these thynges amisse, howbeit we  
ought rather to preferre the exposition of S. John him selfe.  
For a voyce is heard from the middest of the beastes, which  
expoundeth to vs the balaunce. For it soundeth, a measure  
of wheate for a penny, and three measures of barley for a penny.  
And this measure called Choinix, signifieth a diet or dayly  
meate: as Erasmus hath in his prouerbe, sit not vpo thy Choi-  
nix. The same Erasmus in his annotations vpon this place  
sayth that Chonix is a measure of wheate, or other bread  
corne, which is sufficient for one dayes sustenaunce. Budaeus  
thinketh that it wayeth. iiiij. pounde, Pollux. iiij. The word ther-  
fore signifieth, that a very litle meate shall cost a great price, &  
yet not be gorten for money: yea and that it shalbe so scarce,  
as it shall not be dealt out by measure but by weight. which:

chaunceith in the tyme of famine . What the Romane perty is worth Budeus sheweth : we understand by it playnly a great price . Therfore two thinges are signified , scarste or dearth of corne , and famine . Dearth raiseith the price beyond reason , famine hath nothyng to buy , though he hath never so much money lyng by him : but hunghreth , wanteth , pineth , and at the last miserably consumeth to naught : wherein verely dearth and famine do differre . The Germanes discerne them by general wordes calyng scarste dearth and famine , hunger . Yet are they for the most part inseparabla .

Dearth and  
famine .

And we read in the olde storie of the Bible ; that for the contēpte of the preaching of Gods lawe , and the bringing in of a straunge kynde of worshyping God , the Israclites in the tymes of Elias and Heliseus were most greuously punished wþtch hunger and dearth . These thyngs be plentifully declared in the 3. booke of Kynges the xvij. and xviiiij. chap. Also in the 4. of Kynges , the vi. and viij. chapt . Moreover , in the tyme of the Emperour Cladius , whilst the Apostles preached the Gospele fayrfully , and the Jewes and Gentiles stoutly repulsed it , famine most greuously afflicted the Ro-mayne Empyre : which thing S. Luke rehearseth in þ Actes of the Apostles , xi. chapt . But these thyngs were done before thys revelation was exhibited to S. John . Since þ tyme the Historiographers recite sundry and innumerable famines , dearthes & penuries , in diuers countries , sent of God for contēpte of his trueth . Nauclerius mentioneth a famine in þ yeare of our Lord 1539. wherein mothers also denoured their owne childre . What hath chaunced in our memorie in thole warres of Millan and els where , it is no neede to rehearse . They be yet freshe in memory , and written in the stories of Galacius Capella . We felte some part hereof also in the yeare of our Lord . 1529. and the yeares folowing . The iust Lord punishment , and more wil punishment our great unthankfulnes , and the contēpte of his godly word : as he did in the destruction of Jerusalem . Would God the blynde worlde were wylling to repent and turne to God when he punishment , and to imbrace the woyde of trueth with free and welwilling harts : for so shold there be more felicitie and lesse misery .

God for-  
getteth not  
his mercy  
in punishi-  
ng .

Howbeit for a comfort , at the ende of thys Seale there is added : and oyle and wyne see thou hurt not . He namech the kyndes most necessary for the vse of man , and meaneth , that God doeth mercifully reserue some thynges , that be chiefly necessary for mans vse , especially for the electes sake , that all shold

Should not perishe and pine in generall. wherby we vnderstand that the lord forgetteth not his mercy, euen in the middest of the affliction and plagues that he sendeth. Thus in tymes paste mynding to punishe Egyp<sup>t</sup> and other nations wyth famynce, he sent Joseph before to preserue the house of Jacob, and other people immumerable. You see herein most clearly, how it is of God that sometime the corne is blasted, and the vynes and olyues perishe: and how it is long of him also, that corne & wyne yelde increale. For so hath he auoched heretofore in the lawe. Leuitic. 26. and Deut. 28.

We are comen now to the fourth Seale: to the beholdyng of the opening and operation whereof, we be moued by the fourth beast which is an Eagle. Of whom we hane spoken before once or twise. And the pale Horse commeth forth, in Greeke χλωρός, which coulour resembleth wythered grasse horse, and herbes. In Inglyshe we call it a wau or deadly coulour. Salomon in the 12. chapt. of Eccles. calleth the coulour appearing in dead bodies, and their countenaunces, golden lycom. All Poetes call death pale. And the ryder in deede is exprestly called death. Hereby we understand the course of the plague and of all diseases, and euen of death it self: whom Hell followeth, that is to say, a pitte or a graue. For Scheol in Hebrew signifieth a pitte or a grane. But if you will needes understand it of the place of them that be damned, doubtles they be carryed headlong into Hell, so many as are consumed here with sicknes and die without fayth and repentaunce. Therfore hell followeth death rightely. But if thou hadst rather by hell, to understand a graue: it signifieth that all shall be full of coarses and burials.

And that plagues and pestilences most mortall haue sore afflicted the Romayne Empyre, for despising of Gods word, Orosius is witness in his seuenth booke in the Actes of L. Arel. Verus, and of Decius Emperours, the most cruell persecutors of our fayth. Euagrius in the 29. Chapter of the 4. booke of his Ecclesiast. story, telleth of a maruelous plague that lasted about 50. yeares. And all men knoweth with what a pestilence and sodaine death Italy was wasted in the tyme of Maurice the Emperour, and of Gregory Byshop of Rome. The time would fayle me, in case I would recite out of histories all the plagues & calamities of all tymes. What is done at this day, and hath bene done within our remembraunce, you your selues know best. There are sprong vp new diseases, whose names to our elders were never knownen. Wyth

these evils and calamities God wasterith the world, and euer hath done, to the intent that by plagues he might call vs agayne to repentaunce. Thus verely must we iudge alwayes of calamities. If any iudge otherwyse, they are not ameđed, therfore are they punished here, and after this shall burne in perpetnall tormentes.

Fourre  
scourges  
agaynst the  
incurable.

To these moreouer is added an other thyng also; that is to wit, and power was geuen vnto them, &c. For when men wyll not amede wyth single calamities: the evils or plagues of God are doubled. The same are recounted in lyke order & number by the Propheteſ, Jeremie in the. 15. Chap. and Ezechiel in the. 14. Chap. For they be theſe, Swoord, Famine, Death, or Pestilence, and beaſtes: so are they recited in the lawe also. By theſe as it were ſent in from the iij. partes of the world, our moſt righteous god executeþ his iudgements.

And let vs obſerue this chiefly, that to kill is geuen them of God, yea euen ouer the fourth parte of the earth. For we leare, that God alone is he that quickeneth, and sleyeth, and that he worketh the ſame moſt iuſtly by his iuſt instruments, and finally that all his workes are numbered and done in order. By reaſon whereof he pouereth out his furie vpon the third part of the world. For he knoweth, whom he ſhould puniſh, and whom he ſhould nouriſhe tenderly.

Misery.

Certainely ſtores teſtifie, that when thinges haue beeне growen pasti recovery, and come to extreame corruptneſſe, God hath brought in ſword, pestilence, famyne, and beaſtes, which haue plagued men. And full aptly doth Aretas recite here the wordes of his predecessor ſ. Andrew, Bishop of Cesaria out of the Eccleſ. ſtory of Eusebius, in the 9. booke. 3. chapt. concerning the miſeries that were laid vpon men in the reygne of the Emperor Maximine. Which onely examp- ple may queſtioneſſe ſerue in ſteede of many. And verely within the five hundred laſt yeares, Historiographers tell of many ſuſh like thynges, and we haue ſeene ſome.

Therefore if we couet to be quite of ſo great evils, let vs ſerue God in trueth, and make much of his word, which he hath ſent to heale vs. For reaſon it is, that ſuch as reiecte ſound doctrine, ſhould be vexed wyth ſundry diſcaſes of ſoule and body. &c.

The good  
are also  
ſubiecte to  
theſe evils.

But you will ſay, that theſe evils inuade euen the beſt that be. So they doe in deede. Why God permiſſeth that, ſ. Au- ſten ſhewereth at large in his firſt booke of y circie of god. Cer- tainly to the godly all thyngs turne to the beſt, The theſtues ſit-

suffered the same death of the Crosse, that Christ did, and he as they: bnt the consideration of them is farre diuers. The Apostles and innumerable Martyrs dye of the sword, lykewyse doe sondiours in the wartes, but with unlike lot. The Godly are made periakers of the passis of the sonne of God. The vngodly are punished for their wickednes, & their suffering is without glory: yea rather this is the beginning of everlasting tormentes, vnesse they acknowledge hym that striketh them. The Lord preserue vs from euill.

**C**The fift Heale is opened, and the persecution of the saythfull set before our eyes, and also the state of Martyrs in another world.

### *The xxxii. Sermon.*

**A**nd when he had opened the fift seale, I saw vnder the Aultar, the soules of them that were kyllled for the worde of God, and for the testimonye which they had. And they cryed wyth a loude voyce, saying: how long taryest thou, Lorde, which art holy and true, to judge, and to auenge our bloud on them that dwell on the earth? And long white garmentes were geuen vnto euery one of them: and it was sayde vnto them, that they should reste for a little season, vntill the number of their felowes & brethren, and of them which should be kyllled as they were, were fulfilled.

The fift Heale beyng opened by the Lambe, sheweth to our eyes, or rather setteth forth to be seene the continual persecutions of the Church: declarynge vnto vs diligently, what is the state of them which dye in persecutions. Verely the Lord Christ sendeth forth ministers and preachers for the salvation of men. And they vnthankfull, overwhelme the faithfull messengers of God wyth all kynde of iniuryes, and at length most cruelly slay them. Of which matter the talke of men amonges themselves is diuers, the very some of God at this present doth trimely instruct hys Church, declarynge what the godly shall suffer.

And first in expounding the same, we shal speake general-  
ly of the persecutions, wherwith aswell the ministers, as all securion of  
the church,

the saythfull Church also, is diversely exercised. The Lord Christ hath shewed vs before in the Gospell many thynges touchyng the persecution to come: verely to the ende to prepare the myndes of all the saythfull to battell and patience. The places be in the. 10. and. 14. of Matthew: In the. 12. and. 21. of Luke: in the. 14. 15. & 16. of John. And also the Actes of the Apostles tell of many thynges, whiche the godly suffered in that most holy primitive Church. Should that man haue bene thought to haue bene well in his wittes, which at that tyme would haue sayd: hereby it appeareth, that the Apostollicall Church, is not the Church, for that it is subiect to all the mockeries, iniuries and slaughters of all men: why than do we not acknowledge at this day, that they are foully deceaued, which measure the Church by the outward peace & tranquilitie of thinges: paulus Orosius in his. 7. booke of histories recompteth x. grecuous persecutions, railed agaynst the Church frō the time of the Apostles vntil þ Emperour Constantine: which time did not fully accomplish the space of. 300. yeares. The first was syred vp by Nero, a monstros man, wherof also Tacitus mentioneth in his Chronicles. This ma dispatched Peter and Paul, the most holy Apostles of Christ. The secōd destruction of þ Church was brought in by Domitian, who in the same his persecution most grecuously afflicted both this our S. John, and the whole Church also: and whē he was brought to Rome, banished him into þ Isle of Pathmos. The third was rayled by Traiane, wherof Plinie the go uernour of Asia maketh mention in his 10. bookes of Epistles. In this was Ignatius an holy Bishop cast to wilde beastes, & tornē in peeces. And M. Antonius Verus molested the Church with the fourth persecution, and consumed that worthy Bishop Polycarpus with fire. Septimus Seuerus moned the fifth persecution, which Eusebius pursueth in the 6. booke of hys Ecclesiasticall story. Iulius Maximinus killed Pamphilus marty, and was the sixth that raged cruelly agaynst the Church. Decius Traianus began the seventh persecution, and executed very many that professed Christ. The Emperour Licinius Valerian behedead S. Cyprian the good Bishop of Carthage, & was the eight persecutour of þ church. Aurelianu Verius begā the ix. perlectution, which he aduaunced but a litle way, for God the iust iudge tooke him away immiediatly. But Diocletian and Maximian shed more Christen bloud, than any other of the Romane Emperoars. Read I pray you the beginnyng of the viii. booke of the Ecclesiasticall story of Eusebius.

thus Compare those thynges with our ryne; and iudge and  
reiecte what will shortly come to passe, and what our state  
will be. Persecutions were renewed agayne after Constantine,  
under Constantius and Julian. But the most terrible &  
greuous of all, haue boyled vp vnder Antichrist, and haue in-  
dured now by the space of fift hundred yeares & more. what  
is done at this day, all the world leeth. The ground is wet  
with the bloud of Martyrs, whiche things S. John foresaw.

And the causes of persecutio[n] do arise partly of the gouern- The causes  
ment of Christ, which openeth here the fift Seale: and partly  
of men. The Lord sendeth the Crosse & fire to his seruaunts,

to quicken such as are slow, and to make those cleane that are  
couered with rust, and to fine the corrupted gold. For so the  
Scripture defineth in the 11. chapter of Daniel, and the Apo-  
stle. Peter. 1. Epist. 4. chap. Christ therfore not to destroy, but  
to trie, permitte[n]t very many thynges to tyrauntes agaynst  
the Church. The godly men also procure to them selues the  
heawy hand of the Lord: whilste in dede they beleue rightly  
in the sonne of God, and depend onely vpon him: but neve-  
thelesse are intangled with sundry euill affections, and com-  
mit such actes as become them not. This may you see decla-  
red at large in the begynnyng of the 8. booke of the Ecclesia-  
Sticall Story of Eusebius, whiche I lately alledged. But the ty-  
rauntes that persecuted then (as Senacherib and Antiochus)  
haue an other respect, and our Bisshops and Princes. For  
these are moued with the hatred of Religion, and are pricked  
forward by Sathan. They will haue in any wise their Idolatrous Religion maunteyned, and the Religion of the Gos-  
pell utterly destroyed. They can not abyde to haue their Id-  
ols or other sinnes reproued. And for this cause are they  
mad at the saythfull and such as frankly speake against these  
Idols and wickednes. And thus doth the persecution arise,  
boyle vp and proceede.

The whiche when the saythfull see increase thus, and feele  
them selues sore oppresed: they maruell, how long the Lord in persecu-  
tion will winke at it. Many cri out that the Lord neglegeth his  
matters, & that vnto many, his helpe commeth to late. The  
Lord semeth to deale vnjustly with his seruaunts; he semeth  
utterly to forget them. Neither is there any doubt but that  
many by murmuring offend the Lord greuously. Now ther-  
fore are we taught here to haue hope and patience.

And at this present heauen is opened to vs, and shewed  
vs to behold: also it is declared where he the soules of them  
that

The summe  
of such  
thynges as  
are opened  
to vs in  
this seale.

that are slayne in persecutions, and what is their state: more over, that God forgetteth not to be reueged: why also he deferret the same and how long. These thynges are spoken to the consolation of all the saythfull, that are now afflicted with persecution. Farre other thynges are exhibited hereunto vs, than painters instructed or rather corrupted by Monkes and Friers haue set forth to vs; to witte a great company of Monkes and Nunnis conuerted in Heauen with our Ladys veyle, as though the greatest part of thē were sauēd. S. John sheweth vs never a Friar, but rather many Martyrs, whom the Friers at this day make more than other men. Hereby therefore, as by the doctrine of truth, we may learne what kynde of men, and what state or degree of men be most plentifull in heauen; not that we shoulde thinke no men but onely Martyrs to be sauēd (for so many as truely belene in Christ, and crucifie their flesh with concupiscences of the same, shall be associated with holy Martyrs, and reioyse with Christ for ever) but that chiefly the holy Martyrs are sauēd, whom the mad wold supposeth to be lost.

**Soulescapes** But all thynges here must be examined of vs most diligently. For as this place is most manifest, so is it full of most holesome lessons. First S. John seeth, and sheweth vs as it were by goynge with his singar, the soules, yea euen of those that were slayne, to witte the spirituall and immortall substances, which remaine alyue after that the body is consumed and done away. The body may be killed, the soule can not be killed, which our Saviour hath lively expressed in the 10. of Math. In the 12. of Luke, he layth: be not affrayde of them which slay the body, and afterward haue no thyng that they can do more. &c. Therefore tyranties might well kill the bodyes of Martyrs, but they had no power ouer their soules. This place witnesseth manifestly, that the soules of men not onely be immortall, but also that they remaine and continue in heauen, lively or wakynge, and not drouis or sleepynge. For there be that thinke the soules deparred fro the body to slepe: which thyng is most vayne.

**The cause** Now also the cause is shewed why þ Martyrs are slayne: maketh namely for the word of God, and for the testimony that they had. They were not put to death for wickednes or euill doing, but for the true Religion, wherby they confessed & preached that word of God, which was in the begynnyng, and became flesh: & bycause they had the Gospell which is Gods warrant of eternall life, committed to them, which also they minis-

ministred and preached. Concernyng the word of God & te-  
stimony of Iesu Christ I haue spoken in the first chap. And  
there is none other cause at this day, why so many are put to  
death without number by our Bishops, Kynges & Princes.  
If they were aduouterers, blurrers, blasphemers, and wic-  
ked doers, they shoulde be in some estimation. But now for as-  
much as they professe the onely sonne of God, and preach the  
Gospell, they are murthered without mercy. Here haue we  
also certeinlye defined, who be very Martyrs in deede: not  
they that suffer tormentes: but they that are tormented for  
Gods word. For the cause maketh the Martyr.

But where are the soules of them that are slayne for the where the  
word of God shewed vnto vs? vnder the Aultar, the Aultar place is of  
is afterward in the 8. chapt set in heauen, before the thronc of the soules  
God. Therfore the soules of all Saints are in heauen, before slayne for  
the thronc of god, which was also signified before in þ Type gods word.  
of the cruci. Elders. The Lord hath layd also, where I am,  
there shall my seruaunt be lykewylle. But the Lord is in hea-  
uen: therfore the soules of the saythfull, whose bodies haue  
beene slayne, or buryed without slaughter, be no where els  
but in heauen. Nevertheles it wanteth not a singular mis-  
erie, that they are layed vnder the Aultar, as vnder a shadow,  
thowgh whosse benefite the soules be well at ease. I told you  
before, & here againe repeate, that the aultar signifieth Christ.  
For he is also the golden aultar, intercessour, and propiciati-  
on for our sinnes. For through the propiciacion and mediati-  
on of Christ we are receiued into the joyes of heauen. And  
Christ is our life and saluation. Under hym we lye hidde, as  
under a couer or a shadow. Thomas of Aquine expounding  
this place of S. John: By the Aultar (sayth he) is signified  
Christ, in whom and by whom we shoulde offer to the fater,  
what good so euer we doe: and thowgh hym is made accep-  
table, what so euer is pleasaunt to God. Under this aultar,  
namely, vnder Christ, be the soules, not onely in the stac of  
this life, (to witte whylest we lyue here in earth) but also in  
the stac of our countrey (to wit, in heauen) as vnder him of  
whom they are couered, as vnder a shadow agaynst all euil.  
Thus sayth Thomas. But I suppose that there is an other  
thyng also signified: namely, that Martyrs are made confor-  
mable to the Aultar, that is, to the passion of Christ, and ther-  
fore doe now rest vnder the Aultar Christ. For they that are  
partakers wyth hym in passion, doe communicate also wyth and bosom  
hym in glory. For lyke as the bosome of Abraham, is called of Abraham,  
The aultar  
the

the receptacle, & hauen of saluation, into the which the soules  
of them are received whiche had the sayth of Abraham : so doſ  
we understand the aultar to be a place of blessednes in heauē.  
wherein they rest, which wyth true sayth haue acknowled-  
ged Chrift the aultar, propiciacion, lancification and satisfac-  
tion: and haue moreouer in ſuffering offered themſelues to  
God in Chrift, through patience, an acceptable ſacrifice to  
God. Under this aultar was gathered the firſt Martyr Abel:  
under this aultar are gathered as many as haue dyed ſince  
that tyme for religioun ſake: and under this aultar ſhall  
all bee gathered hereafter, as many as enter into glorye  
with Chrift through ſundry tribulations in bearing of the  
crosse.

The ſaintes  
cry vnder  
the Aultar.

Crying  
ſinxers.

Now is also declared what they doe under the Aultar. The  
Martyrs (I ſay) and not the beaſtes (as erſt) doe crye: yea  
and they cry ouer wyth a loude voyce. No man muſt imagine  
that the bleſſed ſoules in heauen doe complayne, mourne, ac-  
cuſe, and be troubled. These thynges are ſeyned to an other  
end: namely, to the intent we ſhould gather thereby that god  
forgettereth not his ſeruauntes, ne wypeth away all vengeaunce  
and punishment, but ſeeth, perceiueþ, and regardeth the in-  
juries and deathes of his ſeruauntes. When vengeaunce fol-  
loweth not immeadiately, many ſuppoſe God to be怠慢, and to haue no respect vnto his ſeruauntes. We haue ther-  
fore how the holy Martyrs cry, yea and that wyth a loude  
voyce. He ſeemeth to haue alluded to this ſaying in the 4. of  
Genesiſ. The voyce of thy brothers bloud cryeth vnto me, to  
wittie, for vengeaunce. For the Diuiines call certaine ſinnes  
crying, as thole which are read in the Scriptures to cry vnto  
God, as is at this preſent the ſhedding of bloud: the inne  
of Sodome, in the 9. of Genesiſ, the oppreſſion of widowes &  
Orphanes, in the 22. of Exodus, the deteyning of wages for  
worke done, Deut. 24, and James the 5. Therfore how long  
ſoever God deferre vengeaunce, be it never ſo many yeareſ,  
yet is not the bloude of the righteous forgotten before God.  
S. Paule in the 11. to the Hebrewes layth, that the bloud of  
Abell ſpeaketh. In the 18. of Luke the Lord ſaith, that the af-  
flicted doe cry both day and night for deliueraunce. Would  
God they would weye theſe thynges, whose feete are ſwiftie  
to ſhedde bloud. God would not in tymes paſt be mercyfull  
to hys people, because much innocent bloud was ſhedde a-  
monges them by the meane of Manasses their kyng: as ap-  
peareth in the iij. booke of kynges. Therfore deare bretheren  
let

let vs consider well at this day what we doe, and let vs not  
shedde innocent bloud rashely.

Certainly the wordes are expressed by S. John, which  
the Martyrs tryed to the Lord: how long, say they, Lord,  
which art holy and true. &c. They put God in remembraunce,  
not as ignorante, or inconstant, but as knowing and most  
fledfastly myndesful of his holynes and truthe. For inasmuch  
as the Lord is holy, he hateth all vnholy and uncleane per-  
sons, and spareth them not. And forasmuch as he is true, he  
mainteineth and defendeth his chosen, and punisheth & op-  
presseth his enemyes as he hath promised by his worde. Se-  
ing ther ( say they ) that thou art such a one: O God, why  
doost thou not judge and auenge our bloud, at the handes of  
them that execute tyranny vpon earth, as in their own king-  
dome, and oppresse all good men? All this signifieth none o<sup>r</sup>  
ther thyng, but that God which is holy and true, will for his  
owne sake never forget the iniuries of his seruauntes. Ther-  
fore we understand these things to be spoken by a figure cal-  
led Protopopeia: that is, by the saying of a person: not that  
the Saines in heauen doe finde fault wth God, but that we  
be such a figure myght understand how God hath care of the  
Martyrs, because he is holy and true. S. Austin in the 68<sup>i</sup> question vpon the newe Testament, sayth thus: Seing the  
Lord hath taught vs to pray for our enemies, what is the  
cause that the soules of thole that are slayne, cry out as doeth  
the bloud of Abel, and require that they may be auenged?  
And he maketh aunswere: The Saines be not impatient, so  
as they shoulde vrge that thing to be done now, which they  
know shall come to passe in the time prefixed, and which nei-  
ther can be preuented, nor yet delayed: but by this saying he  
ment to shewe how God will auenge the bloud of hys ser-  
uauntes, least because he seemeth now so patient, the wicked  
warre which is made against the Saines, might be thought  
to be unpunished, whereas his minde is both to dñe a feare  
into them that persecute the seruauntes of God, and also to  
exhort the suffeters vnto patience. Thus sayth he. And this  
indeed seemeth the playnest sence of all others: especially if  
we consider the thyngs that follow in the Lordes aunswere,  
and it was sayd vnto them that they shoulde rest. &c.

Primalius Byshop of Utica expounding this place of S. John saith: It is not to be thought that any fleshly meaning  
or lustines inflanched the Saints to be reneged, considering  
how we know that through the abundance of charite they derkading.

houed euen their enuyes also while they were here; but it is  
evident that they pray agaynst the kyngdome of Iure, & eas-  
tely desire other thinges that pertaine to the kingdome,  
wherof we say; thy kingdom come; For it is not lawfull to  
thinke that they would couet any thyng agaynst the pleasure  
of God, since their desires depend vpon hys wyll, &c. And  
what is meant by this (sayth S. Gregory) that the soules  
make request of reuengement, but that they desire the last day  
of iudgement, & the resurection of bodies slayne? Also Aretas  
noteth these wordes out of the Commentaries of Saint An-  
drew Bishop of Celsaria, Euyn by these things it appereþ  
(sayth he) that the Saints dñe wilþe for the end of the world.  
Wherfore they are commannded patiently to abyde, vntill  
the accomplishement of their brechē, without whom they shal  
not be made perfect, accordyng as the Apostle Paule sayth.

Heb. ii.

Vengeaunce  
is desired  
two wapes.

Howbeit Thomas of Aquine, in the exposition of the Ap-  
ocalypse, sheweth that vengeance is required of God two  
wapes. First in deede vþch an evill and malicious affection,  
which the Scripture doth vterly repreſe. Secondly Justice  
is required against the vncurable, through a righteous zeale,  
and according to the wiſe of God. After he annexeth this,  
therfore doe the blessed soules require vengeaunce of their enemis,  
albeit they intende it not: chichly because that through  
azeale of justice and affection of godly loue, they (like as god  
hunſelf also is) are greene at the wickednes of the perſec-  
tours, who impugne God hymſelue, and ſecke to hinder his  
religion, and royment ſuch as worship hym, and therfore they  
would haue their malice and powre at an ende. Thus far he.  
But where as the Scripture every wherre agreeably witnesseth,  
that the Sanctes in heauen are free from grefes and af-  
fectionis, and liue now a newe lyfe moſt farre from all paine  
and perturbation, and haue ſubmited their wiſles to y will  
of God, whom they follow in all thinges, approouing all his  
iudgements, ſayings, and doynges, yea and reverencing the  
ſame: I ſuppoſe we neede not to reaon any curiouſer heret-  
oþ at this preſent, but ſimply to understand, that by this fi-  
guratiue ſpeach (as crying is alio tis wherre attributed to the  
bloud of Marrys ſhed) is ſignified, that the bloud of the op-  
preſſed ſhall neuer be forgotte of God: & that before hym iud-  
gement & vengeaunce is prep̄ared to be executed in his tyme  
againſt the enuyes & contēnors of god, but chichly againſt the  
perſecutors of his word, and the murthertors of his Sanctis,  
which thing is more fully declared by this that foloweth.  
For the thinges that folloþ, ſuch armis were made to  
the

the complaint of the Martyrs, as we may understand what was  
is the state and glory of the Saintes in heauen, which haue auersed  
offered their bodies for the Testament of God: and how god to the mar-  
hath not forgotten the bloud that hath beene spilt, but he wil ryng ven-  
at length requite those bloud sheddres when he seeth tym. But forasmuch as he hath reserved this time to hymselfe, whe-  
he wil reward the bloud suckers: it is not our part to inquire  
curiously therof: but rather to be in a readines, that (if he will)  
haue vs also to suffer for the testimony of Iesus Christ) we  
should rinnie spedely and chearely through afflictions vnto  
glory, yobting nothing but that we shall be ioyned to the  
blessed Martyrs in heauen; and that the iuste iudge in that day  
will render to all the enemyes of God, of the Church, and of  
Gods word, after their deserties. And albeite the tym of per-  
secution do semе a wholle world to the flesh: yet is it here, and  
els where in the Scriptures, called short. But these thynges  
inast be sene and considered by partes.

First doubtlesse the state of the soules in heauen is in all  
thynges most fortunate. The which is signified by the white  
garmentes. For therby is signified the glory of the blessed sorte  
which are now in light, and stelle no pece of darkenes. By  
this garment I haue spoken before. And it is sayd expressely,  
that white garmentes are gelen to euery one of them. For es-  
very soule receiueth hys rewarde: And the body also at the  
end of the world shal receine his owne garment. The saintes  
(Iaith S. Gregorij) enjoy as yet but one stole of robe a pece,  
which is the blessoynes of their soules. But in the end of the  
world, they shall receine two stoles of garmentes. For with  
the perfect ioye of their soules they shal be clothed also with  
the incorruption of these bodyes. Herof shall be reasoned  
more diligently about the end of the viij chapter, where this  
place shall be declared more at large. After it was sayd to the  
blessed soules (in a nrobus orbi) what they shold rest. Therfore  
they be altogether in quiet, and feele no incommodities, which  
thyng in the xiij chapter, shall inde playnly be declared. Doe  
withstandyng that it may be referred to delay and breathing,  
as though he shold haue layd. It was told the soules, that  
they shold yet tary and abyde. For it followeth ther a little  
while. Therfore God signified, that after a litle tym he will  
delivere hys seruauntes and punylie their aduersaries.

And the notrye of the tym shal be taken out of the  
xiij chapter, of Agapit, which place is also alledged of the Apo-  
calle in the viii, to the Hebrews. For you will wile, and he that tiis short.

is to come will come, and will not tary. And the lust shal lyue by his sayth. &c. In the 2. c. of Esay we read these wordes (after he hath shewed the resurrection to come, and the last end of the world) go therfore my people, and enter into thyne inner chambers, and shut thy doores after thee, hide thee a litle while, euen for a momente, till the indignation be past. And likewise S. Peter called all this tyme of affliction vnto the iudgement, a short tyme, that we might take comfort therin, 1. Peter. 1. And. 2. Peter. 3.

To these also is ioyned an other thyng, which more fully accomplisheth the ryng, namely till their fellowes and brethen were fulfilled, which should also be slayne for the word of God. Therfore let vs no more hereafter inquire, whē persecutio[n] shall haue an ende; or why the Lord deferret vengeance, and how long: For we heare that the number of the elect must be filled vp. But for alsmuch as y ryng is knownen to God alone, let not vs be curios: but let vs thinke of such thynges as concerne our duetie, that if the case so require, we may also dye stoutly for the Testamēt of our Lord God, that we may be associated to our brethen, and our fellowes, and haue the feniōn of the blessed sight of our redemer. The nūber shalbe made vp full in the end of the world, at y last iudgment. So long therfore shal last the persecutio[n]: but then assuredly the Lord will require it, as the Prophete Malachie hath witnessid, in the 3. and. 4. chapter.

what we  
should iud-  
ge of the  
Saintes in  
heauen.

Hereby we learne also, what we should iudge of the holy Marrys and blessed soules in heauen: namely euen as we learne here by gods word. They be called expesly Brethren, and frāndi, that is to say Fellowseruauntes, and not Lordes and founders. For although the wordes must be vnderstode to be ment of vs that are yet alynē: yet is there a relation. For if we be their brethen and fellowseruauntes: they be verely our brethen also, & Gods seruauntes with vs, and euen our fellowseruauntes. Now thongh we should graunt that they pray in heauen: what I pray you pray they here, but that God would avenge and punish: and what do they obteyne? Euen as we read that Christ layd to his mother, when she required wyne at the mariage: woman what haue I to do with thee? my houre is not yet comen: so likewise are the marrys here commaunded to tary & abide the tyme appointed of God. The whiche we belue that the Sanctes do, whiche we say them of their intercession & praying for sinners unto God: there is one onely mediatione given, euen the Lord Churc-

let vs go vnto hym in all our necessities, he alone shall suffice  
all, and in all.

These thynges are spoken hitherto of the persecutions of  
all tymes, so as in the meane while they haue ministred most  
comfortable consolations to all that suffer persecution to the  
end of the world: and haue likewise cut of curious questions,  
and let vs safe and whole in the wil of God, wherupon if we  
rest our selues without seekyng for any other helpes, we shal  
 finde the same to be best for vs.

It behoueth vs therfore to gather some certeine glosdes,  
wherwith to comfort our selues as with most certeine maxi-  
mes set downe by God him selfe . First, that God is true &  
just; and therfore neglecteth not his seruauntis, but tendereth  
them with fetherly care. And that if he cast vs into any daun-  
ger or distresse, the same shall verely turne to the great profite  
of the godly: and that if he take vs away by tormentes, he de-  
livereth vs from euils, from miseries, and from the corrup-  
tion of this world , and recompenseth the same with cuer-  
styngnes . Secondly consideryng that God is iust and true:  
it is certeine that he payeth the wicked sorte according to their  
deserte: and that if in the meane while he make them fortunate  
in this world, the same maketh but to their destruction. That  
if God be slow in punishing, it is of his owne long sufferacc,  
and he will recompence his slownes with the weightynes of  
punishment, in case they be incurable. Scyng then that these  
thynges are vndoubtedly certaine, what remaineth there, but  
that we should commit our selues and all ours to the Lord  
our God: He knoweth the time & meane whereby to auenge  
his seruauntis and plague his enemys . To hym be glory  
for euermoze. Amen.

**The sixth Seale is opened, and the corruptyng of the sacerdote doctrine is shewed.**

### *The xxxiy. Sermon.*

**A**ND I saw , when he had opened the sixth seale , and  
behold there was a great earth quake . And the  
Sunne was as blacke as sacke cloth made of heere : and  
the whole Moone became euē as bloud: and the starres  
of heauen fel vnto the earth, euen as a figge tree casteth  
frō her her figges whē she is shaken of a mighty wynde,  
O.iiij. and

and Heauen vanished awaye as a scroll when it is rolled together.

**C**orruption  
of the  
sounde doc-  
trine in the  
Church.

The opening of the sixth seale by the lambe, sheweth unto vs and setteth forth to all mens eyes, the corruption of the doctrine in the Church, with the soadowfull and terrible effect of the same. Neither is there any other thyng sayd here in the sixth seale, nor also in the fift former seales, than that which was prophecie before by the same our Lord Jesus Christ in the 24. of Math. namely that the Gospell shoud be preached throughout the whole world: & how there shoud come most greuous warres, faminges, pestilences, and persecutions, yea & false Propheters also, which shoud deceave men, & dwynne them in most greuous soadowes.

**C**hrist is  
not author  
of the cor-  
rupte doc-  
trine.

Neuerthelesse thynges must be construed reverently. For it is not to be thought, that bycause the lambe openeth the sixte Seale, and the Sunne by and by waxeth blacke, Christ is therfore an authour of corrupt and euill doctrine. For Christ is he that soweth good seede in the field, and the enemy soweth darnell: As the Lord him selfe expoundeth it. Math. the 13. For Christ teacheth sounde doctrine by hys Apostles and sincere preachers: But whē the same semeth vyle to the world and can not please men: then he of his iust judgement leaueth the contemnours to their owne affections, and (as the Apostle

2. Thess. 2. S. Paule sayth,) sendeth strong illusions upon them, so as they may beleue, to the end that all they might be damned which beleued not the truthe, but had pleasure in unrighteousnesse. And the seducing through corrupt doctrine, is a more hurtfull euill, than are the blouddy persecutions. Yea and the seducers and false Propheters haue done more hurt to the Church, than cruell tyrantes. Finally men are more greuously punished what tyme they are left vp to be seduced by deceauers: than when they are cast vp to be tornē in peeces by their murtherers. Therfore it is a very greuous and horriblie plague of God, when for despising of the simple truthe, me he left vp to lying deceauers, to be (lauyng reverence) beshitten and bepissed by them, accordyng to their deseruyngs. For where the Gospell is purely preached vnto many, these men say, I understand not what these men teach vs out of the Gospell: but this I can see that the old Popelynges haue all to herayde vs, and these new fellowes both bepiss and beshitte vs. Therfore shalt thou haue teachers, which shall performe to thee in deede the same that thou talkest, & onld God we wan-

wanted examples: and dyd not see some nations, which haue here tofore had the free and pure preaching of the Gospele, now vterly bereft of the truch, and grounyng vnder lust and malapertnes of most wicked popelyngs which creade gods word vnder foote, and condemne it for herety, and stoppe the mouthes of the wretched people full of mans dunge. This is the punishment of despising the truth.

And this place may not be expounded to be ment of some The depre-  
one certein age, since as yet thyngs are rehearsed in generall: uation of  
but of that whole tyme, which reacheth from the age of the the doctrine  
Apostles vnto the last iudgement. It conteineth therfore the of þ church.  
corrupt doctrine of Valentine, Marcion, Manichæus, Nouatus, A-  
rius, Macedonius, Nestorius, Eutyches, Donatus, Pelagius, Priscil-  
lian, and finally of all heretikes, & the mngle inangle of Ma-  
homet composed of the same, and chiefly the sophistry & most  
corrupt doctrine of Antichrist and of his ministers.

But what time the lambe opened the sixte scale, there was In Earth-  
not heard now (as before) the voyce of the Beastes, Elders, quake.  
or Martyrs, but a terrible earthquake. An earthquake in the  
Scriptures doth signifie a wonderfull conuertion of all things,  
troubles, vprores, and great alterations. And verely there ariseth  
not greater trouble of any thyng, than by the alteryng  
of godly Religion, and the receuyng of wicked doctrine. For  
so ayse sectes, seditious, warres. You may see many examples  
hereof in the story of the auncient people, which are read to  
haue bene greuously shaken, so oft as they chaunged their re-  
ligion and kynde of doctrine. By this Earthquake therfore  
it is signified, that exceeding great trouble shall arise by rea-  
son that a new & a straige kynde of doctrine shall be brought  
into the world, by lewd lozels and naughtypackes.

Here haue you wherewith to aunswere vnto them, which Authors  
impute to the Gospele and to the Preachers therof what soe- of tumulues  
uer troubles, seditions, and commotions be at this day in the & troubles  
world. Elias hath ones made aunswere for vs, which may  
serue for all times: the place is in the thrid booke of Synges.  
18. chapter. I haue not troubled Israell, but thou and thy fa-  
thers house, which hast forlaken God. &c. Heremio apperteineth also the story of Jeremy in the. 44. chapter. Where all  
the euils that then vexed the wicked are imputed to the sin-  
cere doctrine and to the Prophet Jeremy without cause.  
Learnē here moreover what to aunswere them, which say: it  
is a likely matter that God hath permitted his Church to lyē  
and roote in errour so many years.

The sunne  
wareth  
darke.

And the corrupt doctrine is described by partes, even fro the toppe to the toe, and the effect also of the corrupt doctrine is annexed. And first of all the sunne, a planet most bright, not onely wareth darke, but blacke also. And immediatly is added an Image or a parable, & *οαξιος τριχιος* like an hevy sacke which is wouen or made of heeres or of histles. The sunne lighteth & quickeneth the world. And through Christ, which is the lyfe of the world, we are illumined and quickened. He casteth abroad from him the bright beames of his Euangelicall truth. And lyke as Christ is not darkened in hym selfe: so neither is the truth of the Gospell, which of nature is without stayne. By reason the blacke cloudes that ouertyde it, the light of the Sunne wareth blacke and is impeched; and of the traditions of men, and their marring of the Scripture, ariseth darkenes and blackenes in matters of Religion. The Gospell of it selfe is bright and holesome: Christ is light, full redempcion, health, and lyfe most perfite. But when men had rather seeke the doctrine, lyfe, and saluation, at other mens handes than of Christ and his holesome Gospell, most thicke and grosse darkenes arise in the myndes of those men. For there is established an other doctrine, rightheousnes, intercession, redemption, saluation and life than Christes. They that receiveue that doctrine, seeme to haue put on them a shirte of heere which pricketh, chafeth and vexeth the continually. For there is no rest, quietnesse, securitie or spirituall pleasure and repast in corrupt doctrine, but onely tediousnes. Christ purely and sincerely received, is to man a ioye unspeakable, and a most bright and ioyfull light.

The moone  
is as bloud.

After is added, that the whole moone, and not a peice of it onely, is become bloudy. For a likening is agayne annexed, as bloud. The moone receiueth light of the Sunne, and is subiect to courses, or changes, whiles, one while it increaseth, and an other while decreaseth, and it signifieth the church. The church see upon the rocke, is not vnstable: but by reasch of variable fortune, is subiect to most diuers chaunces. For now the church triumpheth; and straight wayes shee is oppresed and mourneth: and now shee increaseth in number, and by and by shee is diminished. And the church is lighted of Christ. But when the Sunne it selfe is darkened, the moone can not chuse but be very dim. Bloud in the scriptures betokeneth great wickednes: thickly Idolatry and false worshipping of God. The Lord in the 17. of Levit. sayth, that he will accompt straunge worshipping, for bloud. Thereforo where faith

Bloud.

saych and knowledge are darkened in Christes Church: it can not be chosen, but that bloud shall arise in the vniversall Church: that is to witte, the corrupte worshipping of God, whiche the Lord esteemeth as murther, and needes must innumerable sinnes and wickednes spryng thereof. For when the lively doctrine of Christ is once corrupted, all things must by necessarie be most corrupte, and swarne full of supersticions and iniquities.

To these is added an other thing, which helþeth þ thyngs that are spoken: The starres fall from heauen vnto the earth. Starres fall from heauen. Daniel called preachers starres in the 12. chapt. So also dooth S. Peter. 2. Pet. 2. Therefore doe the preachers of Churches troule þe heavenly doctrine of Christ, whiche was brought and reuealed from heauen, and reduceth men from heauen, keeþyng them in heavenly conuersation: And receive earthly doctrine, that is to say the doctrine of men. By whiche thyng it commeth to passe, that both the sunne is dimmed and the moone is made bloudy. The starres shyne: that is to say, the preachers ought to set forth Christ the true light, to the whole wold: but they haue not passed to doe it, because they were addicted to their owne tradicions. These starres also haue a lykening added to them: For it foloweth, And the starres fell to the earth. ἦσαν δὲ τοις ἀστέρεσσιν αὐτοῖς ὑπὸ μικάλης ἀνεμοῦ οἰκουμένη, as the figge tree casteth of her figges being shakken of a vehement wynde. Here is signified the corruption of preachers, and the great number of them. For the figge tree was made to bring forth sweete fenisces: so was the ministerie of the woyde ordeyned for the saluation of men. But the figges ripened not, & therfore they remayned greene or unripe figges. whereby is signified that the preachers were not ripe in true knowledge of Christ: and therfore were shaken downe with euery wynde of doctrine, so as they both received and caught earthly things. And the store house of false teachers that shoulde come, is betokened by the falling downe of the unymely figges in great number. Thus the Scripture speakeþ not here of childres games, but of false teachers.

Apon these thinges now followeth an other: and heauen went away, ἀπέξωθι, as it were fied out of mens sight and vanished away. Here agayne is added an Image or similitude, ἡσάβειον ἀπόκομψον, like a scrolle foldē vp or rolled together, or as a booke lapped vp to gether. Heauen in þ gospel signifieth many times the kingdome of God. The kingdome of God windeþ vp it selfe in earth, & the Churche doth

as it were hide her selfe, not that at the last there should be no church at all (for the church shal be alwayes vnto the worlds ende) but soasmuch as in the ende of the worlde the Church shall lyke hidde, neyther shal that be thought to be the true church, which is the true Church in deede. The letters and wordes are not wyppe out of the booke, but are not seene, yea rather are hidde, when it is rolled vp. It is manifest at this day, what S. John meant by this parable. For all men in a maner beleue the new start vp Romishe Church, to be the true Church, which in very deede is not the Church of Christ: and the church which is the spouse of Christ is iudged to be hereticall. And therfore the Church is as it were wyped and rolled vp together. The Lord vnsolde and persecut the same. Amen,

**C** The effecte of corrupte doctrine is set forth, and the Angels withhold the winde from blowing.

### The xxxijij. Sermon

**A** Nd all mountaynes and Iles were mooued out of their places. And the kynges of the earth , and the great men, and the riche me, and the chiefe captaines, and the mightie men, and euery bondman , and every free man hidde themselues in dennes, and in rockes of the hilles: and sayde to the hilles and rockes, fall vpon vs, and hide vs from the presence of him that sitteth on the seate, and from the wrath of the Lambe : for the great day of his wrath is come. And who can endure it?

The seveth Chapter.

**A** Nd after this sawe I foure Angels stand on the four corners of the earth, holding the foure wyndes of the earth : that the wyndes shoulde not blowe on the earth, neither on the Sea, nor on any tree.

Iles and  
Iles are  
mooued out  
of their  
place.

Now followeth the effect of the corrupte doctrine of men. And hilles and Islands are mooued out of their place: wherin is also a respecte had to the earthquake, as though by the earthquake they were remooued from their place. And mountaynes and Iles doe betoken, realmes, common weales, and men so stedfast in sayth, that as mountaynes and Iles be immouable, and are not shaken wyth the stormes of the Sea, so

those

thole myght seeme to be immutable. Neuerthelesse at the alteration and corrupting of doctrine, they are now also remoued out of their place, and quite ouerthowen. And such as reade histories shall finde eury where, that such haue beeene deceaneed by craftes of heretickes, by the power of Mahomet, and by the hypocrisie of the Pope, as a man would haue thought could never haue ben abusid: in as much as whole cities and realmes haue cleane reuoltid. For seducing is of great force, especially in such as haue already begon to reele and to slide from the rocke of the Church.

And they that are shazen, and remooued from the sure foundation, get them into caues and rockes of hilles. They hide themselves. For it is impossible for hym that holdeth not Christ with a sure sayth, to be quiet. For like a raging Sea he is tossed hether and thither. For in as much as he hath not the sure and certayne maner of life, nor committeth hymselfe to be onely ruled by the Scriptures, that he might holde the certaintie: he yeldeth himselfe to be led by every man that he meeteth. Wherefore we see them, unto whom Christ alone is not all, to seeke saluation in Pilgrimages, in heremites, in Monketrie, in chastisement, in satisfactions, and I know not in what other sollyes, or rather blasphemies. And these in very deede are sayd to bide themselves in dennes and caues of stonye. And they thinke they may lie hidde safely in them, and make satisfaction for their sinnes, and please the Lord.

Bnt in rehearling many kyndes of men, he compriseth all who hide themselves in the worlde. For of all sortes of men there haue beeene founde, not a fewe nor of meane state, which haue taken vpon them the heremitical and monastical life, & bounde themselves to sundry straite kyndes of living. Here therefore are reckoned vp kynges, *μεγιστάρες*, great men or Princes, riche men, *χιλιαρχοί*, capaynes ouer thousands, or chescaines *δυταροί*, strong or myghtie men in this world, bonde men chescly, and free men, whom we call at this day gentlemen, *Yeomen*, noblemen, and men of honour. But how many kynges & Princes and noble gentlemen are set forth to be seene in the churches of Abbeys, painted in tables and hanged, which haue lyued sometyme a monastical life?

But their entring into monasteries, woodes, and wil-  
dersnes, and their taking vpon them a kynde of straite lyfe, fall vpon  
wyth sundry satisfacions, pilgrimages, walkes, and other taynes.  
like disciplines, haue not yet brought them to quietnesse of  
mynde, but rather made them worse astrayde than they were  
before

before, insomuch that they be little better than in bitter despayre. For in these thinges wherein they sought for quietnes, they haue founide none: no truely there is no quiet nor rest to be founde without Christ. They that haue lyed in those distresses vnder the vnhappy Papistry, understand the thyng right well which I say here. And the words which S. John recuteth here be of such as are in greatest distresse, & cuen in desperation, where they cry vnto the hilles, fall vpon vs, &c. For so is this saying valed also in *Obsee* in the 10. chapt. and in *Luke* in the 23. chapt. And hereby is signified a very sore troubled and intangled conscience, which leeth not, ne feeleth not any comfort any where, & therefore couereth none other thing than present destruction, to the intent to be deliuered from the present euill and intollerable grieve of minde. Such a thing is this which *Virgill* maketh *Turnus* to speake in the 10. booke of his *Aeneidos*.

*Alas what shall I doe? What earth will gape so wide*

*What Sea so deepe to swallow me vp, that I no longer bide.  
Most myghtie Windes I you adore, than pitie ye my case ( place.  
Drive ship on rockes or sucking sands, that none may finde my*

Causes of  
desperatio.

Moreover the causes of this feare, dispayre, & hidynge are, the face of hym that sitteth on the Throne, the wrath of the Lambe, and for that they perceiue how they can not abide to stand before God in the day of his wrath and vengeance. Therefore they flee from the face of God, they flee from the Lambe, that they might eschew the vengeance, if they could escape it. The feare of God is commended to vs in the scriptures, and they which feare not God are condēned: but there the scripture speaketh of a feare ioyned with true sayth and loue. For S. John sayth, loue casteth out feare. Even so the same scripture preacheth to vs that God is iust, and sheweth hym to be angry with sinne: but yet neverthelesse it declareth hym to be gentle and mercifull to such as acknowledge their sinnes, and aske for geueenes. It declareth that God hath gauen his onely begotten sonne to mankynde, by whose mediation we may come to the Throne of God, which otherwyse no man may approche to.

Finally, it preacheth Christ the sonne of God to be the lambe, that is to say, the propiciation for the sinnes of the whole world: and that the same calleth all men vnto him, excluding no man, but promisynge and proferyng all thynges that

that may make to life and saluac[i]o[n], unto all men. But where as corrupt preachers, Friers and Popish priestes haue forsaken this simple and most pure doctrine, holesome and full of consolation, and bo[ne] men in hand that God is an un-intreatable Rhadamaneus, and set forth Christ rather as one angry than fauourable; doublelesse they do alienate the myndes of men from God: So as now they may say exp[ress]ely, who is worthy to come into the sight of God? no man shall be sauued before this most seuer[e] God, and his the rigorous iudge his sonne. They turne them therfore to sundry meanes of saluation: they chuse them mediatours and intercessours by whose mediation, meane and merites they may redeeme to themselves the fauour of the angry Godhead. But since that with God the onely mediation and intercession of the sonne is of force: these wretches are disapoynted of their purpose, and at length fall into the sayd desperation. When they perceiue that the monastical lyfe, and their owne merites, can not stand before God: they flee from the face of God: and being tormented with the prickes of their conscience, know not what they may do, whether they may turne them, nor where the true saluation is. Therfore we iudge the rightly to be most blessed, which through Christ acknowledge the fader as a fader: and through Christ haue accesse to the fader, as fauouryng them and louryng them: acknowledging their sinnes in the feare of God, but yet with a true fayth hopyng for remission of sinnes, knowyng that they are thorough Christ reconciled to God the fader. The Monastical, Hereticall, satisfactorious, and Pharisaicall faction doth not fidelly acknowledge this doctrine: and therfore are they tormented with sorrowes that can not be vittered. I speake not here of the Monasteries or Monkes of this our tyme, in whom we see almost no conscience at all, nor other intent, than to be addit[io]n to Idlenes, voluptuousnes, and to beare rule. In tyme past were founde men full of conscience, entryng into celles and woodes; for none other cause, than that they might so be sauued. Of such spake the Lord in the Gospell: when they shal say (sayeth he) Christ is in the wildernes, go not forth, &c. And I doubt not, but that some simple folke also at this day take vpon them the Monastical lyfe of the like intent. But they synde also, the same thyng that S. John saith is to be elsewhere that they shal synde by experiance. The place is to be ex-pounded of the tokens which go before the last iudgement.

of the terrors of the wicked : of whom the Lord preached in maner to the same effect in the .ii. Luke. But of the last judgement shall be spoken more at large, in his due place in the .ii. and .ix. chapter, of this booke and els where. And as I do not discommende that same exposition : so thinke I that the generall deuotions of the Church be here set together: among whiche forasmuch as corrupt doctrine occupyceth not the hindermost place, there shoulde nothyng be spoken hereof in generall (wherof many thynges in particular shal be spoken in the .8. chapter, and others followyng) vntille this present place were expounded after the same sorte as it is. Furtheres myne those thynges that follow (which can haue no place in the last judgement) will hang the better together with these, as the thyng it selfe will proue.

The thynges that follow in the .7. chapter, apperteine to the expositio[n] of the sixte seale, or vnto the treatise therof. And thre[re]e thynges chiefly it reciteth: how the Aungels withheld the windes that they shoulde not blow: how an innumerable company was sealed in the middes of the corrupt doctrine; bycause they shoulde not perish: And what the state of them is, which are departed out of this world, either by martyrs doing, or otherwise cleasened, purged, or deliuered from so exceeding corruption: which thyngs are annexed because of consolation. For this booke of Apocalypse is wonderfull Euangelicall, most full, not onely of prophecies, but also of admonitions, exhortacions, and most comfortable consolations.

**what wind  
is in the  
scriptures.** First we must expounde that which is spoken of the restance of the wyndes by the Aungels, that they shoulde not blow. Winde and also leauen in the Scriptures, are used both in good and euill part. For wynde is called vayne and false doctrine, and an hope conceiued of erroneous doctrine. As in Osee the .12. and the .5. and .22. of Jeremy. So is leauen called the pharisaicall doctrine, and the hypocriticall springyng therof. S. Paule in the .4. to the Ephes. forbiddeth vng to be carped about with eny wynde of doctrine. And the holy ghost is resembled by winde in the .7. chapter, of S. John. And in the .2. chapt. of the Actes. Wynde is subtle, and p[er]steyng, and is felt, and not sene: great is the force therof: for it coolith, it drieth, and it gathereth cloudes, which raine and make the earth fertile. Fullbrightly therefore by wynde is signified the spirite of God, and the sounde doctrine, whiche is of the spirite of God. Then is there one wynde that bloweth, & there be seuerewindes (that is to say, many preachers and wryters,

thers) blowynge from the fourre coaste's of the skie and the fourre quarters of the earth, that is to say dispersed thorowgh the whole world. Therfore the doctrine of the Gospell commyng by inspiration bloweth on, is preached from all partes of the world, so as there be many wyndes, which neverthelesse proceede all from one. For it is but all oneselue same spirit, which speaketh by the ministers, and giveth them sundry graces. 1. Cor. 12. Briefly, by the blast of windes we understand the free preaching taken out of the holy Scriptures.

Secondly we must know that there be both good & euill Angels in the Scripture. Angels, as appeared before, are chyng of called Ministers. And there be good and euill ministers; the good inspired of God and the good Angel; and the euill inspired of the euill Angel. And the enemy of the truth sly-

The preache  
is prohibi-  
ted.

tereth vp men in all places of the world, in the Courtes of Kynges, in the places of Judgement, in Scholes, in Colledges, in Cities, Townes and Villages, to hynder the free course of Gods word. Therfore the proclamations of kyngs and Wyshops flye to and froe and are proclaimed and set vp, prohibyng the readyng of the Bible, and the preachyng of the Gospell. And to the intent to haue some pretence of theyr euill doyng, they surmisse that the Bible is corrupt in a thousand places, and that heresie is learned and taught out of the same. Therfore also they prohibite and condemne the Bible and the booke of the Gospell: of the unworthyness of which dealyng, it can not worthely enough be spoken before the Church. They do the same that in tymes past Antiochus, Epiphanes, Dioclesian, and other men of the same sorte are read to haue done. The expositours of the Bible in tymes past deserued exceeding great prayse: neither was there any faichfull man that sayd the holy booke was corrupted for that all tra- lations agreed not amongst them selues. We lyue therfore at this day in a tyme most corrupt and most unthankefull.

And the restrainte of reading holy Scripture, is the foun- dation of the corrupt doctrine, & of intangling the conscrince, and of dispayre that followeth on the same. And by the earth he understandeth men dwellyng in earth: by the Sea & Iles, men of Ilandes; and that dwell on the Sea: by trees, men shadowed every where in the Scripture by trees. For unles the wyndes blow, the trees florish not, neither wereth the earth greene. The Prophet sayth, send forth thy spirite, and they shall be created, & thou shalt renew the face of the earth. And except the word of God be preached, the myndes of men

were not greene; neither are frutes of good workes brought forth by men. And therfore the Aungels withhold the winde, they are layd to hurt: as indeede there is nothyng more pestilent nor pernicious, than the sapping of the tree preaching of Gods worde. The Lord by his spirite renewe all partes of the world. Amen.

The saythfull are sealed to salvation, which they obteining  
by grace of God in Christ Iesu.

## The xxxv. Sermon.

And I saw an other Aungell ascende from the rising  
of the sunne: which had the seale of the liuing God,  
and he cryed with a loude voyce to the foure Aungels  
(to whom power was geuen to hurt the earth and the  
Sea) saying: hurt not the earth, neither the Sea, neither  
the trees, till we haue sealed the seruautes of our God  
in their foreheads. And I heard the number of them  
whiche were sealed, and there were sealed an. C. and.  
xlivii. thousand of all the tribes of the Children of Is-  
raell. Of the tribe of Iuda were sealed xii. M. of the tribe  
of Ruben were sealed. xii. M. of the tribe of Gad  
were sealed xii. M. of the tribe of Asser were sealed  
xii. M. of the tribe of Neptali were sealed xii. M. of  
the tribe of Manasses were sealed xii. M. of the tribe  
of Syméon were sealed xii. M. of the tribe of Leui were  
sealed xii. M. of the tribe of Isachar were sealed xii.  
M. of the tribe of Zabulon were sealed xii. M. of the tribe  
of Ioseph were sealed xii. M. of the tribe of Benia-  
min were sealed xii. M.

After this I behelde, and loe, a great multitude  
(which no man could number) of all nations and peo-  
ple, and tonges, stode before the seate, and before  
the Lambe, clothed with long white garmentes, and  
Palmes in their handes, and cryed wyth a loude voyce,  
saying: Saluation be ascribed to hym that sitteth vpon  
the seate of our God, and vnto the lambe. And all the  
Angels stode in the compasse of the seate, and of the  
Elders, and of the foure beastes, and fell downe before  
the

the seate on their faces, and worshipped God, saying: Amen. Blessing, and glory, widsome and thankes, and honour, and power, and might, be vnto our God for euermore. Amen.

We haue heard, brethen, how that at the opening of the sixth seale, the Sunne was made blacke, the Moone bloudy, and the Starres fell from heauen to the Earth, and the rest that we haue rehearsed: By all the which was signified the A persistente matter shad dowed by tarefull parables. corruption of doctrine. A sorowfull and a fearefull matter was shadowed wyth most fearefull and most terrible parables. We heard how there followed in the world an exceeding great tourmoyle of thinges, which draue many into greuous dispayse: and that the windes also were restrayned, so as they myght not blowe. How great a griefe it is, yea and destruction also, to want the ayre or wnde, we know by experiance: in so much that without breathing and cooling, men must needes wither & be quesomeden and choked vp. But with so great an inconuenience are they vexed which are destitute of the preaching of Gods worde.

Some man might make exception here, and say: than the worlde perisheth in heresies vnder the Alcorane, vnder Papistry, and vnder other corruptions. In what case thinke you then are our forefathers? Doe you think they are damned? S. John preuenteth these thyngs, and with a vision altogether Euangelicall, that is to wit, wyth a consolacio[n] most profitable sheweth, that god hath an innumerable multitude of people, which even in the middes of those Antichristian times or difficulties, are made safe: and that of the mere grace of God, through the intercession of Iesu Christ, of whom alone is saluation: that is to say, whom alone, they that are saved may thanke for their saluation.

We haue occasion at this present, to aunswere men of the contrary faction vnto vs, who are alwayes triumphing in our way in this wylde: Byther our foefathers were all damned together, or els they were sau'd. It were wicked to condemne them all: they be sau'd therefore. But they haue not heard of this your newe doctrine, but kept the olde: In the olde therfore shall we also be sau'd. To this we make aunswere: that our Elders were sau'd, we graunt gladly, yea & we heleue it also. But we adde: through the free grace of God, as we shall by and by more playnely understand, and not by popishe superstition: neither therfore shalt thou be sa-

whether  
the whole  
world do  
perishe in  
errours.

In argu-  
ment of the  
example &  
saluation of  
our elders.

ued by the same: but thou also must be saued by Christ, if thou wilt be saued. Nay rather seeing that at this day, through the singular goodness of God, the Gospele is preached, and is preached even to thee, and thou shewest thy selfe a rebell agaynst it: thou declarest thy selfe to be none of the number of Gods children, which heare the worde of God wyth ioy, and keepe it: Neyther shalt thou haue any cloke or prece wherwith to excuse thy sinne. If thy forefathers had had the oportunitie, which thou neglectest, good god, what a space would they haue runne afore thee? Therfore thou both willing and witting, speakest agaynst God, & wilfully thowest thy selfe into destruction. Die therfore through thine owne faulte.

By þ grace  
of God, ma-  
ny are sau-  
ued at all  
times in the  
most cor-  
rupt Reli-  
gion.

Neither doeth this place onely testifie, that very many be saued by the grace of God from corruption, and in the true sayth, even then when in mans iudgement there appeare none or very fewe to be saythfull: and very fewe or none to be saued, by reason of þ exceeding great corruption of every times: but we haue also heard and read in the 3. booke of kynges, the 19. chapt. that when Helias made greeuous complaint of the scarcitie of the saythfull, it was to doe him to understand, that God had reserved yet seuen thousand men, which had not bowed their knees before Baal. The Lord therfore hath evermore his chosen, which in the middes of destruction and perdition are saued by grace through Christ.

Christ is  
authour of  
saluation.

And it is shewed even at the first enterauance, that the onely authour of this saluation and preseruation, is the Angell that commeth vp from the ryng of the Sunne: to wit, the Lord Christ, that sunne of righteouenes, rising vp in þ thicke antichristian darcknes, to those that lecke God, and unlightening them by chaling away the darcknes. For Christ is the true light of all tunces, lightening all, so many as be illumined. Also he geueþ his people preachers to fence Gods people wyth his worde, so as they may not be destroyed wyth that common destruction.

Of þ seale  
of the ly-  
ng God. For it is diligently expressed, that this Angell had a seale, and that not a seale onely, but the seale of God, and even of the lyng God. For Christ which is the Image of God vnsene, that is to say, the print or expresse Image of his substance, in whom (as he himself sayth unto Philip) we know the father: hath a seale, which is an instrument, wherwith we seale such thinges as we will haue sealed, saued, and confirmed, yea or disertned from thinges that are counterfet, and kept safe agaynst deceite. But the Lord hath no such seale, as

we haue in this world. But by a figure the spirite of God is termed so, by whom he inspirith his saythfull seruaunts, and by whom also he geneth them liuely sayth, through þ wordes of the lyving and eternall God. This seale therfore, this seale of the liuyng God (I say) is Gods quickening word, the spirite of lyfe, and liuely sayth. Hereof the Apostle Paule speakeþ thus: We also doe beleue in Christ by hearing of the word of truthe, which is the glad tydinges of your saluacion; wherein also after ye beleued, you were sealed with the holy spirite of promise. These thynges are not set a sunder. For sayth is not without the word, nor both those without the holy ghost in the saythfull. For Christ dealeth with men by lawfull misteries, inspiring some men by men, so as they teach and admonishe men, but he himselfe geueneth them faith and his spirite, which is the insealyng of their myndes. Christ therefore doeth prohibite the ministers of Sathan, that they shold not proceede to hurt men by restrayning and lettyng the free preaching of Gods word, before the myndes of the chosen be sealed: that is to say, howsoeuer the truthe is restrained, and the preaching of the Gospele defaced: yet the myndes of many shall so be furnished with Gods word, and with godly inspiration: and the same shall so lyue, and be so effectuall in them, as no seducing can haue place in them, or if they haue any at all, yet can it not abide or perseuer to the ende.

There be also two other places of the scripture, testifying How that signes were geuen to men wherwith they were sealed, and exempted or delivered from the present evill: neither be they repugnant to this our seale of the living God. In Exodus. 12. the postes or doore cheeke of the Israelites were sprinkled with the bloud of the lambe. The signe of it selfe shold haue prenayled nothing, vnlesse the vertue of God which oþ deyned and consecrated the signe with his word, had turned away the Angell that destroyed. Neþher went the signe without sayth, as oft as it was vscd by the holy men of God. For the godly receive not the ordinances of God wþout sayth. Therfore the same power of Christ proserued the Israelites from destruction, which now keeþ the saythfull from the infection of Antichrist. In the 9. of Ezechiel, one sealeth the foreheades of the saythfull, in the likenesse of a scribe and a priest. Merely Christ hath at all tymeþ defended his. And he sealeth by imprinting or wryting this marke or letter. That marke signyfieþ Torah, that is to say, a lawe, or direc-

Ephe. 1.

tion or rule. For whosoever hath the lawe of God, the word of God, and rule of sayth ingrauen throughly in his hart, he is safe and sure from all euill. The auictives in old tyme calld the very articles of our sayth , the rule of sayth and our direction. I beleue in God &c. Ye see therefore how all those signes come all to one point. For they be safe and sure from euill, whome the spirite of God hath inspired and illuminated wyth sayth by his worde. Thus much of the seale.

who be sealed.

Now let vs also consider, who they are that be sealed, we read in Ezechiel : Pass through the citie of Jerusalem, and marke  $\tau\alpha$  in the foreheads of the men that mourne and lament for all the abhominations done in the middes thereof. And here it is sayde, till we seal the seruautes of our God. Therefore the seruautes of God, and they that are sory for abhominal wickednes, are sealed, the contemners of God are ouerpasse as hogges and dogges.

In what part of the  
they be sealed.

It is shewed moreover on what part of them they be sealed. In tyme past the bloud of the Lambe was annointed on the doore postes. In Ezechiel  $\tau\alpha$  is marked in their foreheads. Here also is imprinted the seale of the living God in the foreheads of the saythfull. The forehead yeldeth a resemblance of the mynde the chieffest and most excellent part in us. The spirit and sayth are put into the myndes of the saythfull. Neuerthelesse the marke is aptly fixed to the forehead, not to the hinder part of the head, to the backe, or to the shouolders. For they that be lighted wyth the word and spirit, and haue faith, doe confesse the same, without dissembling; and much lesse are ashamed, but desire that their glory (that is, they sayth) myght be knownen of all. We wilhe comonly that our notablest doinges shold be written in our foreheads, that is to say, shold be made manifest, as whereof we neyther be ashamed, nor forchunke vs.

Examples  
of such as  
are sealed  
with  $\tau\alpha$  scale  
of the ly-  
ting God.

If we apply these chynges to such as were done in old tyme, and as are done now also at this day: they will bryng a great light to them. There were founde good men, saythfull and fearyng God, mournyng or sorrowwyng, and seruautes of God. And there be founde at this day also, in the middes of Papistrie and Mahometrie, which exprestly condemne and haue condenmed that kynde of lyfe: openly confessyng, that the same is not the true way of lyfe, and that there is not a more wicked kynde of men liuyng, than be their prentes, so as they can not finde in their hartes to yeld, committed them selues and their saluation to them, but rather to them selues wholly

wholy to Gods mercy. And other some which haue spent a great part of their lyfe (of a good zeale, doubtles, but not accordingy to knowledge) in those trifles & supersticions, when they are come to the end of their life, despise all that baggage? Yea and freely professing the truth, cōdemne all those trifles, and commit them selues wholy to the Christian fayth, esteymyng nothyng more excellent or sure, than the rule of fayth, which also they couet to heare recited to them as a true confession, and dye in the same. All these hath the mercy of God sealed with the seale of the living God, and deliuereþ them from all Antichristian and deniliþ infection, corruption, and destruction, through Iesus Christ our Lord.

Yea and lest we shold gather in euery age onely here one and there one, the Lord hym selfe now maketh here a great accempt. And first of the Jewes by euery tribe, he gathereth twelue thousand, and after by multiplication, an hundred thousand: fourtie and fourre thousand: and of the Gentiles a multitude innumerable. wherfore in euery tyme and age innumerable obteine saluation: how much soever errorre, seducyng, & deſtructiō reigne and rule in the world. These thinges do highly commende Gods mercy, and comfort vs exceedingly. And where some do gather hereof, that there shall be yet in this world before the iudgement a Saturnicall or golden age, wher in these thynges shall be fulfilled: and that all men shall come to the kyngdome of God: it alludeth ouer much to the grosse errorre of the Mſſlenaries, which is already expulſed out of the Church of God. These thinges were fulfilled in old time, and are at this day, and shalbe fulfilled likewise, so long as the word shall indure. The kyngdome of Sathan and of Anichrist shall continue alwayes to the last iudgement, and shal ſkill impugne the kyngdome of Christ, and ſeme euen to oppreſſe the ſame: much leſſt then ought they to promife vs ſo great ſecuritie, when the ſonne of man ſhall come (ſayth the ionne of mā hym ſelfe in the Gospell) thinke you that he ſhal finde fayth vpon earth? And agayne: it ſhall be as in the dayes of Noe and Lot. The wordes of the Gospell are knownen, and ſo be alſo the wordes of the blessed Apostles Peter and Paulc. 2. Pet. 3. 1. Thess. 4.

But ſuch as like not this our expositiō or mynde, vrge By ſway brieſly, that the promises of the Prophetes for the restoring of Israell are not yet fulfilled: but that accordingy to the truthe of the restoratiō of the eternall God, they are as yet to be fulfiled. They ſuppoſe ring of Israell, therfore; yea and contendē alſo, that there muſt a certayne or

presised tyme remayne, wherein all these thynges may be accom-  
plished. Hereunto I aunswere playnely, that we shall  
shamefully erre with Papias, Iustine, Ireneu, Fertullian, and Lactan-  
tius, and with those that are called Millenaries, unlesse we  
iudge here uprightly. I belieue therefore that the same resto-  
ryng, whereof the Prophete speake, must be deuided into  
three tymes: so as the first tyme is and shoule be called histo-  
ricall, and extendeth from kyng Cyrus to the greate Pompey,  
the which tyme Eraz, Nehemias, and the Authour of the  
ooke of the Machabees describe and teache to be fulfilled:  
The second shoule begyn at the commyng of our Sauour,  
and proceede vnto Antichrist, and to his destroying, which in  
deedes the Apostles and Euangelistis haue most diligently  
described, and wherin they testifie many thynges to be accom-  
plished: And that the thyrd time shoule begyn from the Gos-  
pell restored, and the last iudgement, and continue for ever-  
more: which restitution verely semeth to be of all other most  
perfite and complete, wherin God will geue vnto man most  
tally, what thynges souer he hath promised by the mouthes  
of his Prophete and Apostles. Hereof hath S. Peter most  
manifestly made mention in the Actes the .3. chapter, saying:  
Heauen must hold Christ, vntill the tyme that all thynges be  
restored, which God hath spoken by the mouth of all his holy  
Prophete since the world began. And the Lord hym selfe in  
the Gospell, speaking of the last iudgement, sayd: Lift vp your  
heades because your redemption draweth nere.

Or happely we may on this wise deuide this matter per-  
aduenture more playnly: the restoryng of Israell, or of all the  
saythfull, is verely either corporall, or spirituall. The corpo-  
rall may be called historiall, and was performed by Cyrus,  
Zorobabel, Iehosua, Eraz, Nehemias and the Machabees:  
And the spirituall is fulfilled, or is yet to be accomplished by  
the commyng of the holesome Messias our Lord Iesus Christ.  
And the commyng of the Lord is of two sortes: the first in  
deede is in the flesh, in the which we belieue many thynges,  
to haue bene fulfilled by Christ, accordyng as the Apostles  
bearne witnesse; and in the latter he shall come agayne from  
Heauen vnto iudgement. In that commyng he shall most ful-  
ly accomplish such thynges as we see as yet unperformed.  
And doubtlesse all our hope is hereunto referred, and con-  
forted by this commyng. Those thynges that are spoken of  
the Apostle in the .1. to the Romains concerning the con-  
uerſion of the Jewes, are fulfilled partly alredy, and partly  
are

are fulfilled dayly, and shall be fulfilled hereafter,

Now we returne to the setting forth of the great number of them that shalbe saued & are already saued frō the middes of the kingdome of Antichrist. S. John divideth the universitie of mankynd into Jewes and Gentiles. Of the Jewes are recompted an hundredth and fourty and four thousand. Whereas the tribes of Ephraim and are not set downe by name, the amcient writers thinke it was done for sundry causes. But I am simply of opinion, that the tribe of Ephraim is comprehended vnder the tribe of Joseph. And leue is set downe here, whereas in all other rehearsals it is commonly left out. Dan likewise is left out here: but yet for all that he is neuer the more shot out from Gods people, no more than the Levites shold not be of the number of Gods people, though they were not reckoned in this muster. After our iudgement, of a thousand Jewes there seemeth scarcely one or two to be sauad. But forasmuch as by the testimony of our Salvacion himself, so great a number is sauad: truly it is to be ga thered by this number certeine, that an infinite multitude of this stynched people be sauad. And they are not sauad by the Law, or by Circumcision, or by their damnable stubburnesse: but by þ grace of god in Christ their Messias, the onely redeemer, revealed to them of God mercifully, and of them received sayehfully. For if the these on the crosse might be sauad, when he was in a maner at the very point of death: what shall letnumerable Jewes to be sauad by the same meane? But I wil not here determine þ maner how: Neither wil I also by this meane make frustrate the ministerie of the word and Sacramentes. Neuerthelesse I know the thynges to be true, that here are spokē: and the maner is knownen to God, neither is there any thyng with him unpossible. And hereun to seruer the Apostles doctrine, in the. ii. to the Romans.

You will say: this doctrine will make men to neglect their owne salvatiō: considering how there be sone already, which will say: if the end be well, then is all well. As though they shold haue said, how soever thou liuest in this world, drow ned in pleasures and bloud, and genen to gluttony, beleue onely at the last ende of thy lyfe, and thou shalt be sauad. Doubtles I am not ignorant how there be many vnelcane hogges and filthy swyne, abulyng the word of truthe and the consolation of the Golpele: but shall the abuse of wicked men take away the truthe from vs? The children of God which know that there is none other propiciation or satisfaction for

Many  
thousande  
of Jewes  
be sauad.

If the end  
be good, all  
good.

synes, but the oblation of Christ, cease not therfore to renew their lyfe dayly by repentaunce.

The godly  
abuse not  
gods mercy  
to the iver-  
tie of sin-  
ning.

Thus althoough the godly doubt nothing, but that innumerable at the last ende of their lyfe are conuerted and sauued of the Lord; yet doe they not abuse this mercy of God to the libertie of the fleshe, but are astrayed. For there be other places diuers, which retayne them in order and dutie. For the Lord sayth: thou art made hole, goe and sinne no more, least some wosothe thyng happen vnto thee. Item, let vs doe good whilst we haue tyme: the tyme will come when we can not worke. The parable of ten virgins declareth vnto vs þ same. Also if the iust shall vnneth be sauued, where shall the sinner and wicked appear? Moreouer, tempte not the Lord thy God. And innumerable others of lyke sorte. And when the Sainctes shall haue all their lyfe tyme demeaned themselues blameleſſe in the righteousnes of God: yet in the last tyme of their lyfe they trust not to the same, but to Gods more mercy through Christ. They remember alwayes how greenously he was rebuked in the Boþipell, first in deede he that enuyed the good lucke of hym that laboured with hym in the vineyard, for that he had receiued as much wages for commyng into the vinearde about the last houre of the day, as he had receiued that laboured all day long: And agayne, the christye sonne, for that he was sorry that his wastefall and prodigall brother was receiued agayne of his father, and a feast was made hym, and for him that was alwayes obedient, & tooke paynes continually, no such thyng was prepared.

Innum-  
erable people  
of all parts  
of þ worlde  
are sauued.

But he cōtrineth not the Gentiles into any certaine number, but sayeth how he sawe a great multitude, whiche no man could tell: no more þā they coulde the starres, lande, herbes, or grasse, how many they were in nūber. He signifieth therfore, that in all the worlde, at all times innumerable are sauued by Christ. And least any man myght chynke it shold preuaile or hinder him to saluation, to be borne of this or that nation, tribe or touȝe: S. John addeth incōtincly, that there were people of all tribes, natiōns & touȝes ordeyned to saluation indifferetly. Therfore this difference hindereth saluation no thyng: but þ even in Inde, Æthiopia, Barbaria, & in the farthest part of Libia, Scythia, Tartaria, yea & in the vtermost endes of the worlde, there be some which are sauued by þ grace of Christ.

The fayth-  
full in hea-  
ne reioyce.

And because it hath much doubtlunes to reason of things to come, S. John speakeþ of them here exp̄c̄tly, not as though the tyme of their being sauued were yet to come, but as

as though they had attained saluaciō already, & were already in heauē: verely to the intent we shoud not doubt of their saluaciō. And also he shadoweth the maner of their salvation or blisse euangelicall. This treatise considereth those which suppose the soules to sleepe, & not to haue the fruition of the Godhead before the iudgement, nor to be as yet in heauē. First he sayth, how they stand before the Throne, & in the sight of þ Lambe. For the first felicitie in the blessed life, is to see God as he is, & to injoy his glory, to be with Christ in glory. *Ioh. 17.1. Ioh. 3.* White stoles are the garmēts of triumphant & cleane perſōs: As hereafter shall be declared more at large, and hath beene noted once or twice before. It betokeneth þ the blessed soules are decked with light. &c. And the Palme also is a token of victory. Plinie treateth much of the Palme in the 4. chapt. of *The paine* the 13. booke. All men write that the Palme was the most auncient badge of a conquerour. Why the men of olde tyme thole chiefly this tree to the layd purpose, *Aulus Gellius* sheweth the cause in the 6. chapt. of his 3. booke of *Nost. Art.* Writing that in a Palme tree there is a certaine peculiar thyng, which agreeith wylh the nature of stoute and noble men. For if you lay (sayth he) great weightes vpon the wood thereof, the Palme geueneth not place downeward, but ryseth vp agaynst the weight, and beareth vpwarde. And for this he alleadgeth the authoritie of Aristotle, and Plutarch, vnto whom you may adde also Plinie. 16. booke. 24. Chapter.

Unto all these things is annexed an exceeding great noſe, whereby not onely they geue God thankes, and prayse hys mercy: but also shew and testifie most manifelly, whom they may thanke for their saluaciō. And they say, saluaciō to him, that is to say, saluation, health, welfare, happiness and felicitie be ascribed vnto him. For so *σωτηρία* is rather, as also Erasmus hath noted. For they meane not that God is blessed in hymselfe, but that he hath communicated his welfare vnto them, and saued them. Of the Throne or seate of God was spoken before in the 4. chapt. God the father hymselfe sitteth on the seate. It is therfore a phrase of speach, which hath thys fense: we owe this our saluation and blessednes to our God, which sitteth in his Throne.

Agayne the communicate this saluation to the lambe also, that is to Christ. For God by his grace through Christ saueþ the beleueers. And where as Christ is called the lambe, the whole misterie of the incarnation and redempcion is remembred in the word Lambe, that being in deede reconciled

To whom  
they im-  
pute their  
saluation,

John. 6.  
Ephe. 1.  
Roma. 3.

to God by the blood of his sacrifice; we be now the heires of God; and sonnes of God. &c. Therfore the Sainctes in Heauen, and our fathers already saued, and dwelling in heauen, doe testifie, and in testifying teach, that they be iustified & saued, not by Mahometrie, or Paperie, or any other obseruances, but by the mere grace of God in Christ.

Errors  
are confu-  
sed.

Hereby are confuted two opinions, right hurtfull to the whole world. The first weneth, that the Papistes be saued for their simplicitie, and seuerre discipline. For because (say they) they know no better things: and the workes that they doe, they doe them of a good intent, therefore are they saued by the same. That is most wayne and most vngodly. They adde, unlesse we shoulde judge thus, doubtles there shoulde not one of the Papistes be saued. Certainly I say plainely, that no man is saued by Papistrie, no more than by Mahometrie. For it is called the way of perdition even by S. Peter hymselfe. Howbeit I thinke not therfore, that no man of the number of Papistes is saued. But I beleue that innumerable (as I layde before) haue at length seene the filthines of Papistrie through the illumination of God, and haue forsaken the papistrie and imbraced the sincere Gospell, and so alone be saued by Christ onely.

2. Pet. 2.

The latter supposeth, that every man is saued by his owne religion, of whatsoeuer kynde it be. Agaynst these Sainctes here crye: how they that are saued, are saued by the grace of God through Christ. Therfore none other religion saueth. There is none other name genet to men, wherem they must be saued, but the name of Christ Jesus. None other way is open into heauen, nor any other doore: he that affirmeth any other, the truthe it selfe calleth hym a thiefe and a murtherer. Yea they vterly abolishe Christ, and the whole Scripture, whosoever contende that every man is saued by hys owne religion. Neyther can I tell, whether any other thyng so hurtfull can be imagined. Therfore let vs holde that thyng, which all the Sainctes in heauen haue taught vs: namely, that saluation is of God through Christ.

The edific-  
ation of  
Angels,  
example &  
songe.

And least any thyng myght wante, which belongeth to a sure and certayne testimony: All the Angels in heauen confirme these thynges, and also teach vs by their example, what we shoud doe. They sing together Amen; wheroy they also testifie, that salvacio is of onely grace through Christ. Againe they fall downe, and worship God. How much more then ought we mortall men to yelde hym this honour by wor-  
shipping

Singyngh hym? And by singing an hymne, they teach vs of  
some of seruynge God, and finally of iudgynge rightely concer-  
ning God: that we dishonour not the creator, by attributynge  
to any creature, any thyng that belongeth to God, but that  
we ascribe all thynges to God wholy. The wordes of thys  
Hymne are expounded in the 4. and 5. chapt. so as I neede  
nothirre to tarrye about them. They put blessing for prayse,  
the rest of the wordes are playne.

And now seyng we be taught by so many testimonies &  
examples of all Sanctes, let vs learie to forsake all waynes &  
wicked opynions, & to geue all glory to God through Christ:  
to whom be prayse and thankes geyung. Amen.

¶ Here is expounded who they be that are clothed in white,  
and from whence is saluation, and what is the true ble-  
sednesse.

### The xxxvi. Sermon.

**A**ND one of the Elders aunswere, saying vnto me;  
what are these which are arrayed in long white gar-  
mentes, and whence came they? And I sayde vnto him,  
Lord thou wotest. And he sayd vnto me; these are they  
which came out of great tribulation, and made theyr  
garmentes large, and made them white in the bloud of  
the Lambe: therefore are they in the presence of the  
seate of God, and serue hym day and night in his tem-  
ple, and he that sitteth in the seate, will dwell among  
them. They shall honger no more, neither thirst, ney-  
ther shall the Sunne lyght on them, neyther any heate.  
For the Lambe which is in the middes of the seate, shall  
feede them, and shall leade them to fountaynes of ly-  
ving water. And God shall wipe away all teares from  
theyr eyes.

**S**t. John saw the soules of Martyrs resting vnder the **The occasi-**  
aultar, couered with white garmentes. He saw also an infe- **on of this**  
nire multitude of all nations and people, saued from the **Iddo exposition.**  
lacie of the Gentyles, and superstition of Antichrist, couered  
also with white garmentes. Vpon this occasion three thynges  
shall

shall now be expounded unto vs, what they are which are clothed in whalte garmentes; whence they haue that whitenes, purenes, & saluation. And finally what is the state or felicitie of these, or what is the true blessednes.

The weaknes of mans understanding is holpen by an exposition divine.

Whartynge S. John had sene them, he maruelled without all doubt, what they were, neuertheles he is read to haue inquired no thyng. But of his owne accordone one of the xxiiij. Elders, offerte hym selfe to hym as an expositour: & doubtles he was an excellent teacher, a Patriarche and Prophet, & finally a master celestiall, to whom we may iustly geue credite. Here appeareth the ignorance of mans witt. For byke as the Eunuche of Aethiopia in the 8. chapt. of the Actes of Apostles acknowledgeryh his ignozaunce, except an interpreteour and mere teacher were geuen hym: so at this present also blessed S. John hymselfe beyng deuaunted, whether he knew them that were apparelled in white, confesseth his want of knowledge: yet he ascribeth to his teacher the knowledge therof, and by that meane through a most humble modeste requireth a further declaration. Finally here appeareth the unmeasurable goodnesse of God, which taketh in hand to teache vs that are rude and unworthy. we haue many examples herof euery where in the Propheteis, and in the holy Gospell of Chrik.

what they are, & from whence they come clothed in white.

And in the begyning streyt wayes he declareth to S. John, and to all the fauthull in the world, what these are that are clothed in white: And he expoundeth with all, frō whence they came. For with one and the same aunswere he dispatcheth both two. He sayth briefly, that the folke which be clothed with white in Heauen, be the godly people of all tymes and ages, whicht at the length haue escaped (ex tis balaues) out of great tribulation. Tribulation is founde to be sundry and diuers. For first there is a tribulation, which commeth by laying wayre and persecution of tyranties. This appertaineth to Martyrs alone. Wherof we haue spoken in the 6. chapt. And for almuch as in this world they were overwhelmed with reproches unspeakable, for the word of God, they haue in an other world received white garmentes. Then is there an other tribulation, which ariseth of the feare of God, and is a care of obteyning saluation. This is soray for the unrighteousnes and corruption of man. It is soray for the greeuous abominationes of Antichrist. And these also, albeit they be not made Martyrs, yet are they in an other lyfe clothed with white. Finally so many as mortifie their flesh with the

concupisces therof, haue tribulations and troubles in their flesh. And because they mourne here : in the world to come they shall receiue comfort and consolation.

Agayne lest any man shold ascribe lyfe and saluation to ~~frō whence~~  
~~Martyrdome as to our worke, and to repentaunce as to our~~  
~~desert : the Lord moreouer declareth by the Elder exprestly,~~  
~~from whence that lyfe and saluation proceedeth, and how the~~  
~~sayd whitenes and puretie chaunceth vnto vs. And they haue~~  
~~washed their garmentes, sayth he , and made them white by~~  
~~the bloud of the lambe. And here is founde a diuers readyng.~~  
~~And *ἐπλαυσι*, that is , they haue enlarged their garmentes,~~  
~~so as he may seeine to haue alluded the families of great~~  
~~Princes, whch vse, for the settynge forth of their renowme, to~~  
~~put on wide and sumptuous garmentes. But in my opinion~~  
~~the complutensian copie and Aretas seeme to read more right-~~  
~~ly and more simply or playnly, *ἐπλαυσι*, they haue washed, as~~  
~~also the old interpretour hath translated it . For by and by~~  
~~in way of exposition there foloweth , and they haue whyted.~~  
~~Primasius readeth, and they haue made their garmentes white~~  
~~in the bloud of the Lambe . And hereby is signified , that the~~  
~~saluation and cleanness of the faithfull commeth of the bloud~~  
~~of Christ , and of none other thyng . But forasmuch as the~~  
~~sprinklyng of bloud doth not whiten but distayne: Therfore~~  
~~must we understand these thynges spirituallly , to witte that~~  
~~the very naturall and humane bloud of Christ , shed ones on~~  
~~the Crosse, beyng sprinclid vpon vs spirituallly (as S. Paule~~  
~~to the Hebrew. i. 10. expoundeth) and received with fayth,~~  
~~although it touch vs not naturally and corporally , purgeth~~  
~~vs from all sinnes . And therfore we read in an other place,~~  
~~that Christ purgeth vs with hys bloud . For in asmuch as~~  
~~sanctification is the onely worke of God . Therfore where~~  
~~the Saines are sayd now to haue washed , and whited their~~  
~~garmentes, by the bloud of the lambe : It signifieth that they~~  
~~haue by fayth received the cleanness prepared by hys bloud.~~  
~~And this doctrine is Catholike and of the right fayth, which~~  
~~hath so many & so great testimonies in the holy Scriptures.~~  
~~Finally we perceiue how those whiche are saued frō the king-~~  
~~dome of Antichrist , are saued by the merite of Christ alone,~~  
~~and by none other thyng, as I haue also shewed you before.~~  
~~Moreouer by and by is infirred, therfore be they in the sight~~  
~~of Gods seate. For what cause I pray thee: because they haue~~  
~~washed & whited their garmentes in the bloud of the lambe:~~  
~~for the merite of Christ haue they entred into heauen, & there~~  
Now bloud  
sprinclid  
should pu-  
rise.

what is the  
state of  
Saintes &  
the true  
blessednes.

are arrayed or clothed with eternall light.

Finally the Elder declareth at large, what the state of the Saintes is, and what is the true blisse of the faychfull. And these thynges are certeine tastes, set here for a consolation. For otherwise the thynges that God hath prepared for them that loue him, are such as no eye hath sene nor eare heard. And he recitech many thynges, of the which he will haue vs to gather the excellencie of eternall saluation, and what good thynges we obteine in the same.

First the Saintes stand before the Throne of God. In the thronc is the honorable maiestie of God and the blessed Trinitie. And the Saintes stand before the seate, not as they that are wont to wayt at some gate: For as the most intier frēdes of God, they are alwayes in the sight of God, and haue the fruition of his Godhead. Whereof the Lord speacheth in the Gospell: pray ye, sayth he, that ye may escape these thynges, stand before the somme of man. And also Dauid: the accomplishment of ioyes is in thy sight, and pleasauntnesse in thy right hand for ever. And there is annexed an other thyng, to expounde the sayd standyng: they serue God in his Temple both day & night. That seruice hath pleasure & no paynfulnes. And they serue God in the temple, as God is wont to be serued in the Temple. For they keepe holy dayes, they are glad, reioyse, be mery and yeld prayse: and so they offer vp sacrifices, and are refreshed with heauenly repast. And this ioy shall be euerlastyng and perpetuall: which is signified by day and night. Otherwise in the blisse euerlastyng there is no night at all, nor any chaungeable course of tyme. Hencunteq; is added, that he that sitteth in the seate, that is, the diuine maiestie, *οντωτείς αὐτοῖς*, will dwel in them: that is to wit, God will be all in all, or he will leane ouer them, and overshadow them as a tent, and defend and kepe them, and geue hym selfe wholy to be inioyed of them, as most familiar and frendly to them. Moreover they shall hunger no more, neither shall they thyrist. For all infirmitie and miserie is taken away from the blessed soules, and bodyes glorified. They are filled with all good thynges without any lothsonnes, with a most ioyous fulfylling. Furthermore the sunne falleth not upon them, nor the heate: which phrase of speach betokeneth, that they are put to no cranch nor payne, but are deliuered acomes from all displeasure, and all painefulnes, and be at most pleasant rest.

A gayne here is set in the cause of so great felicitie. Name  
ly

ly Christ the lambe, that is to say, Christ the mediatour and redemer in the middes of the seate, that is, very God. For (as both Ezechiel, in the 34. chapter, and the Lord also hym selfe in the 10. of S. John. witnesseth) ποιησαντες: that is to say, He Christ selfe will feede them, like a shepheard, and as a guide he will leade deme and them to the fountaines of liuely water: that is to witte, he will quickneth, quicken them for euer, and preserue all his in that felicitie. In this treatise he vseth the wordes that be most vsuall and ryte amog the prophetes, to the end that we climyng unto higher thinges, might after some sorte esteeme heauenly giftes. Hereunto he ioyneth yet a notable benefite: & the Lord will wype all teares from their eyes. Which wordes he hath borrowed of Elay. For the Saines beyng in this world turmoyled with sundry euils, haue shed most plentyfull teares: but in the world to come, the Lord comforteth them, gladdynge them with ioy euerlastynge, neither geyng them at any tyme any occasion of grief. And therfore he sayd in the BosPELL, verely I say unto you, ye shall wepe and lament, but contrarwyse the world shall reioyse: and ye shall mourne, but your mournyng shall be turned into ioye. And your hart shall reioyse, & your ioy shall no man take from you. We shall heare the lyke thynges vnto these also in. 21. of the Apocalipse. sc. James. 1. 2

Hereby we perceine, how shamefully they transgresse, which haue alwayes in their mouth, if I shold cōtemne this present lyfe for religions sake, who can telline, what is the other lyfe to come? peraduenture if I neglect this, in an other world I shal get nothing. For here we haue a most manifest testimony, that lyke as assured saluation is prepared of God in heauen for the faithfull: so is it also most ample and great; in so much that the Apostle in an other place sayth, the afflictions of this tyme present are not egall, to the glory which shalbe revealed to vs. The Lord graunt vs, that we may acknowledge these thynges.

Against the  
cōtemners  
of the bles-  
sed lyfe.

¶ Whiles the vii. Seale is opened, and the Aungels with trōpets come forth, Christ the intercessour of his church offereth vp before his father the prayers of hys faithfull,

### The xxxvii. Sermon.

**A**nd when he had opened the. vii. seale, there was silence in Heauen about the space of halfe an hour. And I saw seuen Aungels standyng

be-

The eight  
Chaprer.

before God , and to them were geuen seuen trompets. And an other Aungell came and stode before the Aultar, hauyng a golden censer, and much odours was geuen vnto hym, that he shoulde offer of the prayers of all Saintes vpon the golden aultar , whiche was before the seate. And the smoke of the odours which came of the prayers of all Saintes , ascended vp before God out of the Aungels hand . And the Aungell tooke the censer, and filled it with fire of the Aultar , and cast it into the earth, and voyces were made, and thunderynges , and lightnynges, and earthquake.

The excel-  
lency of the  
bookes of  
holy Scrip-  
ture.

A recapitu-  
lation.

I suppose there be no booke in the world, of whomsoeuer, or whensoeuer they were written, which may compare with the booke of holy scripture, as concerning sincere truthe, pure simplicitie, and playne order. Neither peraduenture wylle that seeme any maruell to any man, knowing that the same are written in deede of men , but inspired of the holy ghost. There be buildinges most skilfully builded of me, and framed and contrived in most goodly order. But what beautie wil you iudge them to haue, in case ye compare them with the creation of the worlde, and with that most beautifull order, which we see dayly in all things created, & in the chaungeable course of tymes, the most excellent wozkes of men haue nothyng in them : yea they seeme vyle, in case you compare them with the workmanship of God the creator . But for bright order and playne treatise, this booke of the Apocalypse hath amonges others a most notable, excellent and wonderfull prayse. S. John hath set downe a summe of the matter, signifying that he would speake of those thinges, which shoulde be done in the Church from his tyme vntill the iudgement. And the saythfull doe know to what ende they shoulde take those thinges: not to the intent their curiositie might be maintained or satisfied: but that they being sufficiently warned before, shoulde not fall, but take deede to themselves and holdest the true saluation. And sozasmuch as there is much talke amonges men, why God doeth this, or permitting that, and why he prohibiteh not these or those thinges: S. John hath exhibited to vs a most holesome vision, by the which we may learne, not to talke agaynst God, nor to contende with hym: but to acknowledge all his iudgements to be righteous and just, whiche thyng verely both all the Saintes in heauen, and also

also the angelicall spirites doe acknowledge, and attribute to God all glory. And thus hauing prepared the myndes of his hearers, he commeth to the thyng it self, and declareth the faylal destinies of the Church. Under the vi. seale he toucheth generally the corruption of doctrine, which since it is more perilous and more pestilent than all daungers of mans body, or outward perilles, he reasoneth yet more fully therof; and now particularly vnder the opening of the viij. seale reciteth, how farre the same stretcheth. For he declareth how many, how great, and what maner of sectes, heresies and troubles shall arise in the church, and how hurtfull they shall be to the church. And this place conteyneth an history of corrupt doctrine, of heresies or sectes, and troubles euer since the tyme of S. John vnto the last iudgement. It is extended thongh-  
out the 8. 9. 10. 11. chapt.

Neverthelesse before the trumpets come forth: for a consola- A consola-  
tion cuen  
tation Euangeli-  
call.  
tion, as it were by a little disgression, here is placed a reme-  
dy, which the fauful in all ages may vse in that pestiferous  
corruption, to keepe safe their soules, and the soundnesse of call.  
the same. For many times in this booke are broughte in most  
strong consolations in matters of most difficultie. For all the  
10. chapt. goeth vpon that grounde. And the remedy that he  
sheweth, is this: that we must flee vnto Christ the redeemer,  
intercessour, and reconciler of mankynde: that we shal be safe  
vnder his defence, and that we must offer vp our prayers con-  
tinually vnto him. And verely the Lord in the Gospell, spea-  
king of the great daungers that the Deuill had prepared for  
the company of the Apostles, which were ready to light vpon  
them: addeth by and by wherwith to comfort their sorrowfull  
myndes, saying: I haue prayed for thee Peter, that thy fayth  
may not faile. &c. Beholde we are laued in greatest distresse,  
thorow Christes protection, to the ende we shold not fainte  
in fayth. Howbeit, according as every where the Euangelical  
and Apostolicall writings exhort vs, our continuall pray-  
ers, which we offer to God through Christ, must be ioyned to  
our trust in Christ. And in fewe wordes the intercession of  
Christ at the right hand of God, and the effect and maner of  
the prayer of the faythfull are here set forth to beholde.

But we will declare every thing in order. Under the sixth  
seale, he speaketh in general of corrupt doctrine: in the seventh  
he will declare the same particularly and most abundantly.  
And whilste the seventh seale was opened, there was silence  
in heaven almost halfe an houre. Of this silence the exposi-  
tors

tours write diversely. But as I thinke the hearers are exercis-  
ed by this silence to a diligent and attentive hearyng. For si-  
lence hath an admiration and an expecration of matters most  
weyghtie. Salomon sayth in the 9. of Ecclesiast. the wordes  
of wiemen are heard in silence. When weyghtie matters  
should be proclaymed and set forth, the cryer is wont to pro-  
clayne silence. And in dede they be matters of great impor-  
tance that follow: which vntesse we obserue with great at-  
tentiveness, we shall perish thorough sectes and seductions.  
Those spiritual wickednesse be more daungerous than cor-  
porall perils.

And now whylest in silence they wayte wyth an admira-  
tion what shoulde come, the last seale is opened, and behold  
there appeare seuen Aungels as trumpettes. Of these we  
shall speake afterward.

A remedie  
against all  
kyndes of  
sectes tru-  
peries and  
troubles.

Now is placed and set forth a remedy to be taken in so  
great euils, as I sayd. The which, to the intent it might be  
more lyuely, and printed more deeplye in our brestes, is set  
forth to be scene in a very goodly vision. Before the seale,  
and in the compasse almost of the seale, appeareth a golden  
Aultar. And there comineth an Aungell and standeth at this  
Aultar: the same hath in his hand a golden censer, and into  
this the Saintes put their offeringes, he offereth them before  
the seale, and the smoke of the odours ascendeth vp from the  
hand of the Aungell before God.

Christ is  
the golden  
Aultar.

Malach. 3.

Ezay maketh mention in the 9. chapt. and also Malachy, say-  
ing: behold I sende myne Aungell, which shall prepare the  
way before me, and sodainly the Lord shall come vnto hys  
temple, whom you seeke for, and the Aungel of the couenant,  
whom you desire: behold he cometh, sayth the Lord of hostes.  
The former Aungell, that is to say, the former messenger, or  
Ambassador, was Iohu Bapst, which prepared the way  
for the Lord. He, to wit, the latter Aungel, came immediat-  
ly after the preaching of Iohu, and accomplished that euer-  
lastyng couenant to the full. The same now appeareth on  
the right hand of God in heauen.

Marke. 1.

What Christ  
doth at the  
right hand  
of the fa-  
ther.

And two thynges of him are vitered. First, that he stode  
before, or in, or vpon the Aultar. We may not here imagine  
any bodily thyng: but we must thinke that by this maner of  
spea-

speaking is signified the Priesthoode of Christ. He appeareth alwayes in the sight of his father, for vs: As S. Paul hath taught the 8. to the Romaynes, and 9. chapt. to the Heb. He pleadeth therfore the case of his Church before God, and is adoracie for the faithfull. The same moxeouer standeth before the Aultar, the same standeth in the middes of the seate. For he is coequall wyth the fater after his Bodhead: according to the which he standeth in the seate; and after his manhood he is of the same substance that we be: according to the which dispensation he is read as Byshop and very man to stand before the Aultar. The thyng that is to be obserued, is this: that Christ holdeth in hys hand a golden censer. For he hath taken our very nature wythout sinne, that he myght make intercession for vs, and offer vp our prayers to God the fater.

And to the intent that no man myght doubt of hys receiving of our prayers, and of his offering of them vnto God: reth vp our and finally to the ende also that the true office of the Church, <sup>prayers.</sup> which offereth vp all thyngs by Christ myght appeare: there is added: to hym are gauen many odours. But to what end? to put them vpon the golden Aultar, yea euen before the seat, as though you shoulde say, to bryng the into the light of God.

And to a farther declaration, least we shoulde not know The true the true odours which please God, and which the faichful of odours be fer vnto God through Christ: once or twice he addereth, that the prayers those odours be the prayers of Saines. And he meaneth by of Saines Saines, not those that dwell in heauen, but as in the earth, which are sanctisied wyth the spirte of our God, wyth the bloud of Christ, by baptisme, sayth, and Gods word. Job. 13. And the prayers be invocations, and geuing of thankes. And Phil. 4. he sayth exprestly of all Saines, least any shoulde feare that he and his prayers offered by Christ were excluded. If thou belieue, thou art holy, and thy prayers is of God accepted. What the prayers of Saines be, it appeareth in the Lordes prayer, which we offer vp to the fater in the name & wordes of Christ: Hallowed be thy name, thy kyngdome come, and the residuer: which all fight against the seates and corruptions of true doctrines.

Ireneus alleadgeth this place in the 31. and 32. chapt. of his 4. booke. And by this meane he calleth Eucharistia which is geuing of thankes, the sacrifice of Chirstians. For the main- tyners of papistrie doe corrupt that place, and vicer it so, as though it meant that the priest shoulde sacrifice the reall body.

of Christ for the quicke and the dead. But the holy Byshop of Lyons was vnacquainted with this filchy errore. Away with them and their sophistrie, whether they are worthy. I haue spoke also before, something of the matter.

The smoke  
of the o-  
dours as-  
cendeth.

And that it might clearely appere vnto all men, how the prayers of the faychfull, offered to God through Christ, are pleasant and acceptable. There is added; and the smoke of the odours ascendeth, that is to say, the prayers of the faychfull were of God accepted: Therefore let vs offer diligently our prayers vnto God through Christ. For he heareth vs, & delinuereth vs from euill. And the Scripture many times calleth our prayers an acceptable sacrifice to God. The places are in Osee. 14. in the 50. psalme. And in many other places. In the 141. the Prophet sayth. Let my prayer be caried vp as incense in thy sight, & let the lifting vp of my handes be an euening sacrifice. Primasius expounding this place, sayd how Christ is sayd to haue taken of the prayers of Saintes. For bycause through him the prayers of all may come sweetly vnto God. Hereof the Apostle: by him we offer vp alwayes a sacrifice of prayse vnto God, that is to say, the seruice of our lyppes confessyng his name.

Heb.13.

Agayn t  
praying to  
Saintes.

Hereby is confuted the opinion of them, which suppose that the Saintes in heauen be the spokesmen of the faychfull, to commende their prayers vnto God, and to make their way open to God. For what nede hane they to procure to them selues other intercessours or aduocates? what lacke find they in Christ: or who may they preferre, or compare with Christ? And what shall we say to this, that in this present place, the odours are offered vp by the hand of the Aungell? The celestiall Saintes were present with the Lorde, and were seene about the seate: but which of them tooke the censer, and gathered the prayers of the faychfull, & offered them vnto God? It turned Ozias or Asarias the kyng to displeasure, that he tooke in hand the censer myadynge to sacrifice, and to execute the Priestes office: the same would be worse for the heauenly dwellers, nay they shoulde not remayne in heauen, in case they tooke vpon them the office of the onely Byshop. &c.

We filleth  
the censer  
with fire &  
sendeth it  
into the  
earth.

After this we heare that Christ filleth hys censer with fire taken from the Aultar, and casteth it downe into the earth. By the which narration he returneth agayne to finish the exposition of the trumpets. This fire, is the grace of the holy ghost. The same is put into the censer, taken from the Aultar, and sent downe into earth. For Christ tooke the fulnes

of the spirite, as S. John sheweth in the. 7. and. 13. chapter.  
Christ is both the altar and the censer. The fire is take here  
from of the Altar. For the holy ghost, is the spirite both of  
the Father and of the Sonne. whom, layth he, I will lende  
you from my father. Hym he sent into earth, vnder the shape  
of fiftie tongaes: he sendeth hym also at this day into the  
hartes of the faythfull, to set them on fire. This is the same  
fire, which the Lord in the Gospell of Luke layth, that he will  
lende into the earth, and would that it should burne.

Luke.12.

Moreoner the effect of this fire followeth immediately.  
For there were made thunderynges, and voyces, and light-  
nynges, and earthquakes. By the voyces of the Gospell the  
woundes of sinners are healed, and the hartes of men lighted  
by the illuminatio[n] of the holy spirite, &c. Of the whiche things  
we haue spoken also in the. 4. chapter, and. 24. Sermon. Upo  
the preaching of the Gospell (accordyng as Haggens had pro-  
phesied that it should come to passe) theree infued a wonder-  
full comunition of all nationis, &c. Sathan also was styrred,  
who raysed vp his ministers through out the world agaynst  
the holesome preaching of the Gospell. For there sprang vp  
sectes, whom the maintaineers of the truthe resisted and fought  
agaynst them. wherof he will trete anone at large. The  
Lord gene gracie, that these thynges may both bespoken and  
heard with mych fruite.

musical D.  
utune C  
re in son g  
to tun

### ¶ Of the seuen Aungels frompetters; and of their from- pettes: and of the first. ii. and. iii. trumpet.

#### The xxxviii. Sermon.

**A**nd the seuen Aungels which had the seuen trom-  
pettes, prepared them selues to blow. The first Aun-  
gell blew: And there was made hayle and fire, whiche  
were myngled with bloud and they were cast into the  
earth: and the thyrd part of trees was burnt, and all  
greene grasse was brent. And the second Aungell blew,  
and as it were a great Moutaine burnyng with fire was  
cast into the Sea, & the third part of the Sea turned to  
bloud: and the thyrd part of creatures which had lyfe,  
dyed: and the thyrd part of Shippes were destroyed.  
And the thyrd Aungell blewe, and there fell a great

Q.iii. starre

starre from Heauen, burnyng as it were a cresset, and it  
falleth into the thyrd part of the Riuers, and into the foun-  
taines of waters, and the name of the Starre is called  
Worme woode, and the thyrd part of the waters was  
turned to Wormewoode. And many men dyed of the  
waters because they were made bitter.

Our Lord Jesus Christ hath kindled in earth a bright and  
holesome fire, whiche the Apostles and men Apostolicall haue  
every foote more and more inflamed. But contrarywise Sa-  
than seeketh to quenche this holesome fire, and not onely to  
corrupt and marre this doctrine of salvation; but also to abo-  
lith it and ouerwhelme it with lyes. The meane and maner  
heretof is at this present described, yea and truely painted  
out to none other ende, but that the faychfull beyng warned  
and fully caught, might wel beware of that pestilent infection.  
For the drift or end of this booke is, to preserue the Church  
safe and sounde fro corruptions, or at leste to repayze the same  
when it is corrupted.

The seuen  
Angels  
stand in the  
sight of  
God.

John therefore saw seven Angels stand in the sight of  
God. To stand signifieth to do service, and complysheth the  
kyngly and diligence of servitors. Servantes haunde before  
kynges, ready to do service, and to execute all their comman-  
dementes. We read in the .v. chapter of Job. The souires of  
God came, and stode before the Lord, and Sathan came also  
into the middes of them. The blessed Angels are called the  
children or sonnes of God. They come to do service before  
God: Sathan preaseth in amongest them, soasmuch as he is  
also the seruaunt of God, for the execution of those thynges,  
which apperteyn to the wrath and indignation of God a-  
gainst the wicked. All elementes be Gods seruauntes, and  
so be all the creatures of God. For he is the Lord of Ha-  
baoth, the God of hostes, who for the saluation and damna-  
tion of men, pleth all his creatures well and rightly, every  
one accordyng to his maner and disposition, For he vleth the  
service of Angels, like Angels; and so the seruice of devils,  
as devils in dede. And soasmuch as the number of seuen is  
the number of fulnes, containing in it selfe all times (for there  
be seuen dayes of creation and rest, and there be seuen worldes  
or ages) certeinly the appearing of the seuen Angels be-  
fore God, is to beroken all the battels that shall be foughter  
to the end of the world.

For to these senen Aungels are geden senen trompetts and  
the Aungels already had the trompetts, and prepared them  
selues to blow the onser: where chichly the vse of trompettes  
is to be searched for. The same is most plentifullly described  
of Moses, in the 10. of Numbers. The vse of trompetts was  
diuers, as it is also at this day. First by the sonnde of the trum-  
pet the people of Israel were called together, to consist of  
the common wealth. Agayne at the sonnde of them, the Se-  
nate of the Iunites of the people dyd assemble. Moreouer  
they were warned by the trumpet, when and who shold  
remoue their tentes. Furthermore the trompetts blew unto  
battell, what tyme they ioyned to fight, as may be sent in the  
20. of Deut. The people moreouer were called together with  
trompetts on the holy dayes to publicke and diuine seruice.  
Sounde with the trumpet in Zion, call the congregacion,  
saych Iobel, gather the people. There was moreouer a feast  
of trompetts, and a Jubiley, hanuyng that name of the blow-  
yng and sonnde of trompetts and of making myrth: as appea-  
reth in the. 25. of Levit. Finally the preaching of the truth  
was figured by the sonnde of trompetts, neither might any  
other blow the same but priests. For it soorth to whom you  
committ or deliuer the publicke signes.

Of this sundry vse of trompetts, none will agree better to  
our matter, than the warlike. For this world hath a shafe of  
warre. In it are the campes of good men, and the campes of  
evill; the tentes of Catholickes, and the tentes of heretickes.  
The chichayne of these in Sathan, and of those Christ: the  
Captaile and Imperour of these is the Devil: of the other  
the sonne of God. And now the Aungels founde their trom-  
petts, and blow the onser: not that the good Aungels & God  
hym selfe is the Anhour of heretickes and other heretickes, whose  
originall is referred to Sathan and sinne: but by soundyng  
their trompetts they genē warning to all men, and signifie  
that most greuous warres shall arise in the world, and evill  
in the Church it selfe. But diuers men are diversly moued  
and worke in warre accordanlyng to their natures. The true  
Catholickes, beynge warned by the trumpet, take heed to  
them selues, and pray: and finally takyng in hand spirituall  
weapons they prepare them selues vnto battell and mansu-  
ly fight for Christ, and for mainteynyng and defendyng the  
truth. Heretickes, lecaries, and men of corrupt myndes, ac-  
cordanlyng to ther malice, takyng to them also Armour, cumie-  
forth and fight agaynst Christ and the truth, in defece of lyer-

takynge prisoners, spoyling, bearing downe, and destroying such as be weaklynges. The good shepheardes, are the trapers of God and of Christ: and the devill bloweth the Archheretickes and begynneres of sectes. They be the devils ministers and trumpetes.

Of the good, and of their sight, we shall heare in the. ii. and in the chapter followyng. Neuertheles in every conflict we must understand by the Saincts slepe not, nor be any where idle but do their duerie every where. It was now in dede inough for the Lord to shew vs the heretickes and sectaries fightyng, and to declare, how much they may hurt, that we might watch more diligently, and beware of all corruption.

The first  
trumpet or  
sight.

The first Aungell soundyng the first trumpet, denounceth unto vs the first conflict. All and singular these batells haue some thyng lyke and diuers. Their likenesse is, that all heretickes do impugne Christ, and would haue the truth of the gospell, either extinguished, or wrested out of the true sense. And their peculiarnesse, or diuersitie is, that Satan hath sown sundry heretickes in the Church, by assayling sundry pointes of doctrine, some at one tyme and some at an other. Therfore when the Aungell soundeth the trumpet, that is to say proclaymeth warre, he warnereth the Saincts to watch. Therfore as he is yet blowyng, through Gods permission, accordingyng to his iust judgement, by the meane and suggestion of Satan, ther was made hayle and fire mixed with bloud, the which beyng so tempered, was sent on felle upon the earth. For S. Paule acknowledgeth spirituall policies in the heavenly spites. And the Scripture in some places doth right well represent the sound & wholesome doctrine by the dewes and shoures of the ayre which make the earth fruiteful: most rightly therfore doth S. John compare the false and hereticall doctrine to hayle. For hayle destreyeth the fruitefull places of the earth, and marreth verely the plentiful fruite of the ground. Wherfore like as els where the peruers doctrine is called barnell, leuen, chasse, &c. so is it here called hayle. But this hayle is tempered, and of a wonderfull nature. For it hath fire and bloud ioyned with it.

Hayle is  
corrupte  
doctrine.

These thynges must be expounded after an allegorye, not after the letter. Hayle is wates congeled with colde. And they haue called the wisdome of the scripture, water: Hayle therfore shall be false wisdome. Yet fire is put vnto it: whereby is meant a pretence of the Scriptures, and of the inspiration of the holy ghost, wherunto is addes bloud, which beroketh

nech the euil affections of man, to wite the vice of ambition, wrath, contention, hatred and like affections. Of these is compounded an haylie doctrine, hurtfull doublets and pestilent. For when false doctrine ruleth or marreth the Scriptures, & wicked affections of teachers are loyned with all; a pestilent doctrine ariseth. Such was from the beginning the doctrine of the Nazareans, or Mineorites, and of the Hebonites, who yphelde that iustificacio came not by the onely fauh of Christ, but by the lawe. Our men sought sharply (to wit, S. Paule and the other Apostles) agaynst this pernicious doctrine. And from the beginning many being infected with Philosop-  
phe, and others being blynded wyth mens traditions, haue brought forth most corrupt opinions. Histories beare wit-  
nes hereof. And Tertullian not without cause called Philoso-  
phe the Patriarches of heretickes. For S. Paule most di-  
ligently warned, that the godly shold beware of philoso-  
phie. They that haue not kept themselues from it, but haue let more by philosophie, and I know not what maner of traditions: haue in steade of head of the heauenly dewe and sweete shoures, cast into the church great heauy hailestones.

Distructio  
corrupt by  
Philoso-  
phie.

And truely they haue hurt the Church very much. For the third part of trees was burnt, and also all grene grasse. This number is intimated in fourt rompters, and in sixe likewise. And it seemeth to signifie, that a great number of the inconstante and vnstable folke are seduced and lost, by yelding them selues to be destroyed of wicked men: And agayne, that the best part of the saythfull be sauued. The Lord hymselfe knewed the number exactely. It is inough for vs to know these thynges which he hath revealed vnto vs, and not to searche curiously any farther.

That men are signified by trees, it appareth by the ix. Trees,  
chap. where it is sayde, and they had commaundement, that they shold not hurt the grasse of the earth, neither any tree, sauing onely the men, which are not. &c. Whereas he shold haue sayde, saue onely those trees, which were not marked; it liked him rather to say, men: that he myght as it were wyth this keye unlocke y minsterie. Neither is it rare to shadow men in the Scriptures by trees, floures, and grasse: as we may gacher of the 1. Psalme, the 40. of Esay, and the 12. chap. of S. Mattheus. But that latter point, that all greene grasse was brennt, must be fausurably expounded. For who can beleue that all men were destroyed by thole first hereties? We understand therfore that the myndes of the faithfull were di-

uersely afflicted and tormoyled with those errours and trou-  
bles: but yet were not utterly destroyed , lyke the goide that  
is tryed in the fier.

The second trumpet. The second Angell soundeth the trumpet, signifying that newe warres are now a brywing: and therefore exhorteth, all the godly to desende themselves wth weapons. And there is cast into the Sea not a mountayne, but as it were a Mountayne burning with fier. The Sea beareth a figure of world, than the which there is nothing more unstable. It is a very ryle thing among the Prophets, to call this our world wherein we live, a Sea. By mountaynes are signified kingdomes, witness Eslay in the 2. chapt. Daniel the 2. and Zachary in the 4. chapt. And Christ himselfe in the 7. of Math. By remouing of hilles or mountaynes, signifieth any hard thing, and by the opinion of many impossible. Now then, there springeth vp heresie and false doctrine in the Church, as a burning Mountayne furnished at all pointes, and to mens seeming invincible. We read that such was the heresie of the Valentinians, whose secte the holy martyrs Irenaeus anoughereth to haue beeene deuided into many. Such was the fury of Manicheis and Montanistes. They seemed to many to burne with the spirite of God, and to be noth'ng els but altogether spirite, and all their sayinges seemed to be of the holy Ghost. Manichæus called himelle the Apostle of Iesu Christ. The Montanistes bragged of a newe holy ghost. Exceedingly ouerplentiful was this darnell throughout the vniversal church. Neither was the successe therof small. For the third part of the Sea was made blood. The Apostle signified the wickednes of sectes. For how vile and shamelesse the herencies called Gnostikes, Valentinians, and Manicheis were: Irenaeus, S. Austin, and Epiphanius doe testifie. And a great part of the creatures in the Sea perished. He speaketh of such as haue soules in dede: not of fishes, but of men. Many shippes moreover were lost, to witte, Mariners, and Iland men, being corrupt wth these heresies.

At that tyme those heresies sprang vp by thos Anchours  
which I named: and as yet they be not viterly extincie, by  
reasoyn of corrupt men whiche haue budded vp in a maner  
continually from tyme to tyme, and renued the olde errours,  
so much that there remayneth a bitter strife yet at this day in  
the churche: and we are dayly admonisched, that we shold be-  
ware of those corruptions.

The third Angell blowerth his trumpet, proclaiming new  
warces;

warres: and beholde a great starre fell downe from heauen, burning like a cresset, and infecteth the third part of ryuers, and fountaynes of waters: that starre is called wormwood. The third trumpet.  
 I tolde you in the 1. chapter, that starres are called preachers, A burning cresset.  
 Byshops, and notable men in the Church. It signifieth ther-  
 fore that some notable men should fall away fro the true sayth  
 into heresie, wherewith he shoulde infecte a great part of the  
 world, in corrupting the Scriptures, and the sound doctrine  
 of sayth. And these thinges seeme to be fulfilled in Paulus Sa- Paul Ha-  
 mosenius and Arius. This cresset burned horribly, and infla- mosenius.  
 med the whole worlde without recouerie. That pestilence  
 denied the Godhead of Christ, and made the whole Gospell Arius.  
 to vs most bitter. For if Christ be not very God, how is he  
 the Saviour, King, Byshop, intercessour, mediatour, and  
 saluator of the saychfull? He that denyeth Christes Godhead,  
 quencheth the light. Therefore he is called by the name of  
 wormwood. The Prophet Jeremy vised the selfe same alle-  
 gorie, or metaphore, or allusion, in the 9. & 21. chat. And Amos  
 in the 6. where he sayth, that the Judges haue turned iudge-  
 ment into wormwood.

The Scripture and sounde doctrine which is truely signi-  
 fied by trees and fountaines, were vnto many an occasion  
 of death, by reason that the Arians had infected them. The  
 Scripture and doctrine of the Gospell, is of it selfe deadly to  
 no man, but rather lively to all: corruption maketh it dead-  
 ly. Poyson put in wyne, maketh the wyne deadly: the winc  
 of it selfe killeth no man, but rather gladdeth and riotyseth  
 all men. Read the Ecclesiastical stories of Eusebius, Thodo-  
 retus, Sozomenius, Socrates, and others, and ye shall perceine  
 how aptely S. John hath written all these thinges, and how  
 rightly they are fulfilled. No small parte of that bitterness  
 hath flowed vnto our tyme, whylest that olde error is of-  
 tentymes by the instigation of the devill renewed. For y world  
 knoweth what hath beene vomited out agaynst the sonne of  
 God, by that vicleane beast Michael Seretus the Spaniarde,  
 which was burnt at Genena for his vnamendable wicked-  
 nes and continuall blasphemay. Therfore we must pray to the  
 Lord to keepe vs safe & sound in such daungerous collectes.

Michell  
Durero.

The fourth and fift trumpet is expounded, of the ope-  
 ning of the botomlesse pitte, and of Grasshoppers cre-  
 ping out into the earth.

The

second  
part  
concluded

## The xxxix. Sermon.

**A**nd the fourth Aungell blewe, and the thirde parte of the Sunne was smitten, and the third part of the Moone, and the thirde part of the Starres, so that the thirde parte of them was darckened. And the day was smitten, that the third part of it should not shine, and lykewyse the nyght. And I behelde, and heard an Aungell flying thorow the middes of Heauen, and saying wyth a loude voyce: wo, wo, wo, to the inhabiteres of the Earth, because of the voyces to come of the trompe of the three Aungels, which were yet to blowe.

## The ninth Chapter.

**A**nd the fifte Aungell blewe, and I sawe a starre fall from heauen vnto the earth. And to hym was geuen the keye of the bottomlesse pitte. And he opened the bottomlesse pitte, and there arose a smoke out of the pitte, as it were the smoke of a great fornace. And the Sunne and the ayre were darckened, by reason of the smoke of the pitte. And there came out of the smoke Grashoppers vpon the earth: and vnto them was geue power as the Scorpions of the Earth haue power. And it was sayde vnto them that they shoulde not hurt the grasse of the earth, neyther any greene thyng: neyther any tree, but onely those men which haue not the seale in their forheades, and to them was comauanded that they should not kyll them, but that they should be vexed fve monethes, and their Payne was as the Payne that commeth of a Scorpion, when he hath stonge a man. And in those dayes shall men seeke death, and shall not finde it: and shall desire to die, and death shall flee from them.

## The iiii. trumpet.

The fourth trumpet declarerth the hurtfull and a lbg strife, which arose in the Church through the doctrine of Pelagius. This pelagius taught, that the sinne of Adam did hurt but him alone, and not all mankynd, and therfore that all men dye not through the same. That man hath free will, so as he may do good, and that he should not be free, if he needed the helpe of God, which if he haue, he may the more easly do good.

## The doctrine of Pelagius.

good: & if he haue it not, that he may yet neverthelesse worke  
it by his own strength, and may deserue euerlastyng lyfe, and  
therfore that our victory is not through the helpe of God, but  
through free will: and that remission is not geuen to peni-  
tentes through the grace and mercy of God, but accordyng to  
the deserre and working of them which throught repentaunce  
are worthy of Gods mercy, and the residue which S. Austin  
rehearseth in the hundredth and sixte Epistle to Boniface, that  
Pelagius had renounced: whiche neverthelesse in an other  
place he sheweth that the same Pelagius had taught, and re-  
turned to his vointe: As in the register of heresie, the. 88, he-  
resie . The same agaynst two Epistles of the Pelagians, in  
the. 2. booke. 2. chapt. to Boniface, sayth, that the Manicheis,  
deny that freewill was the meane whereby euill entered first  
into man whereas he was good. The Pelagians say, that an  
euill man hath free will sufficiently to do a good deede. The  
Catholike doctrine reproacheth both of them: saying to the  
Manicheis, that God made man right. &c. And saying to the  
Pelagians, if the sonne haue made you free, then are you free  
in deede. And in the 9. chapt. the same authour sayth. Where  
we say that the will of man is free of it selfe unto euill, and  
that unto good it must be made free by the grace of God: it  
maketh agaynst the Pelagians. And where we say that the e-  
uill, which was not before, is sprong of man hym selfe that is  
agaynst the Manicheis. Moreouer in the 8. chapt. Pelagius  
sayth, that the thing which is good may the easelyer be accom-  
plished, if grace helpe thereto. By which addition, of the layd  
wordes, The easelyer, he doth vs to understand, how his mea-  
nyng is, that although the helpe of grace want, yet is he able  
to performe the good by his owne free will, howbeit more  
hardly. Agayne the same in the. 47. Epistle to Valent. sayth  
thus . That man falleth into the errore of the Pelagians,  
which supposeth the grace of God to be geuen for any desert  
of man, which grace alone maketh man free, throught Jesus  
Christ our Lord. But agayne he that thinketh, that when the  
Lord shall come unto iudgement, the man that was of suffi-  
cient yeares to vse the free choyle of his owne will, shall not  
be iudged accordyng to his workes, is in creout no lesse than  
the other. He sayth in a maner the same thyng in the second  
booke the. 18. chapter concerning the merites and remission  
of sinnes.

whilst  
fooles es-  
chewe one  
vice they  
runne into  
an other.

who fall in  
to the er-  
rour of the  
Pelagians

With this doctrine of Pelagius was the third part of the  
suine

The thyde sunne (that is to witte, of Christ the true daysunne of righteounes) strikē, that is to say, darckened: for so doth S. John expound himselfe a litle after, saying: in so much that þ third part of them was darckened. For the Pelagian doctrine denyed the grace of Christ, and with mans merite trode vnder foote the merite of Christ. Wherby also the third part, that is to witte, a great part of the Moone, namely of the Church, is read to be sinisten and darckened, & moreover the thyd part of the starres, I meane of the preachers and ministriis to be wounded, so as they taught not with such lyght as became them. For stories witnesseth that this heresie did sore infecte diuers partes of the world, so as euera Byshops & learned men followed this noslome error. At Palestine in the East was assembled a Sinode of Byshops, which drove Pelagius to recant. They disputed also at Rome sharply against the pelagian doctrine: and Councils were assembled, which condemned the same. There were Sinods assembled in Africa, and after much reasoning, sentence was pronounced agaynst Pelagius. For many were dayly taken with this infection. For the doctrine is pleasant, and wanteth not his maynteyners and defenders euē at this day. For it semeth godly, and for the study of vertue nedeffull, to affirme free will, and mas merite: agayne it appeareth to be licentious to attribute all thyng to Gods grace.

Neither  
day nor  
night shone  
With the  
thyd part  
therof.

He addeth, that neither the day shone with the thyd part thereof, neither yet the night with his third part. For lyke as grace could not be fully perceiued by the doctrine of Pelagius, no more couldde sunne. And S. Austin in the 2. booke of original sinne, 23. 24. chapt. sayth, that the Christian faith consisteth properly in the case of two men. For by the one we were solede vnder sinne, and by the other redeemed from sinnes: by the one we were thowen headlong into death, and by the other delivred vnto lyfe, &c. And whilst all these thinges are spoke, they are spoken to this end, that we might beware of those heresies.

And hetherro haue we spoken of the fourre trompers, and of the greatest conflictes in the Church: Now there remayne three trompettes: which haue a litle preface set before them, wherby to stirre vp the myndes of the hearers.

Wō to the  
inhabiters  
of the earth  
And S. John layth, how he saw an Aungell flying thorough the muddes of heaven, and heard hym cryng, Wō, wō, wō to the inhabitants of the earth, & that was for the thynges which shold than chaunce vnto men, when the other three

trom-

trompets should be blownen. Therfore unto every trumpet is ioyned a wo. which we expresse very well in Dutche by owe, owe, owe. For the Grecenes say, and S. John wrote in Breke, οὐαὶ, οὐαὶ, οὐαὶ. And it signifieth verely, that the tymes of the former confluences were sharpe: but yet that such as follow shall be a great deale sharper and crueller. For I told you heretofore, that this word wo, compriseth the euils both of this lyfe present, and also of the lyfe to come, aswell of body as of soule. Therfore shall the tymes of Papistry, Mahomietrie, and of the last iudgement, be most daungerous.

The complutensian copie hath an Egle, where we read Some read  
an Egle for  
an Angel, an Aungell synging through the middest of heaven: peraduenture because he founde it so in Aretas. Yea and the common translation, commonly called S. Hieromes, hath an Egle for an Aungell. And therfore Primasius readeth it so lykewise, who semeth to haue follewed the old traßation in all things. But the Egle is swift, and of most sharpe sight, signifying the almighty knowledge of God, and expedition unpeakeable in dōyng of thynges.

The first trumpet comprehendeth the cruell battell, which The first the Pope hath styrred vp, by admittynge errors into the trumpet world, yea rather by bryngynge in, settyng forth, and defensyng them, by his vngreatious Brasshoppers that eate vp all thynges. It lasteth to the worldes end. wherof he will a-gayne discours more plentifullly and more properly in the. 13. and. 14. chapter. &c.

The originall of this euill is referred to the fall of a starre. A Starre for a starre hath fallen from heaven to the earth. Starres, as falleth fro. I shewed you in the begynnynge of this booke, about the end heauen into the earth. of the . 1. chapter represent vnto vs the state of Ministers, or Bisshops. For as the starres shyne in heauen: so Bisshops illuminated with heauenly light, ought to shyne in the Church aswell in doctrine as in honest lyfe. And hetherto they stand in heauen, so long as they do their dutie. But they fall to the earth, what tyme they forgetting their heauenly conuersation & doctrine, set their myndes vpon earthly thynges, and follow honours, pleasures, and such lyke corruptiōēs. And a little after he will call hym an Aungell, whō now he calleth a starre.

The Church of Rome was notable & pure. Yea and renow- Of the ned somertyme by the commendation of the Apostles. The Church of Ianc had Bisshops, that is to say, Ministers of the Church, Rome. vnto the Emperour Constantine, about. 32: for the most part very well learned, most holy ( yet men ) and most glorious

Martyrs of Christ. Agayne from the Emperour Constantine vnto Gregory the great are accompted about. xxxii. Bishops or Pastours of þ Church of Rome, amōgest whō there were many meetly diligent inough, learned, and godly: but yet amōgst these were some founde also, which beyng blynded with the euill of ambition, began more to incline to seeke honours, and glorioius titles, than the doctrine of Christ concerning humilitie and simplicitie, and the example of Christ, and Apostles hath permitted. Christ fled, when the people would haue chosen & made hym kyng. He layd, that kynges should reigne, and that his Apostles and their successours should serue. If kynges therfore had offered them Realnes and riches, they shold not haue receiuēd them. What certaine Byshops of Rome haue practised with the Churches of Africke, and how they would haue ruled ouer them, the stories do plainly declare. Norwithstādyng there were some founde amōgst the latter Byshops (as Pelagius and Gregory surnamed great) which greeuously accused the Byshops of Constantinople, for that they went about to establish the Church of Constantinople, as chief of all others in the world, and the Bishop therof as vniuersal. Neither was Gregory ashamed to say exp̄ly, that he is the forerunner of Antichrist, who so euer would couet the name or title of the vniuersall Bishop. But Boniface the. 3. of that name being no whit moued herewith, required and obteyned of the Emperour Phocas within a while after the death of Gregory, that the Church of Rome might be called and taken for the chief and head of al Churches. Wherby the Byshops of Rome beyng plucked out of heauen, and cast to the earth, vterly began to cleaue vnto earthly thynges, to care for earthly thynges, yea & euen to aspire to the Empire chief rule and gouernement. Here haue you, what starre fell from heauen to the earth.

**A key is geuen to the starre, or Angelas.**

And to this starre (he calleth him afterward the Angell of the botomlesse pitte) or Bishop (I name but one, but I vnderstand all of that state and succession in that state) was geuen the key of the botomlesse pitte. Christ verely keepeth the key of David: as I shewed in the 2. chapt. of this booke. And he gaue the Apostles the keyes of the kyngdome of heauen, and power to open or to shut heauen: that is to wit, the misterie of preaching the Gospell, wherby is shewed and assuredly promised the forgiuenesse of sinnes and eternall lyfe to all belieuers: and the receyning of sinnes, and certayn damnation threathened to the unbelieuers. No godly man

doubteth but that these keyes were geuen also vnto the Byshops of Rome. Agayne every man knoweth that the latter Popes did not vse them lawfully: but corrupted the Evangelical truthe, and infected the lawfull ministerie, and got themselves counterfettered keyes. Therfore the prince of darknes geueth them the keye of the botomlesse pitte, to witte, corrupt and counterfet doctrine, & not the Apostolicall but an A-  
postaticall ministerie, wherout (as it were frō out of hell far-  
wide open) they haue brought forth outragious errors, su-  
persitionis, & vngodlynes of all sortes. And I suppose it hath The popes  
not chaunced without Gods prouidence, that the Byshops of keyes.  
Rome are called portars or key bearers, and weare keyes in  
theyr Armes. But you must not understand them to be the  
keyes of the kingdome of heauen, but of the botomlesse pit rather:  
since he is a teacher of errors and of all abomination,  
& moreouer the authoř of all warres and dissensions, leading  
men even vnto hell.

God is in dede the fountayne of perpetuall goodnes, and God is a  
of all truthe: which beyng opened in Christ by the Apostles much foun-  
thorough the preaching of the Gospell, refresheth with holē tame.  
some water all that thirst for eternall saluation. Of this foun-  
tayne Elay makech mention in his 55. chapt. And Jeremy in  
his 2. chapt. The Lord also in the Gospell after John in the  
4. and 7. chapt. and in diuincse other places.

Agaynst this liuely fountayne of euerrunning water, is The bo-  
set the botomlesse pitte, unsearchable I say by reason of the tomes pit-  
malice of Sathan, full of vngodlynes, abomination, and all  
kynde of lying. From hence bubbleth vp all maner of errore  
and abomination into the worlde by the falseteachers and  
instrumentes of Antichrist. For Sathan the father of lyes,  
spreadeth abroade all maner of darcknesse into the worlde by  
his instrumentes.

Therfore the starre or Angell of the botomlesse pitte (that The bot-  
is, the Pope or Byshop of Rome ) openeth the botomlesse tomes pit-  
pitte wyth a keye, and by and by ascendeth vp the smoke of is opened.  
the pitte. For I haue spoken heretherto of the beginning of the  
enill: now shall follow the proceeding and spreading abroad  
of the same.

The Pope by his corrupt ministerie openeth hell, and not Smoke  
Heauen. Out of hell ascendeth or riseth a smoke. Smoke in out of the  
some places of the Scripture, is a token of the presence and botomlesse  
wrath and vengeance of God: as where in the tymes of Elay pitte.  
a smoke rose in the Temple of Salomon, 3. booke of kinges.

8.chapt. Esay 6.in the 19. of Exod. we read that smoke ascended from the mountayne, as out of a fornace. You read in the 18. Psalm. Smoke went vp in the wrath of God , fire burne from before his face. At this present, smoke seemeth to signifie hurtfull and diuillish opinions. Smoke hurteth the eyes and suffereth not clearely to see the truthe. So doth also perverse doctrine, it daileth the eyes, taketh away iudgement, and blindeþ wþh errour. And wþthelþy doe they suffer these thinges by the smoke of God his wrath , and by the lyes of disceancable men, which haue forþaken the light of the Gospell, and the grace and clearenesse of Gods truthe. Under the name of this hellish smoke, are contayned these opinions & abominable articles of the Byshop of Rome: namely, that as he is the prelate of the chiefe church and Sea Apostolike, so also he is pastour vniuersall and Apostolical: That he is the head of the Church militant, & the vicar of Christ in earth, whose voyce must be heard aswell, as Christes himselfe: that he hath full power in the Church, and the keyes of the kingdome of heauen, and others of lyke sort. And that he hath authoritie to ordeyne and geue to all Churches, Byshops , or Pastours, to gonerne all other Churches after the prescripte of the Church of Rome. &c.

**How great smoke is, & of what effect.** But how great this smoke is, and how effectual, it is linea-  
ly expressed here. It ascēdeth, sayth he, as the smoke of a great  
fornace, or as a smoke out of great smolder. And hereby is  
meant, that the popishe opinions , and doctrines are thicke,  
or grosse, manifold, and apparēt: where in deede they be no-  
thing but smoke and vanitie puffed vp and bayne. But it is  
of such a power, that it darckeneth the sunne and the ayre. I  
haue tolde you oft tymes already that Christ is the sunne of  
righteousnes . And we call the ayre the holesome doctrine,  
wherwith the soules of the faychfull are refreshed. Therefore  
by the popishe doctrine the sunne and the ayre, that is, Christ  
and the Gospell are darckened. Christ is the vniuersall Shep-  
heard, the hygh and onely Byshop , the head and health of  
the faychfull, which freely forgiueneth sinnes, and which is  
preached by the Gospell. This doctrine becommeth nothyng  
worth when the Pope is admitted for head of the Church,  
with full power of graunting pardons for all sinnes. Thus  
is the sunne darkened.

**Of the  
smoke a-  
rise locu-  
stes.**

Nowbeit the euill proceedeth further, and setteth vp it selfe  
in the Church a great deal more effectuall . For out of the  
smoke came forty Locustes vpon the earth. For what tyme  
through

throughe the false perswasione of corrupt doctrine, the eyes of  
 all men were blinded and looked not rightly vpon Christ, &  
 his onely Gospel, and all men reverenced the Pope, as the vi-  
 tar of Christ, the head of the church, and a man Apostolicall,  
 and as it were the mouth of God, and he now made Bishops  
 & priestes, and nourished, auanced & established Monkes &  
 Friers: an infinite multitude of the Clergie increased most  
 luckily, I meane by a most plentiful increase, and number  
 that could not be numbered. For he himselfe immedietly in  
 the wordis that follow, and with a fuller exposition decla-  
 reth, that he speakeþ nothyng of those little wormes & grash-  
 hoppers. For he sayth: and it was commaunded them, that  
 they shold not hurt the grasse or haye of the earth (and ver-  
 ely the clergie liueþ not wth hay) neither any grene thing,  
 nor any tree, but me onely. As though he shold say, I speake  
 nothyng of Brashoppers such as in tyme past destroyed  
 Egypce: but I speake of pestilent men, afflicting men wþh  
 the poyson of doctrine. And a little after they are described in  
 every point, as no man needeth to doubt, but that the false  
 clergie is meant therby. The which thing Primasius also saw, what are  
 who in his commentaries vpon this booke sayd: He setteth Locustes,  
 forth the authors of euill doctrine. For lyke as the Locuste  
 hurteth wth his mouth, so doe they teare wth their prea-  
 chinges: according as we read that they be greedy wolues,  
 not sparing the flocke. &c. Thus saith he. There be also other  
 causes wherefore he likened the false clergie to Locustes. If  
 the Locuste be alone, he seemeth to be most dispisable: so there  
 is nothing more vile thā a solitarie monke or Frier, Priest or  
 sophister. But if they swarme together, they be a terroure to  
 me, neither can they be driven away wth any force, they eate  
 and destroy all. When the Prophet Joel wuld shew what  
 great euill was to come, he sayth that Brashoppers shoulde  
 come. In sommer they sing leape, and lyue at ease & pleasure,  
 to the losse & hinderaunce of husbandinen. The same thinges  
 mayest thou see also in the clergie. I speake nothing here of  
 holy priestes, that is to say, of lawfull ministers of þ Church,  
 of good men, honest and learned: I speake nothyng of the  
 auncient and holy Monkes, which were burthenous or gre-  
 uous to no man, and were no preachers, but very lay men,  
 getting their living wth their handes in the church, subiecte  
 wth other fauthfull folke to the Pastours of the Church. &c.  
 I speake of the vnlawfull, sluggardes, idle bellies, deuou-  
 vers of vitayle, but chiefly of false teachers,

In excuse  
& exceptio-

The Clergy is inau-  
merable.

And doubtlesse the Popes clergie is most rightly compa-  
red to grasshoppers or Caterpilleres. For both they are innu-  
merable, and they occupie and consume all thyngs. In times  
past the ministers of the churches might be numbered. For the  
numbr was but small: neither were vnyprofitable, or vne-  
cessary persons nourished of the Church goods. There re-  
mayneth a constitution of the Emperour Iustinian, where a-  
monges other thinges: we ordained that there be not at any  
tyme in the sacred great Church aboue lx. Priestes, Mendeas-  
cons an L. Subdeacons lxx. and readers an hundredth and  
ten, nor aboue xv. Singers: that the whole nuber of the cler-  
gie of the greater church may consiste in 425. persons, besides  
an L. doze keepers, as they terme them. Therfore in the most  
holy great Church of this our noble citie of Constantinople,  
and in those three churches to the same united (to wit, in the  
Church of our Lady, of S. Theodore, and of S. Irene, let  
this be the uttermost number of the cleric. This summe of  
the ministers of this imperiall Citie and most large Church,  
established ffe hundredth and twentie and ffe persons. But  
how many Priestes, Monkes, Fryers and Nunnes may ye  
 finde at this day in Rome and in other great cities? They  
exceede this number fourte times and more. And to leane out  
many thiuges that might here be brought in this case; Sabell-  
licus in the sixth booke of his nymph Enneade Sheweth, that  
vnder Pope Pius, the seete of the Fryers minors (otherwyse  
called hartbearers) was so greatly multiplied throughout y  
worlde, that at that tyme they helde and possessed xl. provin-  
ces, and vnder every one diuers Cloysters and conuentes,  
(the rulers wherof were called wardens) and exceeded the  
number of thre score thousand men: in so much that the ma-  
ster of the whole order, whom they call generall, hath beene  
heard many tymes, to offer the Pope (when he prepared any  
armis against the Turkes) thirtie thousand fightyng men of  
the Seraphicall order of S. Fraunces, which shoulde be well  
able to serue in the warres, without hinderaunce or let to their  
Religion. And now who is it that knoweth not how many  
orders there be of Monkes and Friers? You may therfore  
accompnt the other orders after the rate of the Seraphicall or-  
der of Saint Fraunces, and though you allow to every one  
but the one halfe of that number, to what a some will it a-  
mounte? To these if you adde the Colledges more and lesse,  
throughout so many Diocesse with the Parsons, Vicars,  
Chaplaines and Parish Priestes, you must nedes grafit that

the

the comparyng or lykenyng of the Popishe Clergie vnto  
Brashoppers is not without good cause.

But how they light vpon all thyngs & denoure all thyngs: Locustes  
I nede not with many wordes to declare. It is communly destroye all  
sayd, that the spiritualie haue gotten iii. partes of all wealth  
into their handes, and that they striue yet still for the fourth.  
Where souer thou seest any place, pleasaunce and holesome,  
where euer thou ridest or goest, thou shalt finde it full of the  
Clergie, and possessed with religious men.

Also he treateth expelly of the power of these Locustes. Of the po-  
Wer of the Locustes.  
He setteth them forth by a parable: and power was geuen  
them, sayth he, as the Scorpions of the earth haue. A Scor-  
pion is a flatteryng and in maner a housshould woxne, which  
sodenly striketh with his tayle, or rather with the syngynge  
of his tayle, and so poysloneth. Therfore thorough flatteryng  
wordes the Clergie of Antichrist deceiveth and powreth in  
the poyson of venemous doctrine. So speakeþ the Apostle  
also of false teachers in the 16. chapter to the Romaines.  
Therough fayre speach, sayth he, and flatteryng, they deceiue  
the hartes of the simple. Their power therefore is none other,  
but euill doctrine, wherewith(as it were with the venome of  
Scorpions) they infect the simple Christians, but especially  
those that contenne the doctrine of the Gospell.

For there followeth a declaration, whom these Locustes whomeths  
may hurt. Thoſe be two kyndes of men. The one in dede Locustes  
will nedes perish wittingly and willingly, and are the open  
and professed enemies of the holy Gospell: whom by the iust  
iudgement of God these Scorpiolocustes destroy with their  
poyson. The other being more ſimple, do erre rather of igno-  
rance, tha of obſtinate malice: theſe bycause they haue a ſeale  
in their foretheades (wherof is ſpoken in the 7. chapt.) are not  
ſtongen of the Scorpiolocustes. For the power of this mi-  
ſchief is limited, & not permitted to raunge without boundes.  
Therefore was it genen to the locustes, that they ſhould not  
kill (not thoſe wicked which had rather dye than lyue) but  
thoſe ſimple. They hurt them in dede, but not with death, as  
they hurt the faythles. And they were the ſine monethes. And  
that torment is the trouble of the conſcience, which they tor-  
ment with threathynings, hypocriticall, and wonderfull errores.

There is added for a comfort, ſine monethes. The locustes Fuer mo-  
verely come out in the moneth of April, and liue vntill Sep-  
tember, and when they haue lyued wholly ſine monethes, in-  
towmently they dye; It ſignificeth therfore that ſuch as are

2. Tim. 2.

consecrate to godlines shall feele these tormentes a lile whiles  
and that the disciuers shall not alwayes preuayle : but that  
there shall be spaces to rest and breath in , wherein the godly  
may be recovered through the truth . For the Grasshoppers  
destroy not all the yeare long , neither are they sene all the  
yeare long . There semeth therfore a comparison to be here in  
this determinate number , so as the sensle shoud be : lyke as  
the Grasshoppers lyue not longer , than from Aprill to Sep-  
tember : so doubtlesse there is a tyme prefixed to those seduc-  
ters , and false Popish Clergie . Euen thus hath also the Apo-  
stle S . Paule hym selfe comforted the Church : who after he  
had prophecied that the church shoud be wonderfully vexed  
of hypocrites and false teachers , incontinently addeth : and  
like as lamnes & lambres resisted Moses , right so doe these re-  
sist the truth , men of a mynde corrupt , and lewde as concer-  
nyng the sayth : but they shall preuaile no longer . For their  
madnes shall be manifest to all men , like as that was of the  
other . And Primasius saith thus : Here be meant those sorte of  
men , who though they haue beene intangled & snarled w<sup>t</sup> false  
doctrines , yet toward their end of their life they feele remorse  
& receiue gods truthe . Agayne we see (as I warne you in the  
7. chape.) that all dyd not perish , which were once intangled  
with the snares of Antichrist . For at length through the mer-  
cy of God they escaped , and sought the grace of God to be ge-  
uen them through Christ , forsaking all superstitions . We see  
moreover , by readyng of histories , how God hath at certeine  
tymes opened the truthe by his saythfull ministers , through  
whose preaching the lewdenes of the Locusttes is interrup-  
ted , that men began to smel them out , & to eschew the same ;  
notwithstanding the regenerated , many tymes haue returned .  
ec . And likewise other ministers haue returned home . ec .

**H**ow great is the force of this mischiell . Their tormentynge , sayth he , is as the  
torment of a Scorpion , when he hath stong a man . There is  
no great Payne felt at the first : but it gathereth strength by  
little and little , and at the last asketh excedyngly . If remedy be  
had in tyme , the poyson is not deadly : if it be not taken , he  
dyeth that is stongen therewith . To the declaration of this  
torment , which men feele in their consciences , apperteyneth  
this that followeth , and in those dayes men shall seeke death ,  
ec . And it is a lyke phrase of speache in a maner , as this is :  
Ye mountaines fal vpon vs , and couer vs . ec . Whereof I speake  
in the 6. chapter . And it is the voyce of one that is sore afflic-

fed, and brought in a maner to dispayre. Doubtes that po-  
pish doctrine of merites, of the Monastical perfection, and of  
other such like doctrines, haue driven many headlong into  
desperatio. Hereunto is added, that the tynes of the locustes  
were exceeding ful of sorwes: wherof all stories complaine.  
The Locustes dyd so set men together by the eates among  
them selues, that the lyfe of them was vnpleasant. &c. And to  
be brief, they brought me in such case, that they wished to dye.  
The Lord Iesus deliuer vs fro the povyon of thele Locustes.

**E** The Locustes (that is to say the Popish Clergie) are de-  
scribed with a wonderous lively resemblance: and here  
is shewed, of what sort the Antichristian warre shalbe.

### The xl. Sermon.

**A**nd the similitude of the Locustes was lyke vnto  
horses prepared to battel, and on their heades were  
as it were crownes, like vnto gold: and their faces were  
as it had bene the faces of men. And they had heare as  
the heare of women. And their teeth were as the teeth  
of Lyons. And they had habbergions, as it were hab-  
bergions of yron. And the sounde of their wynges, was  
as the sounde of charets, when many horses runne to-  
gether in battaille. And they had tayles like vnto Scor-  
pions, and there were stynge in their tayles. And their  
power was to hurt men fve monethes. And they had a  
kyng ouer them which is the aungel of the bottomlesse  
pit, whose name in the Hebrew tong, is Abadon, but  
in the Greeke Apollion.

We haue spoken already of the originall and power of the  
Locustes. **N**enerthelesse lest any man shoulde be impeched  
with any obscuritie, so that he could not know the Locustes  
and beware: (for the end of this whole prophesie is to make  
vs understand and beware) now also he describeth the Gras-  
shoppers with a wonderfull lively representation, and also  
their fight agaynst Christ, and agaynst the doctrine of godly-  
nes, of all other fightes the most perillous.

And there is no doubte but that the whole Army of the  
pope is here described, specially the spiritualie as they terme

To under-  
stand and  
beware of  
Locustes.

The spirituall hoste it. For the soldiours of the Emperour & of all secular kynges and princes as they terme them, serue him. And in the popes tentes of the spirituall Armie be Cardinalles, Patriarches, Archbyshops, Byshops, Abbots, Prelates: neyther is there any number of preistes, and religious persons of both sexes. Hervunto appertayne many vniuersities, Doctours, and Maisters, great Champions of the pope: thele be verely those Locustes, whom the Lord Jesus speakeþ of here. I know how displeasantly many wil take this my exposition. And I would gladly (God is my witnes) haue spared them: but all the blame is in them, which in wordes and workes bewray, and declare themselues to be locustes. For except the thyng it selfe cry out, that those are done of them, which by the exposition are now brought to light: I will not desice that credit shold be geuen to me. I speake nothing here in the fauour of any man, neither for hatred. Let God hymselfe be iudge betwix vs, let the truthe it selfe iudge. Certaynely all expositours with one consent understand by Locustes false teachers.

All thinges  
are made  
playne by  
parables.  
  
Horses pre-  
pared to  
battayle.

But let vs see the description of the Apostle S. John by the reuelation of Jesus Christ, which doth iniury to no man, which slaundereth no man. And he sheweth the Homoiomata, that is to say, the similitudes of Locustes, by the which they may be figured, and as it were set before our eyes, to be lyke the thinges which he bringeth forth. For unto every part he applyeth a parable or similitude, whereby he expreßeth most aptly the disposition and maners of the Locustes.

First he sayth that the Locustes are like unto horses prepared to battell. By the which parable he signifieth many thynges at once: that the clergie shold not onely be ambitious and proude (for an horse is an Image of pride) but moreouer rebellious and bolde, and euē cruelly fierce, and in their misbelieve, and in their errores most obstinate, being vitterly ignorant of returning backe, that is, of repentaunce. For S. John seemeth here to haue alluded unto these wordes of Jeremy: How chaunceth it that this people is not retrayd from so froward turning away: They cleane stiffe to deceit and they refuse to retorne. I marked & heard, and they spake not right: there was none that was sorry for his euill, & that would say, what haue I done? every one of them did runne his course, as it were an horse let loose unto battell: Certes wþt this kunde of me there is none amindet. They thinke rather all, how they may allure others into errores with the-

He signifieth moreover that the clergie shall be warlike, and the authours of warres, and shall mooue warres against the Saines and true worshippers of God. For they haue the secular power, as they call it, ready. Of long tyme now there haue beene in maner no warres, which haue not beeene ray-  
sed by this kynde of men. Stories beare witnes hereof. Yea and in this our tyme Cardinals and Bisshops haue had the leading of Armies, &c. Finally there is signified hereby that the clergie shall continually vere and weary the true Church of Christ with spirituall warre also. Wherfore in the 11. chap. we shall heare how the beast commeth out of the botomlesse pitte, and maketh warre with the excellent Prophers of god. They mise therfore and practise aswell spirituall as corporall warres. Last of all is signified that the Popes clergie shal be well fed, faire and wellliking, and genen to voluptuousnes, lustes and pleasures of the bodye. For this kynde of people represent not Hostes that be gante or leane, such as goe to plow and carre: but such as are well kept & fed euuen to serue vpon in the warres. For beholde wyth me and consider, of what sort the clergie is (for the most part) and you will say, that they are here set forth in their right coulours.

Secondly vpon their heads saith he, there were as it were crownes, like unto golde. Rabanus Maurus in the 3. chapt. of his first booke of the institutio of Clarkes calleth the shauing of the Priestes crowne, a kingdome, a toke verely of the dignite of a kyng and Priest. For Priestes and Monkes or Friars boast themselves to be kynges and Priestes, and yet indeed are neither of both. For the true saythfull before God are kynges and Priestes. 1. Pet. 2. But by the ordeyning or shauing of the Pope, they receive nothing cyther of kingdome or priesthoode. Full well therfore sayth S. John, that vpon their heades are as it were crownes like unto golde: for he sayth not, they were crownes, but like as they were crownes of golde. They were not crownes in deede, neyther were they due vnto them. And yet notwithstanding in the ende of the world now they haue taken vpon them Diademes, or miters, and crownes of golde also, and the same most precious. Yet haue they done this by no right. In times past Bisshops did weare white miters, in token of puritie & sincerenes, and of the knowledge of both Testamentes: but none of the Apostolies nor Apostolische men ware them. Therfore they bewray themselves lyke a Katte, wyth theyr owne vterraunce, the whiche I suppose to be done by Gods proue-  
dence

Faces of  
men.

Belle, that they might be knowen, and eschewed of Chysses  
sheepe as crownd wolves.

Their faces were as the faces of men, not as the faces of  
Locustes. So likewise in Daniell to Antichrist are attribu-  
ted the eyes of a man. To wit, quicknes and policie. These  
men pretende a great humannitie, and they be furnished wyth  
fayre speach, so as you wold thinke if humannitie were lost,  
it might be founde in them: but they sayne these thinges, to  
the intent to bring their matters to passe, and to deceue men  
by creeping into their bosome. In crastis, deceite, wilynesse  
and practis, as they terme it. The popes Legates, Ambas-  
sadors, Priestes, and religiouse persons, excel all other wise  
men of the world. They preache into all assemblies of all men,  
they will be made priue to all thinges, they take all thinges  
for the bringing of their matters to passe, they semble and dis-  
semble all thinges, they can easly supplant and beguyle, eue  
such as be most witty. Moreouer they are learned, witty, elo-  
quent, and wonderfull crastic in all thynges. The thyng it  
selfe speaketh and testifieth, that I write the truer.

womens  
lockes or  
beare.

And they had heare, like the heare of women: by the which  
similitude he noteþ their wanronnesse, Idlenes, whorshe  
apparell, and effeminate myndes. For they be combed and  
piked, and very finely apparellid, delightyng in womens  
Jewels, wearing costly garmentes, specially in the Church,  
where they ought most of all to shewe humilitie and orders-  
hesse. Which of the Apostles went euer so decked (or rather  
disguised) in the temple or without the temple? The excess  
and costynesse of apparell of Priestes and Monkes gecueth  
no place to the costly array of the Persian kynges. Agayne the  
thyng it selfe speaketh. S. Austin in an homilye vpon the se-  
uenth of the Apocalypse sayth thus: In the heare, he meint to  
understand and shewe, not onely an effeminate or womanly  
sex, but also either of both sexes. Thus sayth he. Which I  
leave to be construed and scanned of others.

The teeth  
of Lyons.

In attributynge to them also the teeth of Lions, he signifi-  
eth their crueltie against the poore and faithfull professours of  
Christ. They are most cruel in persecutions, and of bloud  
most thristie, neyther are they moued herein with any com-  
passion. Also they destroy all thinges with the sword: and ma-  
ny of them deuse sundry tormentes: and in ryzanny they  
passe Busiris and Phalaris. The thing it selfe speaketh agayne.  
For if kynges, princes or Magistrates, would spare the sely  
wretches, the priestes and fryers cry out that it is not law-  
full,

full. Finally they incense the myndes of all princes and Magistrates agaynst the gospellers, by prescribing formes of inquisitions and oppresions. Hereto is added that some of them are strokers, hoarding vp kyngly treasures with vnstable courteousnes, and religous robberies. Agayne some other wasters succede, which set abroad euill gotten good, & waste it prodigally in riot, dising, whoring, and in practis of warres. Therfore are the teeth of Lyons attributted to them rightly: In like case as Amos is read to haue attributed to the false Prophete. They had also Habergions, (lopaxas) Habergiens which is a defec for the brest, called a breste plate, or a vau-garde. Others exponde it, curretes, but they couer all the body, Habergions doe properly couer the breste. And hereby is signified, that their haire shold be sturdie and vnable to be moued to perte. They are stiffe necked and straite lased, neither depart they one heare breadth from their errones, but maintayne that the same Sea can not erre: yea and that the Pope can not erre. For they can not abyde to be taught, and admonished, but playnely say that the Church of Rome hath reuelled euerywhere therre contayneth none other thyng, but that thou must subscribe to it, or els be condemned for an heretike, and suffer death. It is signified moreouer that these shall liue in saftey and ease through other mens protection. For they haue their immunitiess, they haue their privileges, they haue their secular power alwayes ready to fight at their request, they haue their fraternities, fellowshippes, leagues, and assinities. & hat shold we say to this, that Byshoppes and Abbots be the sonnes, brethren and cosins of Princes? whosoeuer therfore toucheth them, toucheth the Apple of the Princes eye. For euen for the maintayning of them and their state, all men fight as it were for life and landes.

To the Locustes moreouer are ascribed winges. For they winges  
Locustes,  
 are lysed vp aboue the common state of men, whyless they are taken and accouerted for the most fortunat and most excellent in the world. &c. Yea and impudently they bragge, that herein they are worthy and greater than the Virgin Mary, for that sice bare once in her wombe the Sonne of God, but they can call hym dayly vno the Antichrist. And when they flye, they make such a noylse, as if doyles doe, in drawynge warlike chariothes, now ready to intrude the rankes of enemys that is to say, all they doylges are most vehement, most warlike, and most horrible, and deadly. Hereto appertaine the clamorous dissymulations of sorbons and other

ther schole's, excommunicacions, sentences geuen at Rome, the Popes Bulles and wrytings, the boastynges of decrees, and finally that they be of invincible willfulnesse. All these thyngs make a noyse together, and thunder terribly, as whē an host of men runne one vpon an other.

Hereunto is added, that by these decesses and couisels they breake a sunder, and burst through all thynges. Wherupon also Daniell attroueth prosperite to the Antichristians: he shall do, sayth he, and shal prosper. And they vnest through in such sort that (as we haue sayd before) men will desire to dye, supposing that there is no deliueraunce.

**The stinging taples  
of Scorpions.**

Of these Scorpiony tayles, and of the sicke monethes I haue spoken before in the former Sermon. Thereby is noted their venemous doctrine, whiche nevertheless at certeine tymes shalbe reprooued, that godly men may beware therof. And who seeth not, yea who feeleth not also, how greuous & hard this fight or battell is that is made by such Locustes? Therfore hath the Lordes mouth rightly matched a wo with the Locustes. When haue iust cause to wish for deach, to the end they might be deliuered from so great daungers. Let vs way and consider these thynges at this day, and let vs pray that we may ouercome and escape the most pestilent poyson of Antichrist.

**The kyng of  
Locustes.**

For now also is brought forth the kyng of these Locustes, and is pointed out as it were with the finger of Christ. He setteth hym ouer by three titles, that hee may the better be knowen. The Locustes, sayth he, haue ouer them a kyng. This kyng is not lawfully geuen them, but they them selues haue that kyng ouer them, that is to say, they haue set him vp of them selues. For who knoweth not that the policie of the spirituall fathers hath bene the onely settir vp of the Pope that he might be exempted from the iurisdiction of Princes, and haue solearie authoritie ouer the Clergie also: For they acknowledge none other Magistrate, than the pope of Rome: and rayle vpon secular Princes (so so they call them) & will not obey them. All they bynde and swere them selues to the sea of Rome, for the mayntenance and sacrie wherof, they care not, though all other men perish. The forme of the oth is knownen, which is made by Bisshoppes, Abbories and Decouours to the Pope. And if Bynges and Princes do but touch with their little finger one that is anbyned with the Bisshopes oyle, althoough he be a Churche robbēr, amurchever, a thēf, and traytor: they are holden acculed, and they and their Realmes

Reallnes are excommunicated. Thus I say these Locustes  
haue the Pope kyng ouer them.

The same is called also the Aungell of the bottomles pit: The arm-  
and streightwayes in the. 11.chapt. he shall be called the beast  
which ascendeth out of the bottomles pit. Christ the Aungell  
of the Testament and of the great message is come downe to  
vs from heauē. whom who soever disdaine to heare, they are  
worthy to heare the Aungell of the bottomles pitte, that is to  
wite Antichrist sent of Sathan him selfe from hell. For he is  
the aduersarie and enemie of Christ, in whō corporally dwel-  
leth the devill; accordyng also as S. Jerome thought, that the  
devill shoulde wholy inhabite that great Antichrist.

Therefore also a true name, and a true title most agreeable  
is genen him. For they lyce, which salute, and call hym, most  
blessed father, most holy Pope. &c. Christ setteth hym forth  
with an other stile, and geneth hym other titles. His name,  
sayth he, was Abbadon in Hebrew, and in Greeke Apollyon.  
He publisheth his name in either tong, for none other cause,  
then for that in either Testament, wherof the one is written  
in Hebreue, the other in Breke, this title is attributed to him.  
Abbadō or Abadon, or Apollyon signifieth a waster or destroy-  
er. But Daniell in the. 7.8. and. 11.chapt. And Zachar. in the  
11. do attribute to Antichrist this power and propertie. S.  
Paul calleth him the sonne of perdition, to wit, the most for-  
lorne and damnable, and the greatest authour of perdition  
and damnation: and finally which shall be the cause of much  
slaughter by sundry warres. For through false doctrine he de-  
stroyeth soules, and thorough tyranny he wasteth Reallnes  
with fire and sword: and looke who refuse to obey hym, he  
slayeth them without mercy. Let the doynges of the Popes  
and the practises of the spirituall fathers bee considered: let  
them be applyed to these oracles of God, and than let a com-  
parison and iudgement be made. And this is as it were the  
key, which openeth to vs the sence of this place, shewyng  
how it ought to be expounded of Antichrist, whom S. Paule  
called the sonne of perdition. Habad in Hebrew signifieth,  
is lost or destroyed. And therof commineth Habbadon, perditio  
or destruction. So in Breke Apoleo and Apollymi signifieth  
to lose and destroy, hereof is Apollyon. The Lord Iesus slay  
this destroyer with the breath of his mouth, and take hym a-  
way vterly by his glorious comynyng.

**C** The sixt trumpet is expounded, where is treated of Ha-  
racenes and Turkish matters.

**O**Ne wo is past, and behold two woes come yet after this. And the sixt Aungell blew, and I heard a voyce from the foure corners of the golden Aultar, whiche is before the eyes of God, saying to the sixt Angell, which had the tronipet : loose the foure Aungels , whiche are bound in the great riuier Euphrates. And the foure Angels were loosed , which were prepared for an houre, for a day, for a moneth, and for a yeare, for to slay the the number of horsemen of warre , were twenty thousand tymes ten thousand . And I heard the number of them. And thus I saw the horses in a vision , and them that sate on them hauyng firie habbergions of a yelow and brimstony colour , and the heades of the horses were as the heades of Lyons. And out of their mouthes went forth fire , smoke , and brimstone . And of these three was the thyrd part of men killed : that is to say, of fire, smoke; and brimstone, whiche proceded out of the mouthes of them . For their power was in theyr mouthes , and in theyr tayles . For theyr tayles were lyke vnto Serpentes , hauyng heades , and with them dyd they hurt.

The sixt conflict or fight is of Mahometrie by the Saracenes, Turkes and Tariarians , most cruelly foughтен and with much wo . And would God it were foughтен . For by the thynges them selues we dayly see , yea and also feele the misterie of this prophecie and the fulfyllyng therof.

**T**he same at the visio. At the sounde of the troupe of the sixt Aungell S . John heareth a voyce from the foure corners of the golden Aultar, that is to say from the middest of the Aultar : for there is no cause, why we shold seke a misterie in the number of foure. And he speakeþ of that Aultar , which is before the eyes of God. That voyce commaundeth the Aungell trompeter, to loose the foure Aungels bounde in the great Riuier of Euphrates . Immedately vpon the doyng wherof, an innumerable armie of horsemen marcheth forward , and slayeth and destroyeth the thyrd part of the earth, that is the thyrd part of men. And those horsemen , and the force or power of them is

most diligently described.

We learned of late, that the golden Altar doth signifie Christ, sittynge on the right hand of the father. He is purer and more precious than gold: he is the Priest and sacrifice of all the faythfull, standyng before the eyes of God, to wite pleasing God, for whose sake God is well pleased with all the faythfull, whose vertue suffiseth all. And such a one would God the father haue hym to be preached & beleneed of all the faythfull in the world. Such a one also the auncient Church instituted of the Apostles beleneed and caught hym: vntill by the worke and instigation of the Deuill, men most corrupt sprang vp in the Church, wherof some denied Christes Godhead and some his manhood: some plucked a lunder his person consistyng of God and man, and other some confounded his natures or properties of his natures. The goodnes of God suffered this thyng a long while patiently, many tymes sending faythfull and discrete defenders of the truth, to disproue thos blasphemous errorrs: which thing we haue read to be done by severall Byshops or Preachers of the Church, or by Ecclesiasticall assemblees, which we call counsels: such as were the Councils Nicene, Constantinopolitane, Ephesine, and Chalcedonian: In the which were condemned Arius, Macedonius, Nestorius, Eutiches, and other monstres of heretickes which unpugned Christ. Notwithstandyng, the incurable frowardesse of men dyd so greatly preuayle, as there was none end of alteration and blasphemyes. For two great Byshoppes of no small Churches, Peter Patriarche of Antioch, and Seuerus of Constantinople stept vp, in the reigne of the Emperour Iustinian, and impudently and wickedly affirmed (as the Actes of the fift Council of Constantynope do plencifully enough declare) that the body of Christ was vterly incorruptible, and verely deified, and not subiect to any impeachementes as ours are. For they sayd, that the word became flesh in such wise, as they both grew by and by into one nature, that is to wite into the nature of Godhead, so as Christ was become Aphthartos, that is to say uncorruptible. These thynges shoud seeme to procede out of the wicked schole of Valentinian, Marcion, and Manicheus. James Syrus, surnamed Zanzalus, of whom at this day the Iacobites are named in the East countrey, tooke vpon hym to defende the doctrine of Seuerus. The heresie that this man taught, was uncorruptible, he neither suffered, nor was crucified: but that some other was put to tormentes for Christ, and that Christ

The golde  
Altar.

James Syrus.

dyd

dyd but onely stand by inuisably and looke on. This braynes  
sick opinion was beaten downe by many texes of Scrip-  
ture, & finally troden vnder foote by the Articles of our fach.

**Christ suf-  
fered vtre-  
ky.** For we confesse in our believe that he suffered vnder pōce  
Pilate, was crucified, dead and buryed. The Prophets tolde  
expressly before, that he shold suffer & die: and that he hath  
suffered and dyed, the Apostles haue witnessed: of whom S.  
John behelde the death and pass'on of Christ on the Crofse,  
Neither read we that the Lord was ever so much offended  
wyth his disciples, as he was with Peter for going about to  
diswade him from his passion, as a thing vnmeete for the  
sonne of God. For he sayde, goe behinde Sarhan, thou la-  
nourest not those thinges which are of God, but which are of  
men. Therfore shold they not haue remuied the errorre and  
madnes confuted. He seemeth to reason probably, that God  
myght haue redeemed the world by an other meane, than by  
the incarnation or passion of the sonne of God: and therfore y  
it were an vnseemly thing for vs to beleue that the sonne of  
God was beaten wyth the hands of the wicked, and moreo-  
ner slayne. But this probablenes is of vncleane fleshe, not of  
God, yea it is of Sarhan himselfe. Yet hath this abusurde and  
most wicked opinion founde not a fewe followers. For the  
heresie of the Jacobites conteyned in the Alcorane, is spred  
abroad farre and neare ouer all the East country. Wherby  
it appeareth playnely, that the golden Aultar was most fil-  
thely by them defiled, the merite of Christes passion denied,  
and the dignitie and maiestie of the priesthood and sacrifice of  
Christ troden vnder foote. Besides theie, there were other  
most corrupt opinions in the west. &c. Which thing worthe-  
ly kindled the iust wrath of God. For of his iust iudgement  
he permitted Mahomet to make newe lawes, and to spread  
abroad the heresie of the Jacobites farre and neare through-  
out all the wold. For they that will not heare Christ, are  
worthy to heare Antichrist: which thing the Apostle hath also  
in the first chapt. to the Romaynes, and ii. Thess. ii. chapt. af-  
firmed. Therfore from the Aultar there is heard the voyce of  
hym that sitteth at the right hand, commaunding to lise the  
fourre Angells bound in the riuere Euphrates: that is to wit,  
to bryng forth into the wold destroyers, which may ouerrun  
a great part of the wold.

**The origi-  
nal of Ma-  
homet and  
his religio-** For at such tyme as the heresies of the Nestorians, Jaco-  
bites, and Monothelites were waxed strong: And Monkes  
of

of Cassina who did greatly augment them: and Idols or Images began to take strenght in the Church: and the pryde and vnsaithfulnesse of the Byshops began to be aduaunced: Mahomet the destroyer of the world was borne in Moecha a citie of Arabie, of pareis very hale, and was brought vp of Sergious a vile Monke polluted wyth all kynde of heresies.

And after he was comen to the age of xxv. yeares, he belyed hymselfe to be the Prophet of God. And thorow sedition be-  
yng driven out of Moecha, (where a great rabble of Jewes, <sup>ye read a  
lyke thyng  
in þ, beoke  
of kynges.</sup>  
Jacobites, Christians, Paganes, and heretikes were ga-  
thered) he went into the next Cities, and houses, and secret-  
ly by the space of ten yeares, so instilled his doctrine into mi-  
serable men, that every where throughout Arabie there was  
founde a great multitude of Mahomets seece. Then Homar

a bolde fellow, taking to hym about lx. other men that were stout men of their handes, asked Mahomet what he woulde haue done. He aunswered: verely my will is, that executing

the commaundements of the lawe, ye cleane unto it in riches and pouercie, and sticke togidher with mutuall and stedfast loue: that ye desile not other mens wiues by adultery: that ye absteyne from euill, and prohibite others: that ye doe good your selues, and perswade others: that ye make warre in the name of God, and that by feare & force ye let forth the lawes to the disobedient: for the which things verely I promise you Paradise. Upon this talke eche of them plighted hys sayth unto other. Homar with his sworde drawnen swoore, that he would not suffer the preaching and lawe of Mahomet to be kept any longer secret. And thus verely, what by preaching, and what by the sworde, the lawe of Mahomet preuayled ver-  
y much in shott space. They brake into Moecha, they put downe other religions, and beheaded such as resisted, and there this newe Solon Mahomet proclaimed a newe lawe in the Temple at Moecha. A great multitude of seruauntes, and vnbryutes resorted to that wicked fellowe. Also he sent Ambassadours to the nations about hym, and sollicited them

to receive his religion, and perswaded many to that wicked-  
nes. These thynges were done vnder the Emperour Hera-  
clius, about the yeare of our Lord, 620. And that wicked and  
most absurde lawe of Mahomet yet remayneth, and is cailed  
the Alcorane, so that it needeth no farther declaration. Full  
well therfore sayth Nisephodus in his history i the Saracenes  
began the desolation of the whole worlde. Saracenes were  
callid the followers of Mahomet. Certes they subdued Ara-

The begin-  
nyng of the  
destruction  
of þ whole  
world spirit-  
uall and  
corporall

bis, the Saracenes and Persians, they invaded also Syria, Egipte, Chaldey, and Armenia. After arose the Turkes and Tartarians, receiving the religion of Mahomet, who haue subdued in a maner all the provinces of the Romayne Empire in the East and toward the South.

## Euphrates

By the riuer of Euphrates, most famous in all Asia, stode Babylon, the seate of the Eastern Monarchy. And the mightiest nations of the East, namely the Assirians, Babylonians, Medes and Persians, which were Lordes of the world before the Monarchy of Grece and of Rome, seemed to be as it were drowned, buryed and hidde, yea and euen bounde in the same riuere. For the Macedonians of the West, were gouernours of the world, and after them the Romaynes : and these most mightie nations, which we now named, serued them. But after the golden Aultar, was as I sayde, defiled, and innumerable people in the East and West revolted from the true Christian sayth, God stirred vp againe the Easterne destroyers of the worlde, which had in tymes past after a sort lyen a sleepe. For the Prophete testifie, that those nations were the scourges of the worlde : the same whippes therfore God agayne brought forth by his iust iudgement. Certes we read in the 10. chapt. of Daniel, that there was an Aungell of Grece, and an Aungell of Persia, and that by them þ whole people are understand. So now are revyld vp the nations of the East, that is to wit, Arabians, Saracenes, Turkes and Tartarians, to wastle the worlde for sinne, and to set vp the Easterne Monarchy againe. The comming to passe wherof, Lactantius hath prophesied out of Sybill, saying : Let the West he in bondage.

## The begynning of calamities of forsaking.

Let vs learne by this treatise, that all euils, and chiefly þ desolation and destruction of realmes do rise of the revolting from the trwe religion to the false. The folish people at thys day judge cleane contrary, and for the same cause are miserablie destroyed. Let vs learne that fearefull nations are restrened and kept backe of God, that they shold not hurt: bee that the same be stirred vp by him to iust punishment of the impencies. Thus was Sennacherib, Salmanasar, and Nabuchodonosor, called the seruaunts of God, which executed his iudgements. Therfore let vs feare God, and persever in the trwe religion.

Prepared  
day and  
houre.

Borconer, the Saracenes, Turkes and Tartarians, are most diligently described. First is commynded in them a woderfull expedition & celerite, the principall vertue in warres.

They

They are ever (sayth he) ready at every moment to execute the iudgements of God. Therefore he meaneth all partes of tyme, euен every houre of the day. And so there is no securtie from them; thou canst never be in surcie. They are by & by in armour, and come unlooked for, they inuade, and sped their matters most luckily. He addeth that through their cruel & speedy demeanour the third part of men in the world shoulde be slayne. Verely Asia, Africke, and Europe haue feit in warres most cruel slaughters and destructions by the Saracenes, Turkes, and Tartarians, euer since the tyme of Mahomet vnto our dayes, aboue the space of ix. hundred and xx. yeares. And also the priests of Mahomet are very quicke and diligent, to allure men into their errors, neyther want they lucky successe,

The number is also noted in a maner infinite, and the Number, number (sayth he) of the armie of horsemen, was two Myriades of Myriades. A Myriade is the number of ten thousand. And so shoulde two Myriades of myriades make twentie thousand myriades, and so hath the olde translatour read or translated it: And Erasmus hath translated it twentie thousand tymes, ten thousand. The Dutch translation hath, many thousand thousandes. Laurence Valla in his annotations vpon the new Testament doth interpret, as hath the Dutch translation, thousand thousandes. But howsouer it be, certayne it is, by the conseruacion of other places, that a certayne number is put for an vncertayne, that is to say, for exceeding great: and that it is ment, that the horsemen of the Saracenes, Turkes, and Tartarians shoulde be innumerable. For we reade in the 7. of Daniell, thousand thousandes serued hym, and ten thousand Millions stooode before hym. And he speakeþ of Angels (whom he signifieth to be innumerable) and of their ministerie. So also in the fiftie of the Apocalipse: I heard (sayth he) the voyce of many Angels, and thousand thousandes laying with a londe voyce, &c. Certainly the stories testifiet that the Saracenes came out of Spayne into France in number four hundred thousand. Paulus Emilius in the 2. booke of the actes of Frenchmen, recieth that Charles Martell ouercame thre hundred thre score and xv. thousand Saracenes. And Matthias Michon in the first booke 8. chapt. of Sarmatia in Asia. Tamerlanes (sayth he) had an armie of 12. hundred thousand. Moreouer, it is playne, that there were never in any age or memorie greater Armies of horsemen led out of any nation, than of Turkes, Saracenes,

and Tartarians. S. John addeth, that he heard their nuber, either for that he would so confirme, that he had sayd, how their power shoulde be exceeding great, or for that he would partly signifie, that their victories also were numbered, and shoulde haue an ende. That in Daniell is most notable, Mane, Thelkel, Pheres: that is, hath numbered, hath wayed, hath denided. He hath numbered, sayth he, thy kingdome, and hath brought it to an ende.

And at the begynnyng & also in the tymes that followed, the matters of Mahomet increased exceedingly. After Mahomet him selfe they had in order, xv. Admirals (for so they and successe called their Kings or Princes) which ruled with great power vnto the yeare eight. C. three score & ten. About this tyme the xv. Admiral called Mahomet, went about to drue out and oppresse Imbraell governour of Babylon: which sent for Muchule the Turke out of Scythia against the Amiral. And the Turke dispatched his matters, and droue many of the Saracenes out of Asia, and so the Turkes began to reigne in the East. And the Saracenes beyng expulseth out of those partes, came into Africke: from thence layling into Sicilie and other Ilandes, they possessed Spayne also: and ouer rode other nations nere, and invaded Italy, spoyllyng Rome, and consumyng many goodly buildynges with fire. Concernyng the whiche matter ye may read Volaterane in his. 12. booke of Geograph. in the threfold Arabic. About the yeare of our Lord. M. CCC. the Turkish Emperours had their begynnyng of Ottoman, who possesse at this day a great part of Asia, Africke and Europe. Hereof hath written Baptista Ignatius in the end of the. 2. booke of the Romane Emperours, and Paulus Iouius. Many of the Tartarians received the Religion of Mahomet, and haue most greuously plagued the world, wherof Mathias a nichon wryteth in Sarmatia of Asia. And doubtles the people of Mahomet haue bene of very great power, and be so still even at this day.

### Horslemen. Horses.

Now are paynted out also the horsmen and horses wherupon they ride: that is to witte the maners and power of the Mahometanes are described. The Horsmen had on habergions, not of yron, but firie of yellow and brimstone colour. Therfore firre, Biacynth and Brimstone were their armour in stede of brestplates. For the Biacynth he putteth by and by smoke. For Biacynth in colour resembleth smoke next vnto fire and flame. And the horses had Lyons heades, and Serpentes tayles with heades. The horses breathed out of their mouthes

monthes fire, smoke, and brimstone. with these plagues, saith he, to witte, fire, smoke, and brimstone, the thyrd part of men were slayne. Also they dyd hurt men with their Serpentine tayles. He addeth that their power was in their mouth, and their noysomnesse was in their tayle. It semeth that these thynges are to be vnderstode and expounded both spiritual-ly and corporally. For the Mahometanes by their wicked doctrine, which is aptly compared to fire destroying, to smoke blyndyng, and to stinkyng brimstone, haue destroyed innu-merable. Finally with a Lionish or tyrannicall force they haue constreyned many people to receiue their Alcozan; and mo-  
rover what tyme their false Prophete sene to datter (for Esay sayeth, a false Prophet is a tayle) they play they Serpent, & infect men with the most corrupt poyson of their doctrine. Out of their mouthes procede not onely blasphemous lawes but also maruellous prayses, great boastryng of victories and abhominable blasphemies. Where say they, is your Christen sayth; our Religion of Mahomet ouercometh all. All your thynges are miserabile. Beyng vanquished ye serue like boinde slaves every where. The thing it selfe declareth, that our Re-  
ligion is true, and yours starke false. And in dede the Maho-  
metane's reigne in a maner every where: In victories and riches they are fortunate and noble. That thyng maketh the Christians affrayde, and causeth many to reuolte. For what is done amongst vs, is to manifest to all men. The Gospel-  
lers haue once or twise fought unluckely, and abyde every houre great persecutions: the Baptistes ouercome & reioyce. There are sounde therfore many thousandes, which say, how the thing it selfe speakeþ, whether Religion is better. Doubt-  
les this great felicitie holdeth many still in errour, whiche would els be gentle and tractable. Therfore it is no maruell, thongh the Turkes or Mahometanes prouayle very much with their mouth, sinnes amongst vs Christians the victo-  
ries and the felicities of this wold are of so great force in maner with all me. And yet their excilyng is but in mouth and in boastryng, and not in very dede nor in truth. For although the Turkes be victorious, yet is their Religion most false, most wicked, and most aburde.

And how those thynges may be expounded corporally, there is no man that leeth not, which knoweth the Turkish histories. The Mahometanes burne with fire & brimstone: for hardly is there any other nation, which hath so wasted the world with fire, as this, which way so euer they cu. ne.

them, all thynges burne with a light fire, all is full of smoke. Their Princes are Lions, and their gouernement is like Li ons, all thynges are tyrannicall. They commaunde cruell thynges, neither comineth there any other thyng out of their mouth, than that which is bloudoy. Therfore haue many of them called them selues the wrath of God and the whippe or scourge of God. And verely this wrath of the Lord followeth corrupt doctrine and swaryng from the fayth. with these three plagues fire, smoke and hymstone the thyrd part of the world is slayne and destroyed.

**The Serpents tayle & heade.** Moreouer their Serpentine tayles admonish chiefly, that they do hurt very much. For in case the Mahometanes or Turkes haue any where entred in leage with Christen Princes, they haue not done it without craft and guile. They that haue beleued their promises and flatteryng words, and haue required and had ayde of them, haue nourished a Serpent in their bosome.

**The ayde and flatteryngs of the Turks are pernicious.** Hereof remaine two notable examples. A discorde rose betwene the Emperour of Constantinople and hys Princes. Whilst Marcus Lord of Bulgaria royned hym selfe with the Princes, or Lordes of Grece, the Emperour was compelled to require ayde of Amurathes the first of that name the thyrd Turkish Emperour after Ottoman. And he ayded the Emperour gently. For he sent into Grece, 12000 chosen Turkes, by the ayde of whom, the Emperour discomfited and put to flight Marcus him selfe and the rest of the rebelles. But that same amitie was the begynnyng of the destrucciō of the Empire of Constantinople, and of all the calamities of Grece.

For when Amurathes vnderstode by the souldiours which returned home, that Grece was both a very goodly country, and not strong, by reason of the discorde and destrucciō of the Princes: he determined to trasportre therer immediatly, vnder pretense of purleyng the Emperours enemyes. And so he begā to possesse Grece it self, which both his sonnes & nephewes within an. C. yeares brought wholy into their subjection. In our tymē arose a discorde for the Realme of Hungarie betwix Ferdinand, who now is Emperour, and Iohn Vayuode Prince of Hungarie which being not able in stregh to matche Ferdinand, was drinē to crave ayde of Solyman Emperour of the Turkes. The Turke was by & by ready with great fayth and diligence and placed Iohn in his kyngdome. Howbeit we see, that assoone as Iohn was dead, the Turke injoyed the kyngdome of Hungarie, would God therfore that

that Christe Princes would not trust the Turkish nauie and men of warre. For whilst the Mahometane laugheth vpon the Christian with a scandly contenaunce, he intendeth to put a Serpent into his bosome, and to destroy hym. And at this day we be yet still as well in the sixt battell as in the fift, that is to say, in the corruption, wickednesse, and tyranny, as well of the Pope as of the Turke, in the Papistical and Mahometicall corruption, wickednes and tyranny. The Lord Jesus deliner vs from all these euilles by his glorioues coming vnto iudgement. Amen, Amen.

**C** What the residue of the vntrepentant (who as yet feele no harme) shall haue done vnto them by the Crashoppers and horses.

### The xlii. Sermon.

**A** Nd the remaunt of the men, which were not killed with these plagues, repented not of the dedes of theyr handes, that they should not worship devils, and Images of gold, and siluer, and brasie, and stony, and of wood, which neither can see, neither heare, neither go. Also they repented not of theyr murther, and of theyr witchcrafte, neither of theyr whoredome, neither of theyr theft.

It is spoken abundantly, how great calamitie shal come vnto the wold by the locustes and horses under the fift and sixt trumpet and soasmuch as it is sufficiently knownen, that all are not subiect to the locustes and horses, neither be punished of them, which neuertheles commit thynges also worthy of punishment: some man might maruell, whether those that be free and exempted fro these plagues, may safely leade an impenitent lyfe: he preuenteth and layth, and the residue of men, which also comitt shamefull thynges agaynst God, and yet are not slayne with these plagues set forth, may not think to escape unpunished. For euen they shal be punished also of God who is most iust. For the speach is defectiue, and therioze to be made vp, both by the tenure hereof, and also by the catholike sense of y whole scripture, which is y all impenitent perlons are punished of God: and that so much more grecuously, as they haue more carelessly abused Gods long

sufferance and not bene moued with any examples of Gods iudgementes. Yet sayth he not this by expresse wordes. It was enough for him to rehearse the wickednes, wherin they were drowned. For hereof may euery man gather, what is due to such offenders. Aratas a Greke expositour, expounding this place, sayth: This speach sheweth an excelle of insensibilitie, that is to say, of the vnapentantnesse and lastiuiousnes of the, which haue spent the tyme graunted them of God to repent in, about vanitie, that euen for the deserte of theyz fouthfulnes they might receiue their reward: yea euen before the eyes of the vngodly the very reward is put in effect: yet these men not onely by the sight of these terrible thynges, which they had present before theyz eyes, were made neuer a whit better, but also worse, and beynge more and more wrapped in sinne, haue fulfilled their course. &c. Thus farre he, or els we may read the text in such wise as the meanyng of these wordes. And the residue of the men that were not kylled with these plagues repented not, shoule be plainly and simply thus: That the residue of the men whiche escaped alvye from the spoyle of the Turkes, neither were nor wold be moued by those plagues to amende their misbehaviour: for asmuch as that age shoule be atteynted with a certeine shamefull vnapentantnesse and blokish desperatenesse. Which thyng (alas for sorrow) appeareth to to manifestly in many men of our age at this present day.

what is required of  
the very godly.

Hercof we may gather that it is not sufficient to a godly and blessed life, that a man be not a Papiste, or a Mahometane: but that of every one of vs is required such a true faith, as may make vs to walke in all the commaundementes of God: and that we must know, that all must be greeuously punished by God, so many as transgresse the lawe of God, of what religion, condition, age, state or degree soever they be. For God being most iust, hath no respect of persons. Whosoever haue sinned without a lawe, sayeth the Apostle, shall perishe without law: and whosoever haue sinned in the law, by the lawe shall be iudged. Certainly S. John seemeth here now to bring forth both the tables of the lawe, and thereby to reprove the sinnes and wickednes of the vngodly men, of which tables he wil also that iudgement should be gathered. The first table setteth forth the seruice of God, commanding to worship one God, and not to worship Idols. &c. The second gecueteth preceptes of living, and teacheth the loue of our neighbour, forbidding murther, adulterie, theste and like mischies,

chieseſ. S. John bringeth forth two ſinnes, done againſt the firſt table, and threē or fourē committed agaynſt the ſecond. Neither is there any doubt, but that he compriseth vnder theſe all like or unlike, more or leſſe offenſes againſt god, and his will. Wheloeuer therfore thou art, if thou offendeth againſt the diuine law, thou ſhalt be puniſhed. If thou ſeeme in this world to ſcape free, and to liue from hence happy, the ſame may chaunce vnto thee, that happened to the rich glutton: wholē iudgement is deſcribed in the 16. of Luke. Briefly, he ſhall be puniſhed, who ſo offendeth God. God knoweth the maner, whether he ſhall puniſhe here and in the world to come, or in the world to come onely: and graunt here a voluptuous lyfe.

And we muſt chiefly obſerue in this treatiſe, that ſinners They are be not here condemned. For we are all ſinners: and ſo ſhould damned no man be ſaued. They are damned that doe not repēt, which that repēt verely die in their ſinnes without repētaunce. Thaſtole de- nyeth that Idolatres, aduonterers, theeuſeſ couetous per-ſons, extorcioners, &c. ſhall poſſeſſe the kyngdome of God: but he addeth: And ſuch were you verely, but you are wa- ſhed, but you are ſanctified, but you are iuſtified by the name of our Lord Ieſus, and by the ſpirite of our God. And in caſe thou doeft doubt whether thou mayest come agayne into fa- uour with God, if thou being once lighted and iuſtified, doeft fall agayne into ſinne: learne by the fall and ſinne of S. Pe- ter, that thou mayſt be reſtored: and alſo by thiſ ſaying. The righteous man falleth ſeven tymes, and riſeth agayne. &c. Therfore let vs learne hereby, how effectuall repētaunce is, and how peſilent the lacke of repētaunce is. If thou be, or haſt been an idolater, thou oughteſt not to diſpayre, but turne vnto the Lord, and doe penaunce. If thou fall agayne, abide not ſtil in thy wickednes. Whereof I haue ſpoken moſe in an other place. But if thou wil not returne vnto God, nor leane the euill cuſtome of ſinne, neuer looke for any grace of God. Thou ſhalt periſhe in thy ſinnes.

It remayneth that we declare in ſewe words the formeſ of ſinnes, ſet forth here by S. John, vnder the which (as I ſayd before) he hath doubtles ſomprised like offenſes, that of like thinges, the ſame iudgement myght be had. First he ſaith The works as it were generally, neither haue they repented them of the of men's workes of their hands. For albeit v with thiſ note or marke handes, idolatrie is condemned in the Propheteſ, yet doz I extende it vnto all other deedeſ proceeding of the force of men. For

our worke is verely sinne: and þ good worke is of the grace of God and of regeneration. And when he hath set downe this generall ground, he addeth divers kyndes, and formes thereof, two agaynst the first table, and four or three against the second.

To worship  
the devil.

It is against the first commaundement, to worship Deuils. For our true God wyll haue hymselfe alone taken, honoured and worshipped for God. And who is so madde, sayest thou, as to worship deuils? Verely there be certayne people in the East, which are sayed to worship Diuels, for none other ende, but that they shoulde not hurt them. This is a barbarous and folishe people. Why doe they not rather worship hym, which is onely able to restrayne the Deuill that he can not haue? Howbeit this wickednes stretcheth farre. For they in dede worship the Deuill, which will seeme to worship Goddes. For this matter is esteemed not after the opinion, or intent of the worshipper, but according to the intent of the lawe maker. For the Gentiles would not seeme, that they sacrificed to Deuils: but would haue taken it most displeasantly, if any shoulde haue sayde that they worshipped the Deuill. Thou art (would they haue sayde) a vyle varlet, and shamelesse slauderer, to offer so great reproche both to the Goddes and to vs. But neuerthelesse, I lay not, (sayth S. Paule) that an Idol, or that which is offered unto Idols is any thing: but this I lay, that the thyngs whiche the Gentiles offer vp, they offer them to Deuile, and not to God. For seeing there is but one onely God, and he alloweth onely the sacrifices whiche are offered to hymselfe: calling all other Gods Diuels, and affirming that the thynges whiche are offered vnto them, be offered vnto the Deuili: the thyng must be esteemed according to this iudgement of his, and not after the fond intent of men. King Saule would haue offered to God the burnt offering of Samuell: but Samuell tolde hym, that he committed idolatrie, and magick. &c. This is an hard laying, but yet true. Whereof I haue spoken in an other place more at large. The worshipping honouring, reuerencing, or seruing of Images, of Gods & of þ Saints is against þ secod precept of þ first table. For all idolatry is prohibited. S. John doth here define and therewithall allo taunt Idoles w<sup>t</sup> ch<sup>e</sup> a choler, alluding to the wordes of the Prophet in the psalm. 114. The Idols of the Gentiles, are siluer and golde, the worke of mens hands: a mouth they haue and speake not. &c. Therefore it appeareth by the matter, that Images haue no religioustnes.

To worship  
Imagines.

dushes in them. For they be of earth, of golde, brasse, stone, tumbre, &c. Agayne, it appeareth by the fourme and shape of them, that Images are bayne. For their fourme resembleth a most grosse shape, and euen a leasing. For neyther God, nor the Saines were of that shape, which the Idols represent. And there is no power in them. They see not, they heare not, &c. How then doe they represent God or the Saines? I haue spoke of Idols els where. They that thinke how there is a diversite betwixt the Idols of the Christians and those of the Gentils; let them shewe that they are not of wood, or that they doe see, heare, &c.

The sinnes that follow, are against the second table, which Murther, commaundeth, thou shalt doe no murther, thou shalt com-mitte none adulterie, thou shalt not steale. There be many kyndes of murtherers. For they slay most cruelly, which haue no sworde but a venemous tongue. Many kyll with corrupt doctrine. There be manquellers, and paricidies, and murtherers, &c. Except these repente, they shall not enter into the kyngdome of God. And they that swell with enuie and malice, are manquellers as S. John sayd in his canonickall Epistle, 1. and, 3. chapt.

*papuaxela, Doyson, witchecrafte or sorcerie, or inchaun-  
tung, appereyneth to murther. Doysoning, louecuppes, and  
such iuermuts, were in the tyme of S. John most frequen-  
ted throughout the Romayne Empyre; and at this day those  
wicked artes are renned. But they shal be punished of God,  
so many as apply themselves to the same.*

Fornication hath also diuers partes. To the same belong whoredome, inceste, adultery, and if any other thing be more abominable than these. The Gentils supposed, that simple fornication, that is to witte, betweene two single persons, was no sinne. But the Apostle defineth the contrary in the 1. to the Corinth. 6. and, 15. of the Actes. This pestilent opinion at this day is renned in many. But sure it is, that a whozemonger entreteth not into the kingdome of God. Ephes. 5.

Finally is set theste with all his partes. Whereof I speake once in the exposition of the x. commandements. The Lord Jesus preserue vs from all desiring of sinnes, &c. Amen.

Christ the strong Aungell, is set agaynst Antichrist: and is excellently described, shining agayne in the darcknes of the church with consolation.

The

Witcheraff  
or poys-  
nyng.

Fornicati-  
on.

Theste.

The tenth  
Chapter.

And I sawe an other mightie Aungel come downe frō heauē, clothed wyth a clowde, and the raynebowe vpon his head, & hys face was as the Sunne, and his feete as it were pillers of fire : & he had in his hand a little booke open: and he put his right foote vpon the sea, and his lefte foote on the earth. And he cryed with a loude voyce, as when a Lyon roareth . And when he had cryed, seuen thunders spake their voyces: and whē the seuen thunders had spoken their voyces, I was about to write. And I heard a voyce from heauē, saying vnto me: seale vp those thinges which the seuen thunders spake, and write them not.

Hetherto haue we heard many thinges cōcerning þ most daungerous conflictes against the Christen religion & truelth: but nothing hath beene spoken of the defensē and maynteyners of the true religion: but rather the successe and wonderfull felicitie of the wicked hath beene set out, specially in þ fiftē and sixte trumpet, to wit, vnder Papistrie and Mahomerrie. Therfore it might seeme to many, not onely that the truelth it selfe is oppressed and lost, but also that the assuraunce of gods promisē fainteth and quailēth . For the godly are borne

A greuous downe euery where, and vngodlynes triumpheth: the truelth is troden vnder foote, and lying reigneth in all places. Who therfore would not thinke, that þ things be in maner vainē, which are spoken euery where concerning the rewardes of good men, and the punishment of the euill? Surely the chilđren of Israeli doubted of the assurednesse of Gods promyses, when the terme of their captiuie was extended onely to threē score and ten yeares.

What maruell is it then, if the saythfull at this day ( sayng the servitude or bondage of Mahomet, & tyranny of the pope or Antichrist hath continued now many yeares ) begyn also to be tempted, lyke as Asaph in the. lxvij. Psalme witnesseth that the Sainctes also were tempted in old tyme . And verely ye shall haue at this day, which will say , peraduenture this world shall be alwayes, and shall never haue end : Papistrie shall reigne for euer, the Mahometanes shall conquerē for e-

ner, the godly shall be miserable for ever, and therfore it is better to frame them selues to the world. We haue now looked for the iudgement a long tyme, yea our fathers, D. CCC. or a thousand yeares since had thought the last day of the Lord had bene at hand; and yet none end appeareth any where, but all thynges are dayly renewed: and therfore shall the world continue alwayes after one rate, and thinges shall from tyme to tyme kepe their ordinarie courses. Who then knoweth, whether reward be prepared for the godly, or punishment for the wicked? For there chaunce farre other thynges vnto holy men, than many looke for: They looke for blesyng, lyfe and felicitie; and behold they are ouerwhelmed with the curses of all men, caried to execution, and sceme the most unforunate of all men. He that cleaueth to the papistes, Turkes and enemyes of the Gospell, goeth through luckely inough, &c.

Therefore lyke as in all other places of this booke, ioyfull thynges are interlaced with sorrowfull thynges: so here also, after the greuous battels of the v. and. vi. trumpet, and after the strong temptations, he ioynereth a most ioyous glad rydinges for the comfort and confirmation of the faythfull, lest they shoulde any where doubt of the assurednes of Gods promises, or reuole from the true Religion to the false: And therfore agaynst Antichrist the blacke Aungell of the bottomles pitte, here is set the bright or shyning Aungell of heauen the Lord Christ, who is very royally described: and he is layd to returne vnto his own. Also he sweareth solemnely, that there shall be none other tyme, but that in the seuen trumpet the mysterie of God shall be fulfilled. Moreover the Lord Christ commaundeth S. John to eat the open booke which Christ held in his hand, and to prophetic agayne. By all the whiche thyngs, to the esort of all the godly it is signified, that Christ shall returne with great glory and power into the Church, which he seemed to haue bene cast out of by his enemy and Rector: and that the hope and expectation of the faychfull is not dayne, how soever the last day of iudgement be differred many hundred yeares, so as the godly feele great aduersity: And finally that punishment and reward are prepared of God: & that this shall be geuen to the godly, and the other layd vpon the wicked. For to the intent we might hereof be most assured, Christ taketh a solemne othe. And he sayth it shall come to passe, that the Catholike and Christian truth shall agayne come into the field, and fight valeantly agaynst the Antichristian and Mahometicall doctrine. Hereby therfore we must  
learne,

learne, not to dispayze in the long persecutions of Antichrist and Mahomet. We must learne also how to fight against Antichrist, and how he must be ouercomen: not with warlike, but with spirituall weapons. These is not he able to match. He whereth one sword on an other. And he hereto in dede in these two last chapteris hath bene spoken of the warres of heretikes and of the vngodly, and of Antichrist the head of all euill; hercarter shall follow the contrary fight of the godly, and mainteinance of godlynes.

A goodly  
description  
of Christ.

Before these is set a description of Christ most elegaunt, most holesome, and most full of consolation, declarynge hys force in the ministerie, by the ministers of his word, whom he hath clothed with pompe from aboue, and by the weake thynges of this world, overcommeth and beateth downe the strongest thynges of this world, whiche seemed invincable. Christ our Kyng & Byshop animateth all his faythfull with his spirite and word indifferently, and alwayes and every where worketh many thynges by his power, so that he is now felt of all men to be comen agayne, vnto whom he seemed hererto to haue absented hym selfe somewhat to long. And I doubt, whether there be in all the Canonicall bookees (sayng the prophecie of Esay, the story of the Gospel, and especially the Gospell of blessed S. John) any other booke which hath mo and more goodly descriptions of Christ, than hath this booke. They are disceined and much abusid, which suppose a rare Gospell to be preached in this booke. But let vs see the description of Christ by partes.

Christ a  
mighty  
Aungell.

We haue shewed in the v. and. vi. trompe, that Antichrist the pope and Mahomet are strong. Now is set against them a mighty Aungell, the Lord Christ hym selfe: an Aungell indeede, not in nature or dignitie, (for he tooke not the nature of an Aungell, but the sede of Abraham, and is much greater than Aungells, as he that is Lord of Aungells, whiche thyng the Apostle sheweth in the. 1. and. 2. to the Hebrewes.) But the Aungell of great counsell, to witte the Ambassadour of God the fater vnto vs, as Esay and Malachic called hym, to teach the will of the heauenly fater, and to worke our saluation, and now also appointed, from the right hand of the fater as King and Byshop, to keepe and defend his church. This Christ I say geuen to men, is strong, and not weake: Strong to ouercome and breake a lunder all the force of this world, of his enemyes, of Antichrist, of the Deuill and of hell gates. No man therfore nedē to doubt, but that he may be

defended by this strong gyaunt: no man nede to dispayre in any perils or matters be they never so farre past recouerie, sith Christ almighty lyueth, which is able to helpe thynges when they be at the last cast. He therfore must be called vpon of vs in all daangers: of hym we must looke for helpe patiently and wih stedfast fayth.

A starre in dede is fallen from heauen, but in the meane time Antichrist is crept out of the bottomles pitte, and Christ is descended from heauen. The Lord comuneth not from heauen corporally, saue vnto the last iudgement: but spiritually he is sayd to returne, so oft as he hath seemed a litle, to haue withdrawen and absented hym selfe. For he is never absent, but euer present with his, for he is eury where. And he is sayd to be absent, when we feele not his ayde, but are turmoyled with aduersities, and as it were broken with euils. Christ therefore descendeth vnto vs so oft as he genereth vs ayde and counsell at our nedē. So in the most daungerous conflict of Antichrist and Mahomet, and finally of heretickes and of all other aduersaries, Christ hym selfe with his sprite is present with his, helpeth his, incourageth and animateth his, and defendeth his.

Antichrist beyng as it were clothed and wrapped with the Angel co-smoke of the bottomles pitte, is cuill fauoured: and Christ uered with beyng couered and as it were decked with a cloude, sheweth a cloude. hym selfe to be God, so as he can conueye vp his, aboue the ayre and cloudes into his kyngdome, and can rayne downe dewe or holesome shoures to coole and make fruitefull hys chosen. A cloude many tymes in the holy history was a token of Gods prence. A cloude tooke vp Christ as it were gyved from the eyes of his Disciples. Cloudes with Esay in the. 45. and. 60. chapter droppe downe grace. Finally we shal be taken vp in the cloudes withall the chosen to mete þ Lord in the ayre. Antichrist is crowned with a crowne, whiche he gote to hym selfe by crafty meanes, by flatterie, thicatnynges and discipleg; & kepereth the same by wicked practises, bloudby weapons, and all kynde of craftie inggelyng and vngodlynes. But the raynebow is ou the head of Christ. For he is Kyng of peace, pacifying and reconciliyng all thynges vnto God: reconciliyng also men them selues together with the the raynebow. bondes of charitie. The raynebow is a token of the league and amitie of God toward vs, as we mentioned before in the mat- tress of Noe. Of Antichrist is wo, desperation, angusti, and a soze afflicted and troubled conscience. Christ is a consolation, and

An Angell  
came down  
frō heauen.

In Angel  
crowned  
the rayne-  
bow.

and peace of the consciēce, that no man nedē to say: ye Mōslaines fall vpon vs, and coner vs. For the saythful beyng deliuered, cry Abba father. The same Lord Christ sayd also in the Gospell: in the wozid ye shall haue affliction, but in me peace. And agayne: come to me all that labour and are burthened, & I will refresh you. Therfore the raynebow sitteth on no mans head more rightly, thā vpon Chrysēs head. For on the head of this Angel appeared the raynebow, as though it had bene his crowne or Diademe. And now we vnderstād, from whence consolation and pacification is to be looked for in the greuous perils and afflictions of Antichrist.

The face of  
the Aungel  
was as the  
Sunne.

The foule dackenyng of the sunne by the smoke of the pit that was rayled vp by the Aungell of the bottonlesse dun-geon, was a great grief to the world. But the countenaunce of this our Aungel is cleare, & shineth as bright as the sunne: as in tymes past also he is layd to haue shone in the. 17. of S. Math. The bright countenaunce of Christ bringeth ioy and unspeakable gladnes to the beholders, and quieteth theyr myndes. And the same is scene of vs spiritually and by sayth. S. Paul is the best expositour of this place in the. 2. to the Corinth. 3. and. 4. chapt. Certeinly, of the full knowledge of Christ, whereby we beleue him to be geuen vs of the father, that we may be made perfect by him, and he alone become all thynges vnto vs, therer syerth a most pleasant lyght in our hartes. For we are lighted of the light, as is declared in the Gospell of S. John. How soeuer therfore the terrible darke-nes of errorrs and calamities be. ouer cast in the world by the Prince of darkenes, namely by the Pope and Mahomete and other corrupters of Gods truthe: yet the light which is in the myndes of the faithfull through sayth in Christ, directeth, lighethe, comforteth and preserneweth them.

The feete  
of the Aun-  
gell pillars  
of fire.

Antichrist hath Scorpions full of poysen: but the feete of our Lord Christ are as pillars of fire. All thynges of Christ are firme, right, and most cleane. In an other place also the Lordes truthe is figured by pillars. And God hymselfe is called a consumyng fire, burnyng vp all uncleanes. Moreouer fire pearceth, neyther can it be easely quenched, when it beginneth to catch holde and to burne. And who shal let the course of the fire of the holy ghoste with theseis ioyned an other thing: namely, that the Aungell set his right foote vpon the Sea: and the lefte on the Earth. But to set foote, is to challenge to ones selfe some possession. As they in Dutch, to set in foot, for that whiche is, to fixe the mynde to dwelle in any

He setteth  
hys feete on  
the Sea &  
land.

any place: so we read of the Hebrew phrase, whatsoeuer your  
foote shall tread vpon, shall be yours: that is, what soever  
ye shall winne, shall be your owne right and possession. And  
Christ seemed as it were to be cast out of his possesstion by An-  
tichrist, Mahomet, and the rest of his enemies. For we haue  
heard many tymes that they haue wonne lands and Islands.  
But this vision instructeth vs, that Christ recouereth againe  
reentret possession, and bringeth vnder his subiection, such  
places as seemed to haue beeene taken and lost both by sea and  
land, that is in all partes of the world. For by the preaching  
of the gospell many are recovered, whiche were plucked away  
from the true religion: and yet I neede not rehearste, y<sup>e</sup> Christ  
hath in all partes of the world his chosen, whiche never bow-  
ed their knees to Baal. In them hath he a most strong and  
most purisid kingdome, figured by the firie pillers. Certes  
Thaþostle calleth the Church the piller and groundworke of  
the truthe. 1. Timoth. 2. And Christ hymselfe also sayth that  
his kyngdome in the world is vnmoveable, how soever it be  
assayled of Antichrist. The gates of hell shall not preuayle a-  
gainst hym and his Church.

And like as Antichrist conettereth to haue the booke of the  
Gospell shut, and closed, darckened, and vnpertect: So the  
Lord Christ holdeth the booke opē in his hand. He openeth,  
& no man shutteth. You vnderstand therfore wherof it com-  
meth that Antichrist, although he be of neuer so great power pen-  
can not at this day shut the Gospell booke, which he seeketh  
with all his force to doe. By meanes of Christ and his spirit,  
the worde of God is cleare unto vs: and by Christes grace  
we haue the bright preaching of the trueth, against the darcke  
and intricate sophistrie of Antichrist. Of this booke shal fol-  
low more plentifull thinges hereafter. Hereunto apperteneth  
the worthy inuention and godly benefite of Printing,  
neuer commended inough. This openeth bookes, and sen-  
deth them abroad into the world in despite of all the enemies  
of Gods trueth, and scattereth them abzoad in every corner  
of the world. So that where men can not heare preachers, to  
them come godly bookes not without fruite.

The sounde of Antichristes winges, is as the noyse of char-  
rets, when many horses come into battell: therefore Christ  
also maketh a noyse, and cryeth in dede wyth a loude voyce.  
S. John addeth a parable. He roareth as a Lyd. The grecie  
copie hath μυκάται, he loweth, which is as much as if he had  
sayd, he roareth. For peraduenture (sayth Erasmus) the grekes  
The Am-  
hell roareth  
lyke a Lyd.

keepe not the difference betwixt ḥp̄ttas and p̄kāobas as the Latines doe betwene Rugire and Mugire, that is to roare and to lowe. We haue heard before how Christ is called a Lyon of the rybe of Juda. Therfore like as when a Lyon roareth (as Amos noteth in his 3, chapt.) all are affrayde of themselves: so when the Lord Christ cryeth by his worde, all the wicked are amazed. Whereby is signified that the Gospell shalbe preached agaynst Antichrist constantly and with authority, to the terror of Gods enemis. And doubtlesse althoough the Princes aswell spirituall as temporall, seeme to contēmne and vtterly to dispise the preaching of the Gospell: yet is it certayne by many tokens and conjectures, that they are exceedingly sore affrayd of that preaching which they despise as vile. For they bend all the force of their wittes, and leuell all their practises at the abolishment of that same preaching. But in case they suppose it to be of no force, why are they so affrayd therof? why are they at so great charges? why can they never be at rest? hereunto apperteineth the common prophecie, which telleth, that whylest Antichrist reigneþ, Helyas shall come, who wyth a sharpe, lively, and manly preaching, shall confute the triflings of Antichrist. Therfore the spirite of Helyas, and his earnest preaching, is that roaring of the Lyon, which roareth out Christes truthe.

The boy-  
ces of the  
seuen thun-  
ders.

And as soone as that roaring was heard, the seuen thunders vtter also their voyces. By the which voyces are signified the sundry graces of the holy ghost, and chiefly the terrible preaching of the truthe out of the canonickall Scriptures, as appeareth in the 4. chape. of this booke. For in the latter tymes the Gospell shall be set forth agayne together with the wringes of the propheteſ, which seeme as it were to thunder against Antichrist, and against sinnes and wicked people. Merely James and John the brethre and Apostles of Christ, by reason of their free, playne and earnest preaching of the truthe, are called of þ Lord Boanerges, that is to say, the sonnes of thunder, or thunderers, that is to witte, excellently sharpe in preaching, and to be feared.

He is for-  
biden to  
write the  
voyces of þ  
thunders,  
he is com-  
maunded to

And S. John would by and by haue written the voyces or preaching of the thunders, but he was forbidden so to doe; and is commaunded to seale them onely. For since the holy Scripture, through the inspiration of the holy Ghost, was written and set forth already by the seruaentes of God the propheteſ and Apostles, what neede were it to write and set seale them, it forth agayne? The thinges that are written alreadye, are sufficient

sufficient for the godly. And out of them the preachers may take to themselves thunderinges, lightennings and thunderboltes against Antichrist and all sectes. And where he is commanded to seale vp the thynges already vittered; it alludeth to the last chapt. of Daniell. And that sealing is referred as well to the godly, as to the vngodly. Sealed letters are doubtles of most authoritie. S. John therefore by his sealing, maketh not now the Scriptures authenticall: but in sealynge them he declareth, that they are authenticall enough. And so no godly man goeth aboue cyther to adde, or diminishe from the full scriptures. Thus I say the Scriptures are sealed to the godly, as to them that are fully perswaded, that the scriptures are most perfect and Authenticall; and fully sufficient in the Church for the maintenance of the true religion against all vngodlynesse. Seeing then that the wicked will not see this, nor seeke in the Scriptures for all thinges perreynning to religion, nor greatly passe for the Scriptures, but set more store by I wot not what, a sort of traditions: what maruell is it if the Scriptures be sealed (that is to say, shut vp) from them, considering how they neyther care much for them, nor understand them, nor are willing to understand them? And on this wise is Christ set agaynst Antichrist, and recovereth agayne his Church & discouereth and subdueth Antichrist: to whom be curting for euer.

**D**ur Lord Christ maketh an ofthe, and confirmeth hys elect, that they should not doubt of the surenesse of Gods promises, &c.

### The xluiij. Sermon.

**A**nd the Aungell which I sawe stande vpon the Sea, and vpon the earth, lifted vp his hande to Heauen, and spake by hym that liueth for evermore, which created heauen, and the thinges which therein are, and the sea and the thinges which are therein, that there shal be no more time: but that in the dayes of the voyce of the seventh Aungell, when he shall beginne to blow, the mistery of God shal be finished, as he hath preached by his seruauntes the Prophetes.

**B**ut forasmuch as the wicked triumph, and the enemies of God,

God, Antichrist and Mahomet, get the vpper hand, wþt  
most lucky successe: & forasmuch as all good men are oppres-  
sed, and deceite and lying reigne every where: many me will  
thinke that there shal never be an ende, neither of these euils,  
nor yet of the world. For assure your selues (sayth the Apo-  
stle S. Peter) that in the latter dayes shall come mockers,  
which will walke after their owne concupisances, and wyll  
say, where is the promise of his coming? Of whom Malachi-  
as also reasoneth in the 3. and 4. chapt. But to the intent the  
goodnes of God might heale the woundes of the godly, and  
migh auaunce them in the trueth, agaynst lying and revol-  
ting, and stablish them in the same: Christ commyneth abroad,  
and sweareth in the sight of all men solemnely. whiche thing  
must be expounded by all circumstaunces. For it is a thing of  
very great weight, very full of comfort, and right holesome  
and necessary for all men.

Christe  
sweareth.

There is no doubt, but that he alludereth to the last chapt. of  
Daniel, wherein also the Angell of the Lord sweareth, con-  
firming by a solemyne oþe, that such thinges as hane bether-  
to bene told to the prophet by prophecie, shall be all fulfilled  
in their tymes. Therfore this myghtie Angell sweareth now  
also, yea even Christ himself, whiche set his feete on the sea and  
land. For by the state and behaviour of his body he sheweth  
stedfastnes, least we shoud doubt any thing of his saythful-  
nesse and trueth. And forasmuch as he is Lord of all, he stan-  
deth moreouer upon seete, not fleshely, but of fierie pyllets.  
Therfore all Christes thynges be certayne, sure, & unmove-  
able. He that resteth on him, standeth surely, he that beleueþ  
his wordes, shall not be confounded. And it is no new thing  
that Christ sweareth. For we read very ofte in the Scripture  
that God hath sworne. We reade in the Gospel that the same  
Lord Christ hath very ofte repeted, verely I say unto you,  
verely verely I say unto you. which is an oþe of one that  
sweareth. When Layphas adiured the Lord in iudgement,  
Christ did not conceale, and by holding his peace dissembled:  
but wþt expresse wordes confessed the trueth. Whereof thou  
mayst learne, that the Lord when he forbad to sweare at all,  
meant not the holy and reuerend taking of a lawefull oþe.  
Whiche thing because the busardly Anabaptistes will not un-  
derstand, they stirre vp wonderfull trouble, worthy to be put  
to silence with moþe leueritie.

But why, or to what end oþes be made or taken, the A-  
postle (out of the law in the 22.) hath declared at large in the  
6. the

¶ the Hebrews : to witte , that men waueryng and doubtfull  
 might be confirmed, and certified, and made quyet. Doth any man doubt, whether thou deale faythfully with hym : God comandeth to auouch it by an othe , to the end that all distrust may be taken away. ¶ Men (sayth the Apostle) sweare by hym , which is greater , and the same is an end of all contuerie, in case it be confirmed by an othe . In the which consideration God mindyng more abundantly to shew vnto the heires of promise the unchaungeable stedfastnes of his determination, added an othe . ¶ Even so at this present forasmuch as the diuine prouidence dyd foresee that vnder the kingdome of Antichrist the hartes of the faythfull shoulde be right greeuously tempted , and many by reason of the most prosperous fortune of Antichrist and all the wicked , shoulde be hard har-  
 ted to beleue Gods promises , and many ( which thyng also Daniel in the 11. chapter. Prophetic ) shoulde reuolte to An-  
 tichrist: God thought it good that his sonne shoulde confirme certaintie of his promises with an othe , yea euen with a solemne othe : to Gods pro-  
 the entent that such as will be wise , may thinke, if an honest myselfe,  
 man a true shoulde confirme his promise to thee by an othe ,  
 thou wouldest think it an unworthy thyng to doubt of hys  
 promises: how much lesse shall it be lawfull for thee to doubt  
 of the promises of the sonne of God, or of any of his wordes  
 when they be confirmed with a solemne othe . Therefore be-  
 lieue thou the sonne of God vppon his othe , and beleue hys  
 Gospel so surely warranted, yea euen though the skie shoulde  
 fall, and the earth gape never so wide. God can not lye, for he  
 is the truth , yea and the eternall truthe which neither disce-  
 auncheth nor is disceaneed: and he is mercyfull, and louerh men so  
 much : that he tempereth him selfe also after their capacitie.  
 For euen for vs and for our infirmities he taketh an othe , to  
 the end to satisfie vs in all thynges: and that all occasions of  
 unbeliere and reuolting to Antichrist and to the filthy world ,  
 might be cut away.

Now come we also to wey the maner, forme , and reason of the othe . Two thynges are here recited : the maner of the swearer, and the solemne words of the swearer. For he layth, of Christ: how the Aungell lifed vp his hand toward heauen : which in dede is a most amicent custome and holy ceremonie of swearers. For we read the same of Abraham in the 14. of Ge-  
 nesis . And in the 12. of Daniell it is written of an Aungell: which lifed vp both his handes to heauen and sware . We To lifte vp  
 verely hold vp our right hand, But where we say, that in ge- handes.

uyng of voyces we will hold vp both our handes: we signifie that we will verely be of the same opinion, that we heare there propounded. Therfore the holding vp of both handes doth signifie a most perfic faythfulnesse, and assured confirmation of the thyng sworne. Certeinly in the holy Scripturis the lisyng vp of the hand is oftener than ones put for an othe. wherof peraduenture we Germanes haue borowid this proverbe, thou must hold vp thy hand to thine cares for me: that is to say, thou shalt confirme me this by an oth. And in matters most serious and graue we are wont to vse some outward ceremonie, whereby to make the wordes and the thyng it selfe as it were more notable and graue. wherupon when we pray vnto God, we lift vp our handes. And verely an othe is as it were the calling vpon the name of God, wherupon it is commonly taken of custome to make great conscience in takynge of othes. For all men arise, and put of their cappes, as they were ready to fall on their knees before the sight of God hym selfe. When bargayne or contract is made with wordes, the right handes are ioyned together also, in token of saythfulness. Therfore when we take a soleinne othe, we lift vp our hand toward heauen, where we belieue that the Lord sheweth hym selfe glorious to the saythfull: for whom we feele that all good thynges come vnto vs: from whence we perceine also that vengeance doth fall vpon the perjured, and the contenners of God. Hethereto therfore Christ applyeth hym selfe vnto vs: & after the maner of men, to the end that men may be made the quieter, he liftest vp his handes vnto heauen.

Soleinne  
wordes to  
sweare by  
hym that  
lyueth for  
evermore.

And the soleinne wordes of the swearer be these: he sware by him that liueth for evermore, which made heauen, and the thynges that are therein. sc. So read we of Abraham in the. 14. of Genesis. I lift vp my hand to the hygh Lord God, the possessor of heauen and earth. And in the. 12. of Daniell. He sware by him that liueth for evermore. Also in the. 4. of Jeremie. And thou shalt sweare, the Lord liueth. We say, so truly as God lyueth, and agayne, so God helpe me. And this is a true maner of swearing. God the creator is here most plentifull and most properly expressed: and also here are all creatures severally expressed. He alone is the creator, he alone is living for evermore, as he that is life of hymselfe, and giveth life unto all. Verely this creation and lifestayng, is not communicated to others. As also he alone knoweth the harts of men: that hereby we may learne to sweare by the name of

God

God alone, not to adde to him any creatures, which know not the hartes, neither are life of them selues, but are lesse than he; adde also lesse than men, as they that are made for men. Next after God, there is no thyng greater than man. Therfore let not man sweare by any other than by God. For all the Gentiles sweare by a greater. If thou swearest by the Sainctes, or by the Gods, thou shalt sweare by men, egall verely, and not greater. God alone is greatest and best. Therfore must we sweare by the name of God alone, lyke as the Scripture teacheth els where, in the 6. and 10. of Deuteronomie, 23. of Exodus, 23. of Iouie, 4. and 5. of Jeremy, 45. 65. of Esay, and els where.

But leyng that Christ is in dede God hym selfe, how swereth he, sayest thou, by him that lyueth for evermore: that is, by God? he sware by hym selfe, as in many other places of the Scripture. Or els he sware after the dispensation and assumption of the humane nature: accyding to the which he sayd, my father is greater than I, who notwithstanding in his Godhead was nevertheles coequal with the father.

And the same that I now rehearred, is the most simple and most true doctrine of othes and forme of swearing. And yet doctrine of there be some which understand that doctrine well enough, but nevertheles for the fauour of men would sweare gladly by Sainctes; and therfore demaunde, whether they may not ioyne Sainctes to God, especially in this sense, vñles I per forme this, I wil not be accompted in the nûber of Sainctes? I aunswere, that they may not: both bycause we haue an expresse forme of othe, which we ought to follow obediëtly and simply to the honour of God: & also bycause that they which require & prescribe the other forme, would haue vs to sweare by the names of Sainctes in heauen, and so to acknowledge that we are holpen and punished by their vertue and power. Which if ye do and acnowleudge, there is no doubt but thou doest gredously trâigresse thy sincere religion. Certes if thou confess God here before men, he will also confesse thee before his father and his Angels; if thou deny hym, he will also deny thee, &c. An othe is as it were thy confessor, whereby thou confessest, whom thou doest acknowledge and believe to be thy chiel felicite, the reuenger also of euill, and the rewarder of good. If thou shalt therfore ioyne Sainctes vnto God hym selfe, and match them together and say, so helpe me God and his Sainctes: In coupling them so with God, thou doest also graunt them to be Gods that can borth helpe thee haue thee,

Therefore take heede what thou doest. Read S. Austin in the  
145. Epistle to Publicola.

what  
Christ did  
swear.

Howbeit we must see moreouer, what the Aungell sware  
by this custome and soleinne wordes. For in this one thyng  
consisteth the whole summe of the matter. The Aunget in the  
xxv. chapter of Daniel did swearer. That for a tyme, tymes, and  
halfe a tyme, and in the wyndyng vp, to scatter the band of  
the holy people, all these thynges shall be fully done. So this  
our Aungell here, sweareth that there shall be no more tyme,  
but that in the dayes of the voyce of the seuench Aungell,  
when he shall begyn to blow his trompe, the mysterie of God  
shall be fulfilled. It shall be no more so hereafter, but they  
shall play at their pleasure in an other world. But here let no  
man understand that all tyme verryly, and that euerlastyng-  
nes it selfe shold be abolished and that there shold be no  
thyng more after the iudgement; but there shall not be al-  
wayes such a tyme, as now is, and such as the wicked myoy  
in this world, who suppose that the courses of tymes shall be  
alwayes, that the world shall contynew alwayes, that they  
shall alwayes flourishe in honours and pleasures, oppysyng  
the godly. This shall not be, sayth he, neither shall there be a  
ny more such a tyme that shall perish and be subiect to chaun-  
geable courses. For about the last iudgement all these peri-  
thyng thynges shall perish or be renewed, and lyse and glory  
euerlastyng shall succede, I meane the tyme of eternitie with  
all ioy replenished. Therefore sayth he not simplye, that there  
shall be no moze tyme: but addeth, that in the dayes of the  
voyce of the seuench Aungell, that is to witte, at the last iudge-  
ment, the mysterie of God shold be made consummate, per-  
fite, and fully complete. What this secret, or mysterie of God  
is, the Apostle expoundeth and sayth. 1. Corinthis. 15. Behold  
I tell you a mysterie, we shall not all sleepe: and the residues  
which are read there. The mysterie of god therfore is nothing  
els. But that the end of all corruptible thynges is at hand, &  
the happy and euerlastyng world shall succede: that Christ  
shall then come to iudgement: that Antichrist by hym shall be  
abolished: that he with y whole body of the wicked destroyed:  
that the dead shall be rayled vp agayne: the wicked to euerla-  
styng verdure, the godly to eternall lyse: that death, sinne and  
all corruption shall be taken away from the godly, & be tro-  
den under foote, & all miserie layd vpon the wicked, that they  
may be tormented world without end. And for alsynch as ma-  
ny tymes men doubt therol, (as I haue sayd now oft) Christ  
hath

The misse-  
ry of God  
What it is.

hath sworne, that all these thynges shall assuredly come to passe, and that the godly shall be perfected with all glory, and that the wicked shall be fulfilled with all kinde of tormentes. And this is that great misterie of God, for the which the very Sonnes of God bryng incarnate, dead, and rayled agayne fro the dead ascended into heauen, that he might conuey vs thereto him, hauing subdued Hell, Sathan, Antichrist and all vngodlynes. Therfore as in the .6. chapter was layd to the Martyrs, that they shold rest for a litle season, till the number of the chosen be fulfilled: so here we heare also, that the misterie of God shall at lengthe be fulfilled. &c. The which is spoken to this ende also, that the godly shold be of quiet myndes, and patiently abyde deliuurance. If therfore this consummation or fulfilling be deferred, let vs abyde patiently and constantly, confirmed in Christ, and his Euangelicall truch, accordyng as the Apostle of Christ Saine Paule hath taught vs out of the Prophete, in the .10. Chapter to the Hebrewes.

Moreover for a farther declaration, here is added, as God The Prophete sheweth, that is, hath Gospelled, that is to wit, hath wyt phetes also good and luckie tidinges foreshewed verely by his seruantes, that is to say, by the Prophete, this misterie or secrete, known onely to the godly, namely, concerning the ende of the worlde, the last iudgement, the euerlasting punishment of Antichrist, and all the wicked, and the glorifying of the godly. &c. Neyther sayd he these thynges for a declaration onely, but for confirmation also. For by the oracles of the Prophete the faythfull were comforted, whose oracles since they haue never sayled in any thyng: neyther shall they in the ende deceiue, in such thynges as they had prophesyd concerning the last iudgement. And agayne we see how great is the authorite of the anciene Scripture, and that the vse of it is excellente in the Church Euangelicall: wherein we see both Christ and hys Apostles to confirme, enlighten, garnishe, and shewe or lay forth to the eye, all their saymges by the wrtinges of the Prophete. The testimonies of the Prophete concerning the last iudgement, the rewardc and punishment of the godly and vngodly, and the abolishyng of Antichrist, death, and all corruption, are in the 110. Psalme, in the 24. 26. 27. and 66. Also in 7. 11. and 12. of Daniel: in the 14. of Zcharie. 3. and 4. of Malachie, and also els where. Thaponie hath cited Osee, 1. Corinth. 15.

Therfore let vs list vp our heades, brethren, let vs watch

and pray, for because our redempcion draweth neare. Delivere vs Christ from all euill. Amen.

**C**h. John denoureth the booke received at the Aungelis hand, and propheticeth agayne to the Gentils, nations, and Kynges.

*The xlvi. Sermon.*

**A**nd the voyce which I heard from heauen spake vnto mee agayne , and sayde : goe and take the little booke, which is open in the hand of the Angell, which standeth vpon the sea, and vpon the earth : and I went vnto the Aungell and sayde vnto hym, geeue me the little booke. And he sayde vnto mee, take it , and eate it vp, and it shall make thy bealy bitter , but it shalbe in thy mouth as sweete as honye . And I tooke the little booke out of the hand of the Aungell , and did eate it vp, and it was in my mouth as sweete as hony : and as soone as I had eaten it, my bealy was bitter . And he sayde vnto me : thou must propheticie agayne vnto the heathē, and tongues & people, & to many Kynges.

**The Apo-**  
**stolical doc-**  
**trine is re-**  
**stored a-**  
**gainst An-**  
**tichist.**

This is the. iii. comfort, which in this x. chapt. is contayned. For vnder the person of S. John is shewed here , that the Apostolical and Euangelicall doctrine must be restored in the last tymes before the iudgement agaynst Antichrist and Mahomet. And he might briefly haue sayd. The Apostolical doctrine, as it was preached of John , shall florish agayne: but he had rather expresse the same by a goodly vision, and at the last to adde a playn e and briefe exposition of the vision, which is, thou must preach agayne. &c.

**John prea-**  
**cheth a-**  
**gainst.**

And these things all expositours doe expounide agreeably, first in deed of the person of John, (who vnder the Emperour Nerua, returned into Asia from exile, and by the space of nine yeares, or there about agayne preached the Wospell. For he lyued till the 3. or 4. yeare of the reigne of the Emperour Traiane.) And secondly of all preachers, before the last iudgement, innewed wyth the spirit and doctrine of S. John, and constantly professing Christ agaynst Antichrist. Primasius expounding this place, sayth: the certayne meanyng is directed to S. John, which must yet agayne be deliuere from exile, and

and not ouely bring this revelatiō to the knowledge of Christes Church: but also more deeplye preach the Gospel to people and nations, to tonges and many kynges. Notwythstanding no man doubteth but that this saying agreeith also to the whole Church, which never ought to cease from preaching. &c. Thus saith he. The ordinary glose expoundeth these wordes: although this be vnderstoode of the very person of S. John: yet cuen herein is understand, that the Lord wyll haue hys Church likewylle instructed and taught by other preachers also. This apperteineth to the consolation of the faythfull, which shall live in the dayes of Antichrist, and the residue. Thomas of Aquatice alio layth: In S. John hymselfe other preachers are vnderstoode, whom the Lord in the tyne of Antichrist will haue to preach instantantly to great and small. So much sayth Thomas.

Aretas Byshop of Cesaria, an expositour of thys booke, Before the reporteth that vpon this place of S. Johns, arose the opinion judgement, of the common people, that S. John with Enoch and Elye shd come agayne into the wrold before the judgement, to noch a wit, corporally, and earnestly and constantly preach agaynst Antichrist. The selfe same doeth Aretas repeate with a more plentifull exposition in the 11. chape. where he expoundeth the wordes of John concerning the two witnesses. &c. Certes where as in the 44. of Ecclesi. it is written, that Enoch was translated that he myght teach the heathen: many haue expounded it, as though he shd corporally returne to teach the Gentils agaynst Antichrist: when as notwithstanding, the sayd translating or remouing of him into heauen, which was done so long agoe, doeth rather teach the Gentils that there is an other lyfe prepared for the seruants of God, and that the same is due to mens bodies also (considering how Enoch was conneyed hence both in bodye and soule) contrarie to the opinion of Epicure, & the mad world, which supposeth none other life to remayne after this, but y the bodies do purifie, and shall never rysse agayne. This Enoch seemeth to come spiritually to that last age, soz that the Lord himselfe prophecied that a lyke thing shd come vnto it, as chaunced before the flood of Noe. For lyke as many then being carelesse, contemned the iudgements of God, wythout feare of any perill, or hope of any better lyfe: so commeth it to passe also in the last age, wherin Enoch constantly preached by them, which establishe and mainteyne eternall lyfe, and the resurrection of mens bodies agaynst the Epicures. Helyas

Before the <sup>in the mounte</sup> Thabor appeared in glory with our Saviour  
Iudgement Christ unto thre chosen Apostles: neither is it to be thought  
cometh he that about the ende of the worlde he must be thrust out of the  
heauenly palace, and agayne be subiecte to corruption, and  
Antichrist obiecteo to the cruell handes of Antichristians, to teare hym  
in peeces. For lyke as in the time of our Saviour Christ He-  
lyas in vertue and spirite, I meane S. John Baptiste went  
before Christ the Lord: so also before the iudgement Helyas  
shall preach in thole agayne, which beyng indued wyrh the  
spirite and power of Helyas, shall call away the myndes of  
all men from the worshipping of creatures, to the reveren-  
ting of the eternall and onely God. Helyas cryed out, how  
long doe ye halte on both sides: if the Lord be God, followe  
hym: if Baal be God, followe hym. And nowe shall the He-  
lyans crye: if Christ be the perfection of the faythfull, what  
neede is there of mans inuentions and constitutions to worke  
a perfection? If Christ be our iustification, satisfaction, clea-  
nesse, and onely mediatour and redeemer, wherfore are these  
thynges attributed to mans merites? why are Saines ac-  
counted intercessours in heauen? why is saluation ascribed to  
many other stinking thynges? Helyas cryed out: how long  
halt ye on both sides? As though he shold say, it is not law-  
ful to part your hats betwixt two gods: neither is it lawful  
to attribute any thing that concerneth lyfe and saluation, but  
Unto God alone. Partnership of dominion is doubtless q-  
uidious in this case. The Helyans shall crye: if righteousness  
be of the lawe, Christ dyed in vayne. No man can serue two  
maistres. Christ shall profite you nothyng, which lecke  
saluation in the traditions of men. Come ye unto Christ: he  
is the perfection of the faythfull, and in him we are compleat. And  
lyke as Helyas grenaously accused Achab, Jezebel, and  
the Baalamites right so shall the Helyans most sharply in-  
uexe agayne kynges and Byshoppes, Idolaters and Ante-  
christians. Thus I say Helyas commeth, hath commen, and  
shall come agayne before the iudgement.

<sup>3. of Kings</sup>  
<sup>18.</sup>

Before the <sup>in the mounte</sup> Antichrist shal S. John prophelie otherwise before þ iudge-  
ment. He shal not returne into the earth in hys bodye out of  
John came heauen: but the preachers indewed wyrh the doctrine of S.  
against John, shall renne all hys doctrine, they shall expounde such  
Antichrist. thynges as he hath lette unto the Churche written in hys go-  
pelle, in his Epistles, and in the Apocalipse. This booke hath  
a whyle layne hydde, and contynued euen of good and leare-  
ned men, who notwithstanding doe preach the same thyng  
that.

that is conteyned and set forth in this booke: but it shall be brought to light of others, and be set by, as it is playne that in this our memorie is done of many. And by all these things we doe clearely perceiue, how Antichrist must be impugned and slayne, not wylth fleschly, but wylth spirituall weapons: to witte, by sincere doctrine, framed after the example of Enoch, Helpe, and John, & taken out of the holy scriptures. Whereof we shall speake more full in the ii. Briefly the doctrine of John aboue the last judgement shall be renewed agayne, and be knownen to the worlde in despite of them, and against their will. And vnder the doctrine of John we understande the whole Euangelicall and Apostolicall doctrine, in the writing and setting forth wherof S. John also imployde a singular trauell amonges the best of them.

And in the meane season in the same vision is figured the whole manner of the saythfull and lawfull preachers to be matched with Antichrist, what they ought to be, and wylth what qualties furnished. First S. John is called, by a voyce spoken to hym from heauen, wylth a commaundement, goe. Therfore is Gods calling chielly necessary, least any man shoulde take vpon hym this office wylth an euill affectio. Mo- ses was called: the Prophets and Apostles were called: some in deede immediately from God, not of men, neyther by me: some of God also, but yet by men and of men. The Apostles of Christ were not called of men, boasting the lawfull succession, as from Cayphas, Annas, and the colledge of Priests: neuertheles they had their calling of Christ, and proued their calling in deede, to wit, by preaching of the truthe. Therefor albeit we can not at thys day referre our calling to the Pope and Byshops, which bragge of lawfull succession: yet forasmuch as we are able to proue in very deede, and by the testimonies of Christ, that our doctrine is Christes doctrine, and therefore that our mynsterie is lawfull: we care not a whit for theyr reprochfull and raylyng wordes, which crye, that we be not called nor ordeined by the Pope.

But to him that is called is geuen a sure commaundement, To the witte that he shoulde take the booke: not every booke, but the open booke, yea and at the hand of the Aungell, & agayne of the Aungell that standeth vpon the Sea and land. That Aungel is Christ the Lord, Lord of the whole earth, of the sea and all thynges conteyned therin. He with his hand offereth to his ministers a booke open, to witte the Scripture: and chielly his sacred and holy Gosspell, wrapped with no darke-

To the cal-  
led is geuen  
the booke  
maunde-  
met to take  
the booke of  
the hand of  
the Aungell.

Esay. 29.  
2. Cor. 4.

nes, neither closed, but right manifest to shew that will see. For albeit that for the antiquite of the rong, for the proprietie of speach, for the figures, and rites, places, thynges, and stories out of memory, some places may appear somewhat hard: what doth this darken or obscure the misterie of sayth and saluation, which neuerthelesse is most open and playne? who understandeth not, what he shoulde beleue, what he shoulde do, and how he shoulde pray, eare by the Articles of the sayth, by the x. commaundementes, and by the Lordes prayer? The summe of sayth and of doctrine is certaine and playne. This booke opened, Christ offereth to his Ministers. And Sainct John hath βιβλογιόν, and not βιβλίον, a litle booke, not abooke. For if ye compare the holy Bible (specially the Gospel booke) with other lawes & bookes, and especially to the decrees & Decretals of the pope: the litle booke of the holy Gospell shall seeme very small. Primasius expounding this place sayeth: he semeth, to meane the truth of the law and the Propheteis manifested in Christ: and therfore he sayth not now, as before, that he taketh the sealed, but the open booke. For Christ is the end of the law, to make all men righteous that beleue, and so forth. Therfore the Lord Christ hym selfe geneth vnto the sincere preachers none other preaching, than his owne, to witte the Gospell. For he is the light and redemer of the world, our righteousness and lyfe, neither is there saluation in any other. This preaching is not fatched nor taken of others, than of the handes of the Aungell, nor of the handes of the pope or Byshops. Christ sayeth, go forth into the whole world, and preach the Gospell to every creature, teachyng them to keepe all thynges which I haue commaunded you.

The obediēce of the ministers. Now is also required obedience of the ministers, that they obey the commandement of God: and that they traue and receive, that which they are commanidēd to aske and receive. In playne do some looke for the drawyng and working of saluation to be accomplished without the preachers, through the onely inuisible operation of God. If God will haue me blessed and iust, (say they) let him worke in me what he will. Moreoner they them selues are not carefull, how they may apply them selues to the grace of God working by grace. Agaynst their vngodlynes is it, that we heare now, how S. John applyeth hym selfe to the commandementes of God, not without grace. For he goeth to the Aungell and sayth, geue me the booke. For the Lord must be prayed: we must read

read diligently, as S. Paule also commaundeth: we must learne and obey the commaundements of God, and not tary till God without vs do draw vs.

And the Lord denyeth no thyng to them that are willyng to aske, and are diligent, for in the Gospell he sayth: I will geue you a mouth and wisdome, which all your aduersaries shall not be able to gaynesay. Moreover: my heauenly fater will geue his holy spirite, to such as desire of hym. Therfore sayth the Aungell now: take the booke. Neuertheles he putteth here an other commaundement: eate it. He alludeth to the. 2. and. 3. chapt. of Ezechiel. Where the Prophet is likewise commaunded of God to eate the booke offered vnto him. For Saint John here inuenteth no new thyng. To eate the booke, saith S. Ambrose, is to lay vp the vnderstanding of the Scriptures in the secret bowelles or entrailles. He semeth by a trope both to intuate an earnest desire, and to beate in a singular diligence. For we deuoure with a gredy desire, such thyngs as we haue long & much coueted to eate. Many are sayd also to haue deuoured bookes and authours, which they haue perfisely learned and tunned by hart. We say in Dutch, He hath eaten Galen or Priscian quyte vp, that is to say, he hath learnede the by hart or at his fingars endes. It is required therfore of the preachers, that they learne the holy Scriptures with a desire, and that they learne and remembere them whole and exactly. Without all desire and seruentnes of mynde thou shalt profit little in the study of holy Scriptures: and vnesse thou learne the Gospell exactly, unprofitably shalt thou preach the same. The Ministers therefore may be ashained of their ignorance, which are more genen to idenes, Tauernes, huntyng, dicyng, and other worse thynges, than to the study of holy Scriptures. They beyng farre unlyke the Apostle S. John, shall in this warfare as gaynst Antichrist wiare small renowne, vnesse they awake out of their heathenish sleepe, and chearefullly performe their charge, which without doubt is most holy.

Herether is here dissembled so much as the effecte of the ministerie, & word preached. It is sweete in the mouth as honnye. For David hath song also: the iudgements of the Lord are to be desired aboue much gold and precious stones, and sweter than honny or honny combes. This sweetenes is euer felt in the inward man; and the fauill being lighted with the truthe, hath alwayes continuall Joy: but yet must we not conceale, what it semeth to the flesh, and what is the effect ther-

The Lord  
denyeth no-  
thing to thē  
that aske.

A fermenta-  
nes & dili-  
gence of the  
ministers  
is required.

therof in the outward man. It maketh verely the belly bitter: which is also a phare of speach, vnto which ours answe reth, when we say it maketh my belly to ake, signifying that the same which is propounded vnto vs, is both paynfull and greuous. The word of God therefore bringeth the mortifying of the flesh, trauelles, paynes, the crosse, and aduersities innumerable, which with a strong and constant patience we must overcome. For the Lord in the Gospell preached repentaunce or mortification, and amongst other thynges made very much mention of persecutions, wherewch his shoulde be always exercised: When thou shalt haue devoured the booke (sayth Primasius) thou shalt in dede be delighted with swernes of the heauenly word, and with hope of saluacio promised, and with the pleasant taste of Gods righteousnes: but doubtles thou shalt feele a bitternes, when thou shalt begyn to preach it both to the deuout and vndeuoute. For as soone as the preaching of Gods iudgement is ones heard, doubtles through the bitternes of repentaunce some are conuerted, and chaunged to the better: and others agayne beyng offendred, are more hardened, and beare great hatred and mallice towardes the preachers. The wiseman sayth, rebuke a wise man, and he will loue thee: but reproue a foole and he will hate thee therfore, and so forth.

**Payneful-  
nes is felt.** Neither are these thinges, sayd onely, but also done and felt: for S. John sayth and when I had devoured it, my belly was made bitter. And we feele at this day the greuous hatred of mighty me, to witte, of spirituall fathers, and temporall Princes. Many are dynen into exile, innumerable are shut vp in prisouns, an infinite multitude are slayne with sundry kyndes of deaches. All these thynges did the Prophete prophetic shoud come to passe, our Sauour him selfe in the Gospell gaue vs warnynge therof: and the Lord here telleth vs agayne the same tale. Therfore let vs be strong and constant in the Lord, and fight agaynst Antichrist vnto the ende of our lyfe. The Lord will not forsake vs, who (to the intent we shoud not be vanquished of those aduersaries) told vs of the diligetly before. And thus must those be instructed which shall warre agaynst Antichrist before the last iudgement.

**The expo-  
sition of the  
vision.** Lastly as I sayd in the begynning of the Sermon, is set a brief exposition of the vision. For the Aungell sayth vnto John, thou must prophetic agayne to the Heathen, &c. By this vision, saith he, I meane to declare nothyng els, but that thou must preach agayne toþ world, first by thy selfe in Asia,

after thou art returned from exile : and secondly by faythfull Ministers cuen to the worldes end, which shal spread abroad this doctrine, now set forth by thee, with sundry youngs thorough nations, and therewith shall beate downe Antichrist. And such as are accustomed to read the Scriptures know To prophete that to prophecie, is take to preach. For prophecie, is preache. chyng. They were in tymes past called Prophetes, which at this day be preachers, as we may gather of the, i. Corinth. 11. and, 14. chapt. And the doctrine of John is turned into the Syrian young, Aethiopian, Egyptian, Germane, Spanish, Frenche, English, Italian, to be shott in a maner into all langages : in all these preacherth S. John at this day by faythfull Ministers. The Gentiles be they never so barbarous and rude heare S. John teachyng; and so do the people of many nations. All these receive not a little comfort in these most daungerous dayes of Antichrist, and haue received of them also before this tyne, which long since renewed the Apostolical doctrine agaynst Antichrist. The same doctrine is brought at this day, and was brought in tymes past also vnto kinges and popes, though they kicked and spurned agaynst it. The thyng I speake is not doubtfull. For we both heare & see these thinges cuen at this day. Histories also report many thynges hereof. Laude and glory be to God. Some copies in the Latin are corrupt, which haue *igitur* for *iterum*. For S. John sayd, thou must prophetic *iterum*, which signifieth *iterum* agayne, not *igitur*. For he meanech that S. John must, cuen after he is dead, preach to many nations in sundry younges, by the faythfull Ministers that shall fight agaynst Antichrist. The Lord al- lust with his sprite all godly Preachers of the Euangelicall truth and Apostolicall doctrine. Amen.

**S**o John measureth the temple, and sheweth that God hath a care of it: and the quyre he ercommunicateth.

### The xlvi. Sermon.

**A**nd there was geuen me a reede lyke vnto a rodde, and it was sayd vnto me: ryse and mete the Temple of God, and the Aultar, and them that worshyppe therin, and the quyre which is within the Temple, cast out, and mete it not: for it is geuen:

uen vnto the Gentiles, and the holy Citie shall they  
treade vnder foote.xlij.monethes.

The Lord is yet in comforting, and in describyng the enemylie warre agaynst Antichrist: and sheweth that the church shall not be forsaken in those Antichristian and Turkish difficulties : nor the enemyes so quietly inioye all thynges , but that the Church shall haue also her champions or defenders, which shall most valeaunly resist Christes aduersarie s.

The same  
of this ser-  
mon.

The tem-  
ple.

Aulter.

worshyp-  
pers.

To meate  
the temple.  
sc.

And the thinges are figuratiue, which are rehearsed in the beginning of the chapt. and seeme to be taken out of the 40. chapt. of Ezechiel. As be those also which are spoken in the 7. chapt. concerning the sealynge of the faythfull, out of the 9. chapt. of the same Prophet. For he is commannded to measure the temple, and to cast out the inward quare: whereof he sheweth the cause. And he meaneth not the Temple of Hierusalem, which at that tyme (according to the prophelyng of Daniell and of Christ) lay ouerthrown, and shold not any more be repayzed: but the very Church of God, I meane the whole number of the chose. For S. Paul calleth the faythfull the temple of God, lively verely, as also S. Peter. . Pet. 2. and. 1. Corinth. 3. and. 2. Corinth. 6. We haue sayd now ofte tymes, that Christ is the onely Aulter in the Church, and sacrifice for sinne, and priest and intercessour on the right hand of the father. The worshippers be they that worshippe God through Christ in spirit and trueth , and serue hym lawfully or wylle feare. So many as be such(that is, whosoeuer cleaue vnto Christ the onely peacemaker of the faythfull ) and serue God truely by fayth, they be the very temple of God, and the true Church. These hath S. John measured: to doe vs to vnderstand how the Lord is fully mynded to buylde vp the Church, and not to destroy it. For they that wyl buylde, mecte the platte wherupon the building shold be set: as appeareth in the 40. of Ezech. Then was also the temple destroyed of the Chaldeis, as the Church is now wasted by the papistes and Turkes: But the Lord promiseth by this measuring, that he will repayze the ruines of the Church, of the merite of Christ and the faythfull worshippers. Moreouer he signifieth , that the faythfull in these troubles are numbered (before we heard they were sealed) and sure, so as no enemy can haue power to hurt them in all their distresses. For as the aulter Christ is vndeckled, and can not be stayned or destroyed by any power of the dimill: So are the sheepe of Christ knownen to God , & periche

perishe not: As also the same Lord Jesus Christ testifieth in the 10. of John, and the Apostle in the 2. Timoth. 2. To be short, Christes faythfull seruauntes are partakers of God and of all Gods goods, so as he careth for them, buyldeth them vp, registreth them, and desedeth them. This is a most assured consolation. Howbeit whereas the Lord prophecied in his Gospel, that the true faythfull shoulde be excommunicated by the false teachers: and here also forelaw, what shuld chaunce to the vngodly pastours of the false Byshoppes: he layth verely that this latter sorte appertayne nothyng to the buylding of God, but be excommunicated by God, to the intent the godly shoulde not feare their censure and curling. And here the texte is set downe two wayes, wherof the first is moze allowed: that is *καὶ ἐντὸν τὴν ἐκκλησίαν*, the Chancell or Quyze that is within, cast thou out: that is to say, declare them that be in this quire, to be cast out of God. Verely the Antichristians will be within the Temple or inward partes of the temple, and the chiefeſt part of the Church, in ſo much that whosoeuer acknowledgeth them not, and followeth them not in all thinges, and frameth not hymſelfe conformeable to the Church of Rome, is iudged to be an heretike. The inward quyze in the lawe was the station of Prietes, the place wherin they were when they ſhould doe ſacrifice. And why-  
 lest he layth the quyze muſt be cast out, he ſignifieth figura-  
 tively that the Antechristian Prietes ſhall be thrown out.  
 For the place is ſet for the thyng conteyned therein. And where he layth, cast out: his meanyng is this: looke whom God hath ſhut out, thofe declare thou to be cast out. For god doth excommunicate, and man pronounceth and executeth Gods iudgement. The latter ſetting downe of the texte is in this wyſe: And the porche (*τὴν ἐξώπορην*) which is without, cast out. So hath the Spaniſh copie. But how ſhall you caſte out that which was without before? Therefore I lyke (as I ſayde) the former readyng. But we reiecte not this readyng neither. For the porch that is without, ſignifieth the colledge or felowſhip not co-communicating with the onely auſtar Christ, or with the true church of Christ, ſuch as all this booke ſhew-  
 eth the popes to be with all their familie. Moreouer the Phariseis and Prietes caſt out hym that was borne blynde, what is to John the 9. that is to ſay, they did excommunicate him for caſt out. the confeſſion of Christ, and the Lord ſaith in the 15. of John; If any abyde not in me, hee is caſt out as a braunche, and wþereth. Thereſore whyleſt S. John is commannded here

The quire  
within  
must be  
caſt out.

to cast out the Colledge of Priestes, he is verely comman-  
ded to declare, that those priestes were excommunicated, which  
would not be, but seeme to be the chiefe prelates of Christes  
Church. Hee is also forbidden to merke this quyre. For be-  
cause God will not builde them vp, but destroy them, and not  
haue them numbered amonges his, for he hath reected them.  
Who than will herafter set a straw by the excommunication of  
them that are excommunicated? wicked popes haue excommu-  
nicated Emperours, noble men and godly; and dischargyng  
their subiectes of their fealtie, haue set them in theyr princes  
toppes. The storie of Gregory the 2. is knownen against Leo  
Isauricus: and of Gregory the 7. agaynst Henry the 4. And of  
Innocence also, agaynst Frederike the 2. and of other Byshops  
agaynst eight good Princes. Doubtlesse the chiefe stringe of  
the Popishe tyranny, hath beene excommunication, which  
the Lord here looseth.

The quire  
is geuen to  
the heathen.

Neither doeth the Lord conceale why he pronounceth the  
Priestes, or inwarde quire excommunicated: for because it is  
geuen to the Heathen. Which phrase of speach is as much of  
force, as if you shold say: for as much as in the quire they  
play not the priestes or sayffull ministers, but the Heathen  
which haue occupied this place. But the Heathen are right-  
ly shut out of the fellowshipp of God and the church, where  
the Lord hymselfe in the Gospell sayde: if he haire not the  
Church, let hym be vnto thee as an Heathen and publicane.  
Undoubtedly they that be not in the Temple or Church, and  
yet wil be in the inner quyre, that is to say, which will be ac-  
counted amonges the prelates of the Church: and yet holde  
not of Christ, but are more conformable to the heathen, than  
to Christians: are accounted most iustly excluded amonges  
the Heathen.

The Pope  
and all Pa-  
pistes are  
heathen.

And now let vs see, whersoe he accounteth Antichrist the  
Pope wthy his members amonges the heathen. They that  
are borne of God, haire the word of God, and glorisfe it: they  
that be not as yet borne of God, but remayne Heathen, not  
only haire not Gods worde, but also blasphemie the same.  
So these men will not haire Gods worde, but seeke with all  
their indeuour, how to fray men away from the Scriptures,  
which are Gods worde. They say they be darcke, doubtfull,  
uncertayne, and unperfet. Those that beleue and cleaue to  
the same, they call heretiks: and the doctrine taken out of the  
same, they call heresie. Againe they that haue not Christ their  
head, and grow not to hym as braunches growe to a vyne,  
haue

hane no partnership wþt Christ, but are heathen. But such is the Pope and his adherents, persecuting Christ still, and all those which affirme that Christ is the onely head of the Church, that Christ alone is our righteousness and lyfe, and that all the saythall are made fully complete by Christ. He that thus belceuteth, they pronounce hym an heretike. More- over the Heathen worship Idols, call vpon creatures, and suppose God to be honoured wþt corruptible thynges, as Golde, siluer, and precious thinges, dedicated to the Temple, and set vp to beautifie the same. And what other thyng doe they in the Church at this day? Thou seest playnely heathen Temples when thou seest their Churches. The lyfe also of the Heathen is shamefull and filthy: they are geuen to volup- tuousnes, full of surfeiting, addicte to filthy lust, they sincke in whoredome, and exceede in gorgious apparel and pam- pering of the body. See what thinges the Apostle writeth of the lyfe and conuersation of the heathen in the 4. and 5. chapt. to the Ephelians. And in the 1. chapt. to the Romayne's. And in the 1. to the Corinth. the 5. and 6. chapters. Now what the lyfe of the Pope is & of his spiritualtie, the thyng it selfe too openly testifieth so as even for this cause ouely they myght and ought to be accounted amonges the excommunicated, as agaynst whom the Apostle hymselfe pronounceth the sentece of excommunication, in the place which we haue now cited, the 1. to the Corinth the 5. We may put hereunto their Epicurishe dealyng. For if they set by any religion, if they haue any feare of God in them, why doe they sell all thynges in the Church, forgiuenes of sinnes, heauen, Christ, the obla- tion of Christ, mariage, ministerie, and brycly all thinges? why call they in doubt divers articles of our beliefe? what meane these doubtful disputacions of the immortaltie of mes soules, and the resurrection of their bodycs? why make they a mockerie of the lyfe euerlasting?

Herenuento is added, that these treade yea and trample vþs the holy citie: and therfore may they justly be taken for excom- municated. This holy citie, is not that earthly Hierusalem, but the Church of God, whereof the holy citie was a figure: as S. Paulie expoundeth in the iiiij. chapt. to the Galathians. For the earthly Hierusalem (according to the sayinges of the Prophets) hauyng playde her part, lay in ashes neuer to be restored. The Lord therfore signifieth that the holy church of Christ, should through the tyranny of Antichrist and Anti- christians be troden vnder foote. And he meint more in say-

The holy  
citie is tro-  
den vnder  
foote.

ing to tredē upon: than if he had sayd to afflicte and persecute. For treading vpon is ioyned wþt þe vtter despite of hym that is troden on: and hereby is signified an extreme assayling and wonderfull crueltie of the enemyes, which they practise on them whom they overcome, & hane to vse at theyr pleasure. We read in Daniel concerning the Romaynes: The beast had great yron teeth, eating and breaking smal, & treadyng the rest vnder her feete. For wanton beastes are wonte to tread wþt their feete such thynges as they can not devour when they be full. And Salomon in the 27. of the Proverbe, sayth: A soule that is full, treadeth the hony combe. Malachy in the iiiij. chapt. speakyng of the ioye of the godly, sayth, ye shall leape as Calues of the heerde, and ye shall tredē upon the wicked, which shall be as duste vnder the soles of your feete. Briefly S. John by treading, signifieth the oppression of the Church ioyned wþt great tyranny, and wantonnesse, and wþt exceeding great mockery and gladnes of the wicked. And it seemeth playnely to haue alluded to these words of the godly prophet: O God the heathen are commen into thyne inheritance, thy holy Tempie haue they defyled and made Jerusalem an heape of stones. The dead bodyes of thy seruantes haue they genen to be meate vnto the foules of the ayre: and the fleshe of thy Saints vnto the beastes of the land. Their bloud haue they shed lyke water on euery side of Jerusalem, and there was no man to bury them: and the rest that followeth in the 78. psalme. And a little after in thyss chapt. shall follow moe thynges of the persecutio[n] of Antichrist. Neither shall these thynges be obscure, in case you compare them wþt those, which are done at this day in the church of Rome agaynst the louers of Christes Gosspell.

**The reckoning of xlvj.** Besides, here is shewed a certaine tyme, in the which the persecution of Antichrist should be cruell agaynst the church, to witre the space of two and fourtie monethes. In the account wherof some torment hem selues maruelously. I suppose playnly that a certaine tyme was assigned, and that notwithstanding cause, and yet notwithstanding an vncerteine tyme to be vnderstaide. A certaine tyme therfore is assigned, that we might understand, how God hath appointed an end of their furries: which as he him self alone doth know, so would he signifie to his faithfull the same time not in yeares, but in monethes onely, for a consolation. For we suffer more easely, that which we perceiue shall continue but a few monethes. This sense hath also Aretas after a sorte touched, wþtynge thus:

this: we suppose that the time of. xlj. monethes doth expresse a shortenyng of tyme, about the commyng of Antichrist: for the whiche affliction to be executed vpon the louers of God, Christ very God sayth, that thole dayes shold be shortened. And these. xlj. monethes, are three yeares and a halfe, wherin it shall come to passe that the faichfull, and the very tryed, shall be troden and suffer persecution. Thus sayth he.

Doullesse all expositours in a maner groundyng them selues vppon this text, haue attributed to the kyngdome of Antichrist, and to his most cruell persecutions, no mo yearess than three & a halfe. For so many years make xlj. monethes, The yeres  
and a halfe;  
the yeres of  
Antichrist. if ye allow twelue monethes to a yeaare. Howbeit the Scripture and the thyng it selfe tell vs, that the kyngdome of Antichrist shold be a great deale longer. wherenpon I said, that a certayne tyme is alighted of the Apostle, and an viceretaine tyme vnder stode: that is to say, all that same tyme, that is reckoned from the fatal yearess of. 666. wherof is mentioned in the. 13. chapter of the Apocalipse, vntill the last iudgement. And why I do expounde a certeyne tyme to impot an viceretaine, there be the causes. First, forasmuch as the same number of monethes, which is set here is set down also in the. 13. chapter. And ascribed to the old Romane Empire, verely to the end that in their tribulations the Saines might vnderstand, and comfort them selues, that there is an end appoyned to their tyranny, which is knownen of God: and that the Saines shold no more be sorrowfull, than if they shold be constrained to abyde their tyrrany a few monethes onely. Otherwile if ye shold accompt from the first yeaare of Julius Caesar, and byynge the course of tyme vntill that yeaare, wherin Odoacer hauyng dispatched the Cæsars or to speake more rightly the Emperours of the west, was acknowledged for kyng: you shall not finde onely three yearess and an halfe: but aboue five hundreth and. xvij. yearess. If you shall byynge the accompt from Julius to the Empire taken away, and genera to the Pope, you shall finde about. 767. yearess. And the later cause is for that Daniel, our Lord Christ, and the Apostle S. Paule, agreeably do say, that the persecutio[n] of Antichrist shold last vnto the iudgement. But who shall reckon vnto vs the yearess and dayes of the last iudgement? And therfore must the number certayne be expounded by the viceretaine, and we must thinke that all thyngs are numbered and prefigured in the purpose of God, who never neglegeth his fachfull. To hym be glory for euermore. Amen.

¶ Of the two Propheteſ fightyng manfully agaynst Anti-chiſt, and of their power.

## The xvii. Sermon.

And I will geue power to my two witnessesse, and they ſhall prophecie a. M. CC. and . lx. dayes clothed in ſacke cloth. These are two olyue trees, and two candleſtikeſ ſtandynge before the God of the earth. And if any man will hurt them, fire ſhall come forth of theyr mouth, and deuour their enenyes. And if any man will hurt them, this wife muſt he be killed. These haue power to ſhut heauen, that it rayne not in the dayes of their propheciyng: and haue power ouer waters to turne them to bloud, and to ſmitte the earth with all maner plagues as often as they will.

**P**ropheteſ are powe-  
rful. **T**hese thynges apperteine also to the conſolation of the faythfull. For the Lord promiſeth that he will iend Propheteſ: that is preacheſ, which ſhall mainteyne and deſide the truſh of the Gospell, and the glory of Chriſt, and aduayle Antichriſt, and deſtroy his kingdome, and anaunce the ſaluation of the faythfull. In the former chapter. 8. & 9. was deſcribed the fight of Antichriſt & of the heretikeſ agaynst God and his Chriſt, and agaynst his Churche: and now at fewe wordes is ſet agaynst the ſame the contrary fight, and the army of Chriſt is muſtered.

**T**wo Pro-  
pheteſ. And he bringeth forth two Propheteſ, that is, preacheſ; not for that there ſhall be two onely, but for that he purpoſeth therby to do vs to underſtand that the power of Chriſt in the world ſhall ſeme to worldly men to be but ſmall (as I ſhall tell you anone.) But in the meane tyme he underſtandeth all faythfull preacheſ and paſtores of all tymes, which offer them ſelues to reſiſte Antichriſt and heretikeſ. There be that expounde theſe thynges of Enoch and Hele, which ſhall come corporally before the iudgement. Howbeit S. Hierome in his Epiftle to Marcella doth reſer y opinio to Jewiſh fableſ, ſigniſyng y theſe thynges muſt be ſpiritually expounded of thoe Propheteſ, as are alſo the moſt thynges of thiſ booke. And in maner all expositours with great conſcorde, do interprete all the thynges concerneyng theſe Propheteſ.

phetes spiritually, & not corporally after the letter. I suppose that for ij. causes there be ij. propheetes onely here rehearsed.

First, for that he would allude to the old History or prophecie of Zacharie, which is in the. 4. chapt. It was thought than also to the people of Israell, when they were returned from Babylon, that the repairing of the Temple was impossible, bycause they had many and mighty aduersaries, & were weake and few, and their gouernours Zorobabel and Iehosua contynued. But thorough the mighty hand of God, and his faythfull ayde it came to passe, that the power of their aduersaries vanished away as dayne, and they (in despite of hel gates) builded vp their Temple, right so the Lord sayth it shall be in the latter age, that the ministers being vterly despised, and very fewe in number, shall builde vp Christes temple, and repare it, and shake the mighty power of Antichrist. Herenuento I suppose belongeth that saying of Daniell: and when they fall, they shall be holpen with small ayde. &c. Secondly for this cause chiefly he accompreth onely two witnessesse, for that it is read written in the law, in the mouth of two or three witnessesse every word shall stand. It is indged therfore a full testimony, which shall be confirmed with the agreeable declaration of two. Where therefore the Lord sayth that he will geue two propheetes, it is asmuch to say, as he will geue so many ministers as shall suffice, which shall both builde vp his Church and also plucke downe and rent a sunder the kyngdome of Antichrist. There be of the expositours, whiche thinke that by these two witnessesse are understande the two Testamentes. Howbeit we see that the Lord speaketh here, of witnessesse, not of the thing testified or to be witnessed, whiche neuertheles we separate not from the witnessesse.

The Apostles and Apostolicall men are called witnessesse who be every where in the Gospell, and in the. 1. chapter of the Actes witnessesse, of Apostles. witnessesse areordeined in iudgement that they shold faythfully vter that whiche they haue sene or heard, that they shold forge nothyng of them selues, and to the thynges that shold be testified shold neither adde or put any thyng, nor take away any thyng. So likewise God hath placed witnessesse of him selfe, that is to say, he hath placed his ministers or preachers, in his Church: and of them is required, that they Imagine nothyng of their owne brayne, nor put to nor take away any thyng from Gods word, but simply declare to the Church of God the thyngs þ they haue sene in the storie of the Gospel, and heard of the propheetes & Ap-

ties; Therfore are they false witnesses, neither worthy to be called the witness(es) of God and of Christ, which bryng not the Gospel. They be rather the Popes witness(es), whose Decrees & Decretals they bring forth, & beare witnes of them to the foolish people. Therfore shall those two Prophete(s) be witness(es) of Christ, and shall bryng witnes for Christ out of the true Scriptur(e).

**The origi-** And the begynnyng of them is here referred to God and  
nal of Pro- his Christ, as the original of Antichrist is reduced to the de-  
phete(s) uill him selfe. I will gene, sayth the Lord, to my two wit-  
nesses, and they shall prophetic. Christ sendeth preachers, and  
therewith all giueith them abilitie to preach: which is a won-  
derfull comfort. For like as the deuill many tymes sendeth,  
instruceth, and helpeth his false Prophete(s): So Christ lea-  
ueth not his church destitute, but geneth to his ministers ha-  
bilitie of teachyng and doyng luckely. For in the Gospell al-  
so he promised and sayd: I will gene you a iourne and wi-  
sdom, which they shall not resist, so many as be agaynst you.  
These thynges ought to confort vs, in the greuous consola-  
tions, treasons and assaultes of the enemyes of the Gospell.  
Christ will not forsake his ministers, so they be saythfull, and  
depend vpon Christ alone.

**The tyme** Now is also declared the tyme of the preaching of the Gos-  
of the prea- pell agaynst Antichrist, verely all that tyme wherin Antichrist  
ching of the shall treade downe the Temple and holy Citie. For a thou-  
prophete(s). sand two hundred and lx. dayes make. xiiij. monethes, if you  
put to every moneth. xxx. dayes. But we heard before that  
Antichrist shuld treade downe the Church. xliij. monethes.  
Agayne therfore here is a certaine number put for an uncer-  
taine. And hereby is the tyme betokened and foreset vnder a  
misterie, not of yeares or of monethes, but of dayes. For  
though the function of the ministerie be neuer so hard & dan-  
gerous: yet will God so comfort and confirme them, as their  
sufferyng of persecucion and their trauelyng in this paynfull  
worke of the Lord, shall semme vnto them to be but for a fewe  
dayes, and not for monethes or yeares. And where I haue  
sayd that those numbered dayes are put for uncerteinie of time,  
this hath moued me: that by and by in the. 12. chapt. the same  
number of dayes shall be assigned: for the which yet he hath  
set before, for a tyme, and tymes, and halfe a tyme. Which ap-  
peareth playnely to be taken out of the. 7. and. 12. chapters of  
Daniel. I know that the same is expounded of many for thre  
yeares & a halfe: so as the tyme, should signifie a year: tymes,

two yeares: and halfe a tyme, halfe a yeare. But every man may perceiue that the thynge it selfe is repugnaunt to that number of yeares, if he be at the lest any thynge sene in stories. In the . 7 . of Daniel: the other beastes, (sayth he) gaue ouer their rule, and spases of lyfe were graunted, for a tyme, and a tyme. But who will expounde these thynges of two yeares onely: sith it is evident, that the Babylonians, Persians and Macedonians reigned many yeares: he signifieth therefore that those kyngdomes should reigne so long, as God would permitte them, and geue them power to reigne. We say in Dutch tary a tyme, or abyde a while, where yet we appoint no tyme prefixed. In the same chapter of Daniel is put the same phrase of speach: namely, that the Saines shall be deliuered into the hand of Antichrist, for a tyme, tymes, and halfe a tyme. And in the . 12 . chapter he sayth that this prophesie of his shall be fulfilled in a tyme, tynes, and halfe a tyme. But who shall beleue that within three yeares and an halfe all those thynges should be accomplished, whiche hee declared in the whole wozke: why than do they restrayne the tymes of Antichrist to three yeares and an halfe, especially his persecution: why see they not the destruction of Antichrist, and the peace of the Saines, and the day of iudgement, to be all one day: For Daniell sayth, that the beast shoulde be cast downe headlong into Hell, when the seates be furnished. And Paule sayth, whom he shal destroy with his comynyng. And who shall shew unto vs the certaine day of iudgement: It is knowne to the father alone. Let them leare therfore to striue agaynst the Gospell with their supputacions. It appeareth that the Lord by that kynde of speakyng as it were by a riddle, diffi-  
ned no time certaine: but rather admonished the godly of lōg suffering, of patience and constancie: and commaunded that we shoulde not ouer curiously search the instant of this tyme, but rather permittre it to Christ him selfe, who in an other place sayth: It belongeth not to you to know the tymes, and the momentes of tymes, which the father hath reserued in his owne power: but watch, that when the Lord shal come, he may finde you watchyng. Therfore whether so euer the Lord shal deferre his iudgement be it a long, a short, or a meane tyme, be you constat. So at this present he sayth, how the ministers of Christ shal preach all that tyme, wherin Antichrist shal persecute. And verely if thou read the stories, thou shalte finde, that the most vertuous and best learned men, haue in all ages, now for the space of these seuen hundred yeares  
and

and more constantly resisted the popes enterprises, and these great abominations, & the crakie iuglinges and seducynges of Monkes and friers. Of the persecutions that they haue suffered, I will speake hereafter.

**The apparel of the Prophets.** Furthermore also the apparel of these prophetes is shewed, that hereof also may be gathered the maner of their doctrine. They shall not be clothed in soft or precious apparel, as veluet, satyn, or damask, or crimsone ingrayned, but in sackecloth. And sackecloth, as appeareth in the Prophete's serueth for a mournyng garment, and for such as are penitent. Therefore like as S. John was coursely apparelled, and preached repentaunce: So shall these also moue men vnto repentaunce and amendment of lyfe, and persuade men to thrynes, inuying agaynst ryot and disorderednesse. Certainly all good and learned men now these senen hundred yeares haue required nothyng els of the Pope and Clergie, & of the people but repentaunce and a reformation: for the whiche they haue had small thanke at their handes. But what the apparel of the antichristians is, there is no man ignorant at this day. Certes in some of them it is little better than whorish. Consequently he declareth more fully and more at large, of what sorte they shall be, and also their ministerie, and what shall be the effect, and verme of their preaching. And the same he setteth forth and declarerh with sundry figures taken out of the Scriptures.

**The Prophete's be  
Olives and  
Candle-  
stickes.**

And first he alludeth agayne to the 4. chapter of Zacherie. These be two olives, &c. with oyle, lamps are kept burninge: oyle therfore signifieth the matter of preaching or of Sermons. For the candlestickes bearing lightes vpon them, betoken the preachers that shew abroad the light of Christ, and of his Gospell throughou the world. And that preaching of light is taken out of the Scripture, as also the light of a candle is nourished with oyle. Oyle is a resemblance of the holy Ghost. Wherefore S. John calleth also the holy ghost, an annoyning. Certes the holy Scripture, is the inspiration of the holy Ghost. Therfore those preachers shall preach Christ out of the Scriptures. And so far as much as they preach the Gospell of Christ through the inspiration of the holy Ghost, they are sayd to stand before the light of God of the earth, that is to say, they be vnder the protection, charge, the cure, &

**The Prophete's stand** by whole prouidence all thynges are governed both in heauen and in earth. For he semeth to haue before god, alluded in these wordes of Zacherie, The eyes of the Lord, looke

ooke ouer the whole earth : And these be the two children of oyle , which stand before the gouvernour of the whole earth. And these thynges comfort exedyngly the faychfull preachers, which see that God hath a care of them, I meane God the Lord of all.

Agayne, as many as take part wyth Antichrist, esteeming the dregges and dounge of men in stead of the oyle of the holy Ghost, and powring them also into the Lampe, so as they preach not the lyght but darcknesse, and the opinions of corrupt men: be neyther Olyues nor the Ladesstickes that shew the lyght of the Gosspell. S. John reasoning agaynst this kynde of men, sayth: These thinges haue I written vnto you concerningyng thole that deceiue you. And the annoynting whiche you haue received of hym, abydeth in you, and you haue no neede that any man shoulde teach you: but lyke as the very annoynting teacheth you of all thynges, so is it true, and no leasyng.

Now are also the weapons of these preachers described, The ar-  
wherwith they defende their case, and fight against their ene- mure of the  
myes. If any man will hurt them (*ad ix. 10.*) fire issyeth out Propheteſ  
of their mouth, & devonreth their enemys. And this *ad ix. 10.*  
signifieth, with a pretensed malice, and against iusteſ to hure  
or to minre: and first he layd to hure. If any therefore of the  
champions of Antichrist, shall assayle those preachers, and  
shall blame their doctrine and ministerie, streight wayes they  
shall bring forth Gods worde out of the holy Scriptures, &  
so repelle & ouercome their enemies. For that these thinges  
may not be expounded after the letter, it is proued chieſely by  
this, that anon we ſhall heare how thole propheteſ ſhall be  
vanquished, and put to deaſ by Antichrist: to witte, corpo-  
rally, who then caſt not gather hereof, that the victory of prea-  
chers is ſpirituall, ſo as their aduersaries being vanquished  
by the trueth, ſhall lyue ſkil in boode, and yet notwithstanding  
may ſeeme to be ſlayne ſpiritually by force of the trueth.  
And therefore as it were by an interpretation here is added:  
and if any will minre them, ſo muſt he be ſlayne. So, that is  
to ſay, by the fire which goeth out of their mouth. And who  
will ſay, that materiall and naturall fire ſhould come forth  
of a mans mouth? And S. Paul alſo expounding these thinges,  
boroweth the manner of ſpeaking of Eſay, and treating of  
Chrif and Antichrif ſayth: whom he ſhal kyl with the breath  
of hys mouth. Beholde S. Paule calleth it the breath of the  
mouth, which S. John named fire, we read alſo in the xxij,

Fire goeth  
out of the  
Propheteſ  
mouthes.

chap.

chapt. of Jeremy: Is not my worde as fire, and as mallet breaking the rocke? And agayne in the v.chapt. In as much as you speake this worde, beholde I will make my wordes in thy mouth fire, and this people wood, and it shall consume them. Of Helyas we reade in the 4. of Kings. 1. chapt. that calling downe fire from heauen he bodily burnt the kynges seruantes. Which example where the disciples James and John alledged, the Lord forbadde them to the ende to put them in mynde of their office, to wit, that they must syght with long suffering and wyth the woorde of the trueth. Which T apostle in an other place commaundeth expressly, to wit in the 2. Timoth. 2. Whereby we are playnly taught, that Antichrist must not be vanquished wyth corporall weapons by the ministers, but with spirituall. For he must be slayne with the Gospele, that most sharpe sworde, and fall downe & dye in the brestes of men, that he may be vterly contynmed, and knownen to be Antichrist. And where many confounde the ministerie of the woorde and the power of the magistrate, and for the same cause take the sworde out of his handes, forbyding hym in any case to strike heretikes and blasphemers, and affirming that they ought not otherwyse to be punished than by the woorde: let them learne to discerne better betwixte offices, and not to geue that libertie to blasphemers, and to all maner of seducers, and to such as hauing been a thousand tymes convict of heresie, will not cease to infect innumerable and to bring them into perdition, vnesse they be straightly punished by the magistrate. Let euery one therfore applys their owne office, and therein follow the rule of trueth and equitie, and then shall thinges be better in order.

They haue  
power to  
shut heauen.

Furthermore he adder more expresse thinges concerning their power and ministerie, euен herein alluding also to sundry figures of the Scripture. For first he sayth, they haue power to shut heauen that it rayne not in the dayes of their prophesying. And he alluded to the story of Helyas which is red in the 3. of Kings the 17. chapt. And they must be spirituallly applied to this our busynes. For lyke as Helyas through the power of God, did prohibite that it shoulde not rayne: so shall the preachers of the Gospel shut vp heauen it selfe, that is to say, assuredly witnes that God hath shut it vp from the disobedient, and from such as will not heare hys woorde, but hadleaner to be seduced by popishe abominationes, wheras there is none other way to heauen but Christ alone the onely gate, whom they notwithstanding dge despyle. And also the preachers

preachers shall tell them sharply, that the grace of God is denied them, which is onely graunted by Christ. For þþ prophetes tell vs, that rayne doth signifie the grace of God, and his fruitfull watering sent downe from heauen. Therefore during all the tyme of their prophecyng: they shall witnessse that as many as had leauer to haue the popes chasse, than the trne bread from heauen, are bereft of the heauely grace, light, and lyfe, through the iust desert of their owne faulte. And agayne, we understand that they haue power geuen them to open heauen to the beleuers. Wherof here is now no place to speake. For the thinges which are written in the Gospell concerning the keyes of the kyngdome of heauen, and which belong cheifly hereunto, are more manifest thã that I shold now recheare them, sith I haue both at other tymes, and besoore also in this same booke spoken of them at large.

Secondly he alludeth to the story of Moses, and sayth, that power is geue to these prophets to turne waters into bloud: which discordeth nothing from the former member. For the water is a figure of Gods wylsdome, of grace and of reliefe by the spirit. Bloud betokeneth offence and punishment. For that sentence of the lawe, and of that apostle is well knownen: your bloud be vpon your owne head. Therefore shall these propheters testifie, that God hath verely sent his wozde of saluation, to sauie all beleuers, and that the same shall turne to the damnation of the vnbeleuers through their owne faulte. For they that heare the preaching of Gods word, and beleue it not, heare it to their condemnation. And so is the Gospell at thys day preached to many wythout fruite: who beyng corrupted wyth the popyshe doctrine, wyll not be inforced to be wyse. &c.

Finally, they haue power to strike the earth wyth every plague, so ofte as they will. But they wyll not, except Gods word, (by the which they be inspyred, instructed and goured,) shall commaunde them. For they will do nothing wilfully, nor follow their owne affections, but the wozd of god. Howbeit they are sayd to strike the earth with plagues, whē out of Gods word they threaten that God wyll piague and punishe the sinnes of men. These plagues are recited in the 26. and 28. of Deut. wherfore in case they threaten the impudent persons with warre, pestilence, famine, sicknesse and other calamities, God will sende them to such as are vncurable, as the Lord sayth of hymselfe in Jeremy. Agayne, and on the contrary part they shall inciche those that obey Gods word,

word, wych all maner of benefites, by preaching the Lordes  
blessing unto them.

Thus much hath he spoken hethereto concerning the preachers  
of the Gospell, which shall fight agaynst Antichrist, in  
that last age before the iudgement, and buylde vp the church,  
and confirme the beleuers. Thou thy selfe must obserue, in  
what preachers thou shalt perceine these markes, and the  
same must thou acknowledge for the lawfull prophetes of  
God. And therewithall also þ must acknowledge how great  
a benefite of God it is, to haue true and faithfull preachers of  
Gods worde. The Lord our God confirme all ministers of  
his word in the setting forth of his truthe, to the worldes end.

**C** Of the cruell sight of Antichrist agaynst the Prophets of  
God, whom he ouercommeth and sleyeth, and shame-  
fully vseth them.

*The xlviii. Sermon.*

**A** Nd when they haue finished their testimony , the  
beast that came out of the botomlesse pitte , shall  
make warre agaynst them : and shall ouercome them,  
and kyll them. And their bodies shall lie in the stretes  
of the great citie, which spiritually is called Sodome  
and Egypt , where also our Lord is crucified . And  
some of the people, and kynredes, and tounes , and  
of nations, shall see theyr bodyes three dayes and an  
halfe, and shall not suffer their bodyes to bee put in  
graues. And they that dwell vpon the earth, shall re-  
ioyce ouer them and be glad, and shall sende giftes one  
to an other : because these two Prophets vexed them  
that dwell on the earth.

We haue heare of the continual preaching of the preachers,  
which shall set theunselues agaynst Antichrist and hys armie,  
for Christes trueth, and the Church of the saychfull, yea even  
duryng all the tyme that Antichrist shall exercise tyranny a-  
gaynst the Church: And now consequently our Lord Iesus  
will teach vs by thaposile and Euagelist S. John what shall  
be the lot of the Sanctes in their fight, and how Antichrist  
shall encounter with the: which also apperteineth to consola-  
tion,

tion, and is a necessarie admonition, least any man should be  
discouraged with the felicitie of Antichristians, and the calamities  
of the saythfull. Hee speakest therefore expeslye of Antichrist.  
The persecution of  
the greenous persecutions of Antichrist, whiche hath now  
continued these many yeares (I meane all that tyme wherin  
the Bisshop of Rome hath usurped, and taken vpon hym au-  
thorite over all Churches) with some smal spaces of respite,  
which the Lord hath givene to breath in. This persecution of  
Antichrist is more greuous and longer, than euer was any,  
eyther amonges the auncient people of God, or in the prima-  
tine Church. Certainly for these ffe hundred yeares, who-  
so euer, (what state or condition soever he were of) began to  
speake never so little agaynst the Churh of Rome, he felte in-  
conveniently harrēd, imprisonment, banishment, & death. This  
doe storied testifie: which shew also that the same persecution  
so much the more increased, as the Bisshops themselves and  
their champions, Monkes and Fryers, were increased in  
number and power.

And the Lord declareth most diligently, when, who, of  
what estate, where, when, and with how great crueltie An-  
tichrist shall play the tyraunt agaynst the saythfull seruaunts  
of God. He addeth immediatly, that all his enterprisles shall  
be vterly wayne: and how great shall be the rewardes of the  
constant ministers, and finally how great calamities the chri-  
stians shall induce all the whyle.

And first of all, he admonisheth playnly what tyme per-  
secution shalbe moued: namely not before the testimony of the  
Prophete is finished. I shewed you before, that the testimo-  
ny of the Prophete must first be finished.  
The testimony of the Prophete must first be finished.  
That he which shalbe present at that tyme, is not before the  
Christ, but a deceauer, and a pestilent seducer. &c. And so great persecution,  
is Gods goodnesse and loue towarde his Churh, that he  
will not suffer the preachers to be taken away, till they haue  
finished their preaching. For the Gospele must be openly pre-  
ached to all men for saluation, and deliueraunce from anguish,  
cratnes and disceiptes, & iro Antichristes seducers. And they  
shall accōplish their ministerie with sundry wortynges, & con-  
tinuall preachynges. I say they shall accomplish it when it  
pleaseth God. For some preach and abyde safē and sound ma-  
ny yeares: and continuall vnhurt and free from persecutions:  
And others are immediatly apprehended, cast in prison and  
slayne. Thus are these things done, as semeth good to God:  
who must euer be thought to auance his owne glory, and

to further the welfare of his Church, what meane so ever he beth. And hereof also it came (as we read oft tymes in the Gospel) that the Lord was not take, forasmuch as his houre was not comen. Therfore shall a certaine houre also be appointed of God to the preachers. Before this houre they be safe and sure, though the devill be never so madde, tyrantcs rage, & bloudsuccours and the enemys of the fayth lay wayt for them. We maruell sometymes, how the preachers of the Gospel could preach in so great a company of wolnes so long tyme, & that directly agaynst the wolnes, why they were not by and by come in peeces? The Lord God almighty hath kept them because he would first haue them thoroughly to finishe the testimonie of the truth. Therfore he letted their enemies, and gaue strength to his seruantes to preach. To him must we render thankes, that many good preachers in tymes past, and of late dayes D. Luther, and D. Zwinglius, and other faithful witnesscs of God, could in so wicked a world, and in so great power of Antichrist, execute their ministerie, so many yeares, in despite of Hell gates. For although the Princes, & Magistrates deserue also to be praysed, for the lawfull defēce bestowed vpon them: yet should this haue bene none at all, vntille the power of God would haue had it so.

**Persecutio  
to such on.**

And what tyme the faythfull in the Church be sufficiently admonished, so that such as will be wise, and not of a set purpose perish, may all escape the snares of Antichrist, and live in Christ: immedately shall follow persecution. For so soone as the Pope and his table shal heare, that he is assayled, he will streig'it way begyn to thunder, and lyghten, and finally to styrre vp the secular power agaynst heretickes. For he sheweth exprestly, who shall be this enemie of these Propheteſ & of their prechynge; namely the beast, that is to say the Bishop of Rome who is notable for his cruell, tyrannicall and beastly power. Of the beast shall be spoken more abundantly in the. 11. and. 17. chapters where we shall heare how he cometh out of the earth, or rather out of the botomles pit, and out of the depe dungeon of hell. For the originall of that wickednes is referred to none other parent, than the devill the prince of hell, that lyer and murtherer. And the thyng it selfe sheweth at this day, that all persecutions and conflictes are moued, styrred and inferred by the Pope, and his blouddy ministers of mischief. Out of the same welspryng flowed all the calamities of former tymes.

And he sighteth agaynst the ministers and the ministerie  
of

**God defen-  
deth his  
Propheteſ  
vnto their  
houre.**

**The beast  
stirred vp  
persecution.**

of Christ with sophistrie, with craftie and subtle practises, The beast  
and excommunication, deathers, and terrors. An. i. ch. viii will fighteth &  
put in vze sundry kyndes of tormentes (say ih Haym. o) & such the Pro-  
as he can not ouercome, he will assay to vanquish with doc- phetes.  
trine. He will gene rewardes, promise swete wordes, and  
shew also false miracles, &c. And seyng it hath pleased the  
Lord to cal that leate the beast, wherfore shoulde we call it the  
holie Seaz if the Pope be that blouddy beast, why shoulde we  
salute him by the name of most holie father?

He sheweth moreover, with what luke, and with what Antichrist  
successe Antichrist shall fight agaynst the prophetes. He shall ouercom-  
ouercome, sayth he, and kill them. The same thyng, layd the meth, and  
Lord playnly in the Gospel. Math. 10. and John, 16. And be- how? hee  
soye also Daniel in the. 7. and. 11. chapters. Some thinges are  
spoken also heretofore in this booke, concerning the holie mar-  
tyrs. The Lord geneth this warnyng in tyme, lest if we  
should see the preachers of the Euangelicall truth slayne, we  
might doubt of the truenesse of their preaching, or esteeme the  
matter of Religion by the felicitie of this world: & hich ne-  
uertheles many do at this day. For most men say: if this were  
the preaching of the truth, as it is layd to be: God beyng him  
selfe most true would not forsake his own caſe. But now ſith  
the preachers are opprefſed and destroyed: why ſhould we  
not gather, that their matter is false, and theirs true that ou-  
ercome the. But if we might ſo reaſon: than the prophetes,  
Christ, and the Apostles defended a very euill caſe. For all in  
a maner beyng opprefſed by their enemyes, in the end were  
slayne alſo. Full good then was the quarell of the Jewes,  
P̄hariseis, and the moſt wicked encynges of Gods word? Howbeit, thou wilt ſay, ſith the truth is invincible, how is  
Antichrist ſayd to ouercome it? Doubtles he ſhall not ouer-  
come, by ſure testimonies, holy Scriptures, or ſtrōg reaſons:  
but by force, impriſonment, ſword, and fire. And therfore in  
way of interpretation immediately followeth: and he will kill  
them. Therfore by killing he ſhall ſeme a conquerour. For if  
in a combat Aeneas ſhall ouercome & ſlay Turnus, Aeneas ſhall  
be called a victor. And heþerto in dede Antichrist ouercom-  
meth. But although the Martyrs be ſlaine, yet do they before  
God receive the reward of victours: becauſe their caſe is iust,  
and the truth ouercommeth in them. The enemys ouercome  
with multitude, pompe, authoritie, power, fauour, richesse &  
other like thynges: we in the goodnes, and excellencie of the  
caſe, & finally by better testimonies of the prophetes and A-  
postles,

The crueltie  
of An-  
tichrist.

We haue now the maner of the fight and victorie. He shal fight and overcome by carnall weapons, and shall be subdewed with spirituall armure. Heremto is added, what crueltie he will vse agaynst the Prophetes. The whiche he expresseth in two sententes: and their bodyes shall dye in the stretes of the Cittie: and they shall not suffer their bodyes to be put in the graues.

They  
coarses lye  
in y stretes.

The ffirst sentence betokeneth an extreme crueltie, ioyned with an vtter contempt. For all filchy thinges are cast out into the strete, yea the dungē of all stretes is trode vnder feete. Antichrist therefore shall handle the Prophetes most shamefully, in so much as all men shall beleue that they haue power ouer them, and shall as it were spurne them with their feete, and take them for outcastes and wicked persons, vpo whose takyng out of the way, all thynges shall be sake. Certes the maner is in some Citties, to cast into the stretes the bodies of thē that are executed, to the intent that all mē might treda on thē, & drue cartes ouer thē, for the terror of others: & to signifie that those mē executed were most detestable, and put to death for no small crimes. And heremto apperteineth that Antichrist by secular power, hāgeth by some ministers of the church openly in Citties vpo the gallowes, & fastneth others with chames to a post, & so broileth thē with a slow fire & killeth thē at last. And then boyling them horribly vp to a gibet, hāgeth thē vp to be gazed at to the terror of all men. Yea & he iudgeth them: Burial is the last honour that is done unto mā: but he will not suffer the bodyes of the saychfull to be buried. Thus peraduēture he expōūdeth that which he spake afore, when he layd: and their bodyes shall lye in the stretes.

The dead  
coarses are  
not buried.

At this day not onely buriall is denied to such as suffer for the Gospell: but also they digge vp and burne the bones of the dead, which would not receiue the Popish Sacraments, while they were alvy. For in case any man depart, and hath whispered the Priest in the eare, confessyng to hym all hys sinnes, and hath not asked absolutio[n] of him, nor received his God of bread, or suffered him selfe to be regenerated with an nealyng: although he departed in the true sayth, yet for as much as he hath not vsed those Popish ceremonies, and humilied him selfe to the Pope, the partie shall not come in Christen buriall, but is buried on the dungē hill among dogges. The thyng it selfe speakeþ at this day. Moreouer these Antichristes seke by this meane to abolish all remembraunce of the godly. For tumbes are made to receiue the honest memo-

This dyd  
wtson by  
Bucer at  
Camb.

tie of the dead. But the righteous shall be in eternal remembraunce. &c. And they in deede thinke that they do lyke good Catholickes : bue the Lord Jesus expoundeth their wozke, and sayth it is extreme crueltie. Than what shall you thinke of them, which beyng blinded with the hatred of the true Religion slyke wolues and Rauens vpon the bodyes of the dead Martyrs, and pull them a peeces , and hadle them most shamefully?

But that outrageous and blouddy crueltie, shall continue but the space of three dayes and a halfe : the which all the expositours understand for a shor tyme, certaine in dede , but yet an halfe. Uncertaine to vs : as I told you before of the monethes and yeares . Therefore I suppose this shornewesse of tyme to be broughte for a consolation. We say also : It lasteth but an evening or a soorenoune. Also, it wilbe dispatched in three dayes, or in three dayes and a halfe , and then it wilbe better or els haue an end. For y<sup>e</sup> Lord geueth the afflicted spaces to breath in ; and shornewith our sorrowfull dayes, to the end we might be able to abyde it. If therfore our patience be tryed by some greuous and cruell persecution of Antichrist, let vs thinke, that our Lord God kepereth a reckoning of all the dayes of our calamite ; and that he hath shorned the same , for the consolation of the vocate.

And the very place, where this crueltie must be wrought agaynst the Prophete s, he expresteth playnly, and as it were poineth it wyth chesingar. To witte the great citie. Now then, there is the citie of God, and there is the citie of the devill: There is the citie of Abelthe innocent, and therz is the Citie of Cain the murtherer: There is the Catholike Citie of the Sanctes, and therz is the Synagogone of Antichrist. These cities are open thondghout the whole world, and are inclosed with no straite walles: thou mighest call this citie, the Lordship, dominion, kingdome, Empyre, or felowship of the wicked. Where soever therfore that Antichrist or the pope of Rome hath iurisdiction, yea euen in the Romishe Church it selfe, thonghout all nations & people, these thinges which we haue heard shall be done agaynst Martyrs. For settynge forth that citie wyth moxe playne tokenes their bodies, sayth he, shall lye in the stretes of the great citie. And by an exposition he addeth: which is called spiritually Sodome and Egypt. Moreover, where also our Lord was crucified. And agayne: and they shall see of people, and kynges, and rounys, and warrys, therfore by this he vnderstoode not any straite, nor

The place  
is tolde  
where the  
prophete s  
must be  
playne.

yet any large citie inclosed wych walles, but that citie which stretcheth throughout the world wherin dwelleth nations, kinreddes, people, &c. Sodome and Egypte are farre a sunder, neyther can they be ioyned together with any wailes. Againe our Lord was crucified in the citie of Hierusalem, which is also called of the Prophetes Sodome and Somorha: but he is crucified daily in his members throughout the world. And there is one selfe same citie and societie of all the wicked in the world, like as there is one body of the godly. Let vs know therfore how the sayd citie wherin the bodyes of the propheters lye in the stretes, is the citie of Cain, and the Romish church scattered ouer y world. The same is called Egypt & Sodom, but spiritually. In which place we see the word spiritually to import a sence far differing from the letter. For otherwyse there is no spiritualnes at all: for they be altogether fleshe. Therefore it is in parablewyse, and in way of comparison, that this citie is called Sodome and Egypt. What Sodome was, it appeareth by the 19. chapt. of Genel. and 16. of Ezechiel. Her sinnes went vp to heauen. But what maner one the church of Rome is at this day, and long tyme hath beeene, all men know, except it be they that will not know. And the Apostle in the 1. to the Romaynes hath set it forth. And Egypt robbed the children of God of their libertie, oppressed them wych vyle bondage, and prohibited them from the true worshipping of God. So likewise the Romish Church hath spoyled the Church of Christ, of the libertie gotten by Christ, and wrappeth her in filchy bondage, that she might serue in the direc<sup>t</sup> of mens traditions. Moreouer by all meanes possible, she keepeh her from returning to the Gospell to serue God aright. And verely our Lord Iesus Christ was crucified on Mounte Caluarie, at the citie of Hierusalem: and also the articles of our fayth expounding the same, say that he suffered vnder Ponc<sup>t</sup> Pilate. This Pilate was the Romayne gouernour: It is manifest therefore, that Christ suffered vnder the Romayne Empire. Under the same Empire, and vnder the iudgement therof, were executed the Apostles and auncient Martyrs. Under the Empire of new Rome dye the Prophetes also at this day by stownde and fire. Also people, kyngeddes, tonges and nations obey this Empire, now called the church, so as the preachers are in all places apprehended at the will and commauideement of the beast, and executed with cruell deatthes in the sight of people, kinreddes, and nations.

Spiritual-  
ly.

Sodome &  
Egypt.

Where our  
Lord was  
crucified.

To the augmentation and most apte expressing of the cruci-  
elite, this thyng appertayneth chiefly, that these earthly men  
(possessing in these landes a church altogether carnall) shall  
reioyce and be glad ouer the calamities & miserable deathes  
of Prophets. The same did also the Lord himselfe prophecie  
before in the 16. of John. Verely, verely, I say vnto you, you  
shall weepe and lament, but the world shall reioyce. &c. Yea  
they shall sende giftes, saith he, and letters of reioycing. That  
this was done in the couzell of Constaunce, what tyme Iohn  
Husse, and Hierome of Prage were burnt, histories make me-  
tion. We haue heard now lately, after England was fallen a-  
gayne to the Romishe religion, what ioy and gladnes, what Banquets  
banquettes and triumphes the Papistes made in all places.  
So ofte as the ministers, or other saythful are burnt, the layd  
table keepe solemne cheare and pleasaunt banquetting, sing-  
ing *Te deum Laudamus*. And letters of reioycing fye to & fro.  
In some places they triumphat the miseries of the saythfull  
wyth solemne procession; but y<sup>e</sup> Lord seeth these thyngs, who  
colde long since, y<sup>e</sup> the same things should now come to passe.

And the cause of this exceedingy gladnes, is none other tha-  
that those Prophets vexed them that dwel upon earth. For They are  
they that loue the earth, and couet earthly thynges, are soze glad they  
offended wyth the free preaching of the truth, which they hate of their  
more than a dogge or a Snake. For they desire eyther to at-  
chene honours riches, and pleasures; or if they haue them, to  
keepe the still; and they are soze astrayed least the same shoulde  
be shrewdly shaken or wholy take from them by preaching.  
Therefore they desire nothyng moare than to be rid & delivred  
of their clamours, & immediatly to haue them take out of the  
way. For so thynke they that they shalbe safe, & inioye their  
pleasures at wil. With lyke minde and of like intent, neyther  
kingdom, nor great sume of golde, but y<sup>e</sup> head of Iohn Bap-  
tist was craned at Herods feast. The popes had rather at  
this day to haue the heade of certayne ministers of y<sup>e</sup> church,  
than many thousand crownes. Yea moxoner the ministers  
of churches are called plagues, disturbers, outcryers, and in-  
furious agaynst God and hys Saints, and agaynst ail men.  
Therefore they wilche with all their harts to be eased of thys  
burthen. The Lord Iesus forgave them this sinne.

The enterprises of Antichrist in weeding out the prea-  
chers is bavayne: how great the rewardes of Preachers,  
and the punishment of the wicked shalbe.

The wic-  
ked reioyce  
at the cala-  
mities of  
the godly.

Banquets  
were made  
for the fall  
of Englād.

They are  
glad they  
are lighted  
of their  
burthen.

**A**nd after three dayes and a halfe, the spirite of lyfe from God, entred into them. And they stooode vpō their feete: and great feare came vpon them that sawe them. And they heard a great voyce from heauen saying vnto them; come vp hether. And they ascended vp into heauen in a clowde, and their enemies sawe them. And the same houre was there a great earthquake, and the tenth part of the citie fell, and in the earthquake were slayne names of men seuen thousande, and the remnaunt were feared, and gaue glory to the God of Heauen.

**The ioyes  
of the wic-  
ked not to  
be long.**

Hetherto he hath spoken of the wicked ioyes and gladnes of Antichrist, and the vngodly men of the last age, concerneid of the slaughter of the holy Prophetes of God. They wyll thinke that they shall reigne for ever in thole their errours, superstitions and pleasures: and they suppose that by theyr murthering they haue put to silence the preaching of the gospel to them most displeasaunt. But consequently the Lord sheweth, how their hope is most vayne, their attemptes frustrate, and their ioyes short: yea and that they shalbe quickly turned into mourning & myserie. For first he declareth, that the prophecie or preaching shalbe repayed of God by newe Prophetes, yea euen to the great griefe and terrorre of y Antichristians, which looked for no such thyng. After he sheweth how great rewardes are prepared and geuen to the preachers oppressed in this wold, and intreated wych great vilanie. Finally he signifieth that the wicked shall not lyue in continuall pleasure, but that God will disturbe their ioyes, bringyng myserie vpon them euen in thyss worlde. whom forasmuch as he forfloweth to punishe in this wold, in an other world he will more abouindantly augment their tormentes everlasting. All these thynges neede no great exposition, so we marke diligently, what thynges haue beene done a fewe ages past, and what be done also at this day. And all these thynges apperteyne to the consolation and conforte of the Sainctes.

First, in that the free preaching of Gods word against Antichrist shall be restored, who seemed to hymself to haue overcommed

communed and oppressed all prophetic: he declareth by these wordes; and after three dayes and a halfe, the sprite of life from God entred into them. He signifieth by that number of dayes (as I tolde you before) a very shorne tyme: as though he shoud say, they shall not long inioye their false and bloudy pleasures. For God shall rayse vp other prophets in y place of those that are dead. And he speakeþ as though God shuld rayse vp the selfe same prophets, which Antichrist had slaine, and that he would set them yet agayne agaynst the wicked in their owne bodyes. Howbeit they shall be raysed agayne in their bodyes at the last day: but nowe shall other preachers succeede in the place of those that rest, vnoþ whom God shall gene that spirit of his, which he had geuen to the others that are dead. Therfore he calleþ this the spirit of lyfe, forasmuch as it were to hanelyng agayne. Vxely forlykeneſſe of doctrine, John Baptis, Hieras, and the prophet Hieremy ſeemed to haue beeene reuined in Christ, as is read in the 14. and 16. of Matthe. And here it is expreſſely ſayd, that the ſame ſpirite did not proceede of the Deuill, or of men (as it is ſayde at this day by many) but of God. For he wylth his ſpirite (which is one) inſpirereth his minſters, and directereth the ſame by his worde, that the latter may wholy ayntewere to the former in doctrine, and ſenere rebukyng of times. &c. For the lyuely effecte of that ſpirite followeth: and they ſtoode vpon theyr ſecte: that is to ſay, they lyned agayne. Their doctrine ſeemed ouerthrownen and troden vnder foote, but Gods worde standereth agayne vpon hys ſecte, and runneth most twifteſſy. We ſay in Dutche of ſuch as be reſtored: He is ſet vp agayne vpon his ſecte: that is to ſay, he is ſet in the ſame ſtate that he was afore. This alio maketh to the ſetting forth of the effect, that the Antichristians ſeyng other preachers ſucceede in the roome of them that were ſlayne, are ſtriken wiþ feare, and know not whether to turne them. By the way therfore it is ſignified, that the courſe of the worde ſhall be fortunate, and ſuch as these men can not ſtoppe by any meaneſ, howſoever they rage and murther. All theſe thinges will be the better un-derſtoode by the hystories of latter tymes, and of ſuch thinges as are done yet at this day. And to the entent, that omitting the eldeſt thyngeſ, I may touch thoſe of latter tyme: the bishops of Rome had thought they had wonne the fielde in the counſel of Conſtaunce, when they had burned John Husſe & Hierome of Prague: but within a ſhort tyme after many godly, and wel learned men ſprung vp in Bohemia & in other coun-

tryes, in whom those slayne men seemed to haue take agaist  
the spirit of syrie. In Italy Laurence Valli taught to hys great  
praye, and also Hieronimus Sauanorela, &c. In Germany  
many godly men did teach, like as in Fraunce also, & in Eng-  
land, and in other nations. Thirtie yeares past through the  
grace of God lyght was brought into the worlde by Miran-  
dula, Reueline, Erasmus, Luther, Zwinglius, Oecolampadius,  
Melanchthon, and innumerable others, in whom the spirit of  
uttering it selfe after every mans talent, set forth the Scrip-  
tures, detected the Romishe wickednes, and rebuked the vi-  
ces of all states, but specially of the clergie. The Romyshe  
soi are astrayde of this spirit, and fill the eares of the Empe-  
rour and kynges wryt complaigntes and accusations, & cry  
out that we shold all with our bookees be destroyed & bur-  
ned. Neverthelesse the power of God maketh the Prophets  
to stand on their seete, and their preaching to runne a pace;  
howsoever these rage in their furie, and persecute Gods  
truth preached throughoute the whole worlde. To God be  
the prayse and glory.

**Great re-  
wardes  
prepared  
for godly  
ministers.**

In this consolation are mixed also rewards prepared for  
the sayffull ministers; in the slaying of whom the Antichris-  
tians do first excommunicate them that they may send them  
as it were bound, and as it were abandon them to deuils, of  
them to be tormented with everlastynge punishmentes. And  
heretofore all preachers, whiche haue spoken agaynst the  
Church of Roine, and haue suffered therfore at the popes  
hand, haue bene thought to haue perished both body & soule:  
their bodyes I say, consumed with fire, and their soules  
thowten downe into hell. For they were condēned as here-  
ticks, & enemies of God & the Church, and enen as plagues  
of mankynd, and so taken out of this lyfe. But contrarywise  
the Lord here pronounceth, & declarerh everlastynge rewards  
to be prepared for them. For their soules beyng deliuered fro  
their bodyes, are straight way takē vp into heauen: and their  
bodyes beyng raysed at the last iudgement, ascende into hea-  
uen also, there to reioyce with Christ for evermore. But to  
the intent this godly promise of the everlastynge and inesti-  
mable reward, might be of more auhoritie and credit with  
all men: the Lord propoundeth it not simply, but most ex-  
cellently decked & furnished, for he setteth before, that a voyce  
was sent to the Prophets, from heauen: & moreover, a great,  
or loude voyce. For great is the consent of the Patriarches,  
prophetes and Apostles with the very sonne of God, in most  
allu-

assured doctrine: wherenpon we beleue undoubtedely, that those which suffer for the confession of Christ, are saued both body and soule. And this doctrine was brought from heauen, so as there is no place left for doubtfullnes. There be testimonies in the Scriptures both manifest, and many, as in. 26. of Elay. 12. of Daniel. 10. and. 16. of Math. 14. of John, and divers others. What shold we say that at this present is brought an expresse testimony hereof: for a voyce soundeth Come by from heauen ouer the afflicted with the tyranny of Antichrist: herher. come vp herber. That is almuch to say, as, I see the lewdenes and crueltie of the Antichristians to be such, as there is no place left you in earth. They turmoyle and persecute you as plagues, and unworthy to liue on the earth: come ye therfore herber to me, into the heauenly palace, whether I my selfe came also after my passio and reprochfull death. We read in the Gospell that the iudge shall say to the godly, come ye blessed of my father. &c.

Furthermore least any man shold thinke these wordes to be vayne, the Lord adioyneth by S. John, and they ascended vp into into heauen: not for that their resurrection is past already: but heauen in a for the vndoubted certaintie of the thyng, he speakeith of the clowde. thyng to come, as if it were past: of the which sorte are found many lyke phrases every where in the Propheteis. Elias in tynes past ascended into heauen both soule and body, as we read in the. 4. booke of Kyngs the. 2. chapter by the same miracle he shewed then, what reward the Lord hath prepared for the faythfull preachers of Gods word: neither is there any other thyng here now repetid. He addeth, how they went vp in a clowde: For a clowde tooke vp Christ our head from the eyes of his Disciples: and we shall be also taken vp in a clowde to mete the Lord in the ayre, as the Scripture recitech in the. 1. of the Actes, and the. 1. to the Thessalonians the. 4. chapter. Albeit therfore that preachers, and thole which beleue the preachers be excommunicated of Antichrist, and thorough open and shamefull punishmentes seeme to be sent to the deuyl: yet Christ receiueth them discharged from all euils, unto him selfe into the palace of heauen.

Unto this he addeth an other thing also: & their enemys saw them. They saw (I say,) with an horrible feare. For whē they see those men resting in glory as the true and honorabile freudes of God, whom they had condernked for Gods enemys: they shall gather, that they them selues shall be depited into the fellowshyp of the deuils. Read a plentifull com-

Their enemys saw them,

men-

mercary heredes in the. 3. and. 5. chapter of the booke of wises  
dom. Albeit therfore that the preachers of the Gospel in this  
present world be iudged and scorne before the world as dam-  
ned: yet in that same day, wherin all men shall be assenbled,  
so many as euer haue bene, be now, or shall be: shall be mani-  
fest, vnto them all that these be the deare frendes of God, and  
that their case is best. And herewith will the Lord haue them  
comforted whiche are persecuted, condemned, despised, and  
trampled vnder foote for the preaching of Gods word. By  
these thyngs he prepareth and establisheth the myndes of the  
faithfull, that they be not discouraged with the rebukes, reui-  
lynges and opprestiounis of Antichrist and his linnes.

**The cala-  
mities of  
the Anti-  
christians.**

Finally the Lord addeth also certeine thyngs concerningynge  
the miseries of the Antichristians, wherewith the righteous  
Lord begynneth to punysh them, and to corrupt their wick-  
ed joyes, so as at the last in another world he purgeth them  
to tormentes that never shall haue end. In that same houre  
(sayth he) the same tyme doublet wherein they shall afflict  
the Prophetes, shall be made a great earthquake, & the tenth  
part of the Citie shal fall. And I understand none other Citie  
to be spoke of here then the layd citie of Egypt & Sodome that  
I spake of heretofore: we understand by tenth part to be a great  
part: yet so as y more part shall remayne in erroir, as S. Peter  
propheted shoulde come to passe, in the. 1. pet. vi. And the  
Lord himself alio in the. 7. of Math. And he ienthet to recite  
two inconueniences, which hage ouer the, namely calamities,  
& revoltings. For S. John himself seemeth to adde an ex-  
position, and to say: and there were slayne in the earthquake the  
names of seuen thousand men. And the residue were affrayed,  
and gaue glory to the God of heauen.

**Seuen. M.** Therefore I suppose by the earthquake to be signified ex-  
cedyng great alterations, conuolutions, seditions, warres,  
men slayne with the earthquake, slaughteres and destructions. And he layd the names of men  
after the Hebrew phrase, for a number of men. And he put  
7000. a number certaine, for an uncerayne: as where it is  
sayd to Helias, I haue left me seuen thousand men, whiche  
haue not boughed their knees to Baal. For it signifieth a  
great multitude. Likewise he signifieth heroball, y no small  
number of Antichristians shall be dispatched out of the way  
by slaughter and sondry or all kindest of calamities. Agayne  
he ienthet that the tenth part of the world, that is to say  
not a fewe of the adherentes and fauourers of the Romish  
Church shal be caste from the latte Churche, being teaced  
with.

with the preaching of Gods word , and with plagues layd vpon the enemyes of Gods word , and they shall so forsake the Romish Church , as they shall geue all glory to the God of Heauen .

Heretwo beyng abused with the Romish trifles , and so= phisicall opinions , they haue not geuen all glory wholy to the true God , creatour of heauen and earth , and the inhabi- ter and geuer of heauen , whilst they haue attributed more vnto creatures , mens iumentions , and errors , than to the truthe : and communicated the glory , which they owe to God alone , vnto Saincts also , and to the workes of their handes : but now beyng instructed by the preaching of the Gospell , they will depende vpon God alone , and ascribe all glory vnto him through Christ .

Now if ye conserue herewith the hystories , not of old ( for whereunto shold I molest you with a long rehearsall ) but lately made , yea euен in these hundred yeares , you shall geue a wonderfull light hereunto . When the preachers of Boheme were burnt at Constance , a great commotion of the people ensued immediatly and the Bohemers moued mortall warre agaynst the Romane s . Aeneas Silvius hym selfe w<sup>t</sup> te of that warre , wherein many thousandes of men were slayne , and many places destroyed and layd wast . Moreover innumerable men forsoke the sea of Rome . In our memorie where a greuous persecution was styrred vp agaynst the saythfull through the instigation of Rome , and certeine thousandes of the saythfull slayne : contrarie to the expectation of all men , Rome was taken in the yeaer of our Lord , 1527 . and so defa- ced and spoyled , that the same calamitie might be compared with thole old and with greatest that euer were . Neither yet do the princes cease to warre amōgest them selues , & to wea- ken them selues with mutuall destruction , which never cease in a maner to shed the bloud of the saythfull . But we are glad and reioyce , that a wonderfull number at this day do reuolte frō that Romish sea , & geue all glory to God through Christ , To him be glory and rule for euer and euer . Amen .

The seventh Aungell bloweth the trompe , and the El- ders singe a song of prayse .

### The L. Sermon .

The second wo is past , and behold the . iij . wo will come anone . And the seventh Aungell blewe , and there

The tenth  
part of the  
Cite fal-  
lēth .

there were made great voyces in heauen , saying : The kyngdomes of this world are made our Lordes and his Christes, and he shall reigne for euermore. Amen . And the foure and twenty Elders which sit before God on their seates, fell vpon their faces, and worshypped God saying: We geue thankes to thee Lord God almighty: which art and wast , and art to come : for thou hast receiued thy great power, and hast raigned.

By the seuen trompes Anngelicall not onely the destynies of the Church are shewed, but all the godly are also excited to watch, and to kepe spirituall warre.

Three woes.

And to the thre last trompets, as most dangerous , are ioyned three woes, signifying, as I sayde in the ende of the 8. chapt. that all kynde of troubles and most greuous afflictions shall chancie in these tyme s, whereby men shall be brought in greatest distresse. And the first he hath seuered fro the second and third by these partes: one wo is past , and the two woes are yet to come after this. Which maner of speach doth not breake of the matters, but strangeth the speach in order. For the popishe wo ceaseth not, when the Turkysh wo commeth on , but afflicterth the Churches togerher . That manner of speakyng is set downe for orders sake . And so now he discerneth the thirde wo from the second : signifying in dede that Mahomets lawe shall indure to the last iudgement: and yet in the meane tyme he denyeth not, but that papistrie shall continue so long also, wherof he hath heretofore in the 11. chapt. discoursed many things, after he had finished the matters of Mahomet in the 9. chapt. Therefore the sence of the Apostles wordes seemeth to be thus : You haue heard of the first and second two, heare furthermore also of the third and last two.

And we must marke (which thyng maketh chiefly for the consolation of the godly) how the Apostle sayth exprestly, þ the first and secod woes are past. For he signifieth , that these two greatest tyranies shall haue an ende, and that God hath prescrived them certayne limites and boundes , which they can not passe. Let vs therfore reioyce, that God hath a care ouer vs, which will not neglecte vs, nor permitte the wicked to doe more than is convenient.

The thrid wo clea- The thrid wo shall sticke, not in the godly, but in the wick- ked what tyme they shalbe oppresed wþ the last iudgement,

so as they shalbe disappointed of their hope, and both they and veth to the  
their head shall goe together to the devill, to be tormentid e- wicked, and  
uerlastingly. No tongue be it never so eloquent, can beteer will come  
those unspeakable paynes of this third wo. Wherfore Da- alone.  
niel sayth also in the 12. chapt. And the tyme shall be harde,  
such as hath not beene since the beginning of people. But  
when this wo shall be, it is not expressed, nor determined, nor  
also the day of iudgement: which is knowne to the father al-  
one, and therfore must not be searched of vs ouercuriously.  
It is sufficient for vs, that it shall come shortly. For þ Lord  
sayth in the Gospell, that he will for the electes sake shorien  
those harde tymes. And agayne, when these thynges beginne  
to be done, looke vp and lyste vp your heads, for your redemp-  
tion approcheth neare. But these thynges beginne not now  
to be done, but are already accomplished. wherfore it can not  
be chosen, but that our redemption is at hand. Away than  
wyth thought and care, wherwith many torment themselves,  
that God delayeth ouer long, that he geuech ouermuch hidle  
to the wicked, that the godly are vexed too sore, and in maner  
forsaken, and much more neglected. For the veritie saith: And  
beholde the third wo shall come quickly, yea ouerquickly, that  
is to say, with spedde and in due time. For in the tenth chape-  
ment he affirmed with a solemne oþ, that he wil come vnto iudg-  
ement. And as concerning the very moment and oportunitie  
of the tyme, givn the glory to God, and acknowledge hym to  
vse most exquisite oportunitie in the courses of tymes, and in  
all thynges and creatures. Where therfore thou confessest in  
thy Creede: I beleue that the Lord shall come from the righ-  
hand of the father, to judge the quicke and the dead: confess  
also that he wyll come in due tyme. And lyke as from the be-  
ginning of the world, he hath never forsake or neglected those  
that serued him: so will he no more neglecte them in the ende  
of the world.

For to expounde the things that goe before here foloweth:  
And the seuench Aungell blew. For he declareth that þ iudge  
is now at hand, and that he rayseth the godly, and vngodly  
from death: the godly vnto joy, the wicked to Payne euerla-  
sting. These shalbe new bartels, but to the wicked unfortu-  
nate, and altogether miserable. Of the trumpet of this Aun-  
gell, you read in the Gospell of S. Matth. in the 24. chapt. &  
in S. Paul in the 4. chap. of the first to the Thessa. He should  
aduoyn now the whole manner & discourse of that last iudge-  
ment: but he will deferre it to the 19. and 20. chapt. In the  
meane

The seuench  
Aungell  
bloweth the  
vij. trompe.

meane tyme, according as he hath promyслed, he will recite  
the furiousnes of Sathan agaynst the Church, & how he will  
use those notable instruments the olde and newe Romayne  
Empyre, to comitt murther, and in manner to destroy the  
Church: wherein notwithstanding the wicked shall in thys  
world also be put to most grecuous punishmentes. Now o-  
mitting, or rather reseruing these things to their owne place,  
he setteth forth the triumphinges, reioycinges, and mirth-  
songes of the Saines.

**The rejoy-** The pride and arrogancie of the wicked, and chiefly of the  
cyng of the Antichristians hath seemed hehereto in the wold intoller-  
able: they haue oppresed the godly, and bragged of their vic-  
tories, boasted of their owne felicitie wythfull mouth: and as  
intollerable. we shall heare in the 18. chapt. of this booke, that beast hath  
sayde: I sitte as Queene, and am no widowe, and shall ne-  
uer see any sorow. For such sayinges as this are heard from  
Rome: all Empyres are ours. It is knownen what manner  
of thynges Augustinus Steuchus an Italian and chiefe cham-  
pion of the Popes holynes hath set forth in this cause against  
Laurence Valla, about the donation of Constantine. And day-  
ly are heard the brags and reioycinges of the Papistes, of the  
everlasting continuance of y<sup>e</sup> Sea of Rome, of her victories, &  
oppression of the preaching of the Gosspell, and that the same  
hath her power stretched throughout the wold. &c. But in  
that day (what tyme our Lord Jesu<sup>s</sup> Christ, shall abylyse  
all power, rule, and authoritie, and shall haue made all his en-  
emies his foote stoole according to the Scripture in the no<sup>t</sup>e  
Psalmie. And in the i. to the Corinth. the 15.) There shall be  
heard agayne the voyces of the glade and ioysfull sorte, singing  
true and eternall triumphsonges in heauen. For the Angels  
and Saines shall sing together: wherfore the voyces shal be  
greater and more dureable than the voyces of Christes ene-  
myes, which last but a small season.

**The song  
of the El-  
der.**

Furthermore, also he rehearseth the song or triumphant  
dittie and reioycing: the kyngdomes of this world are made  
our Lordes, and his Christes, & he shall reigne so euermore,  
Amen. He sheweth two thyngs, that all kyngdomes are the  
fathers and the sonnes: and that he shall reigne so euermore.  
All kyngdomes were our Lord Jesu<sup>s</sup> Christes before: but  
the same appeared not so playnely to all men, what tyme the  
byshop of Rome also usurped the same to hymselfe, and op-  
pressed them whiche did onely maintayne the name of Christ.  
But in that day it shall truely appeare to all fleshe, that all  
kyng-

kingdomes were euer, and yet remayne the one eternal god. Christ therfore ouercommeth, the truthe ouercommeth, the Gospell ouercommeth, the Church ouercommeth: they that are vanquished, shall be led to hell: Mahomet wylle his, and the Bishop of Rome wylle his. There is added, that Christ shall reigne for evermore. Antichrist in dede hath reigned, & the wicked haue triumphed in this world, howbeit for a very short time: but now shall the godly reigne with Christ for evermore. Neither doeth he now deuide the kingdom of the Father and the Sonne, but sheweth it to be common, where he sayth that the kingdomes are made: that is to say, it is openly declared, that all kingdomes are God the faders, and his sonnes, and that he shall reigne with his elect for evermore. So you may see that the place of S. Paule may not be expounded after the letter, which is written in the . i. to the Corinth, the 15. chapt. where it is layd, that the sonne must be subiect, and deliuer vp the kingdom to his father. For he shall deliuer the kingdom, to witte, the Church: that is to say, he shall bring, and present it to the father, and in his members shall be subiecte to the father, with whom notwithstanding he hymselfe shal reigne for euer. Least any man shoulde doubt any whit of these celestiall misteries. Here is added the warranting word, Amen. Howbeit he doth more playnely expounde afterward, what those voyces are that were spoke in heauen, when he annereth the narration of the xxiiij. Elders, and of the thinges wherwith they prayed God.

And here the most goodly & beautyfull order of this booke semeth to me worthy to be obserued. In the begynnyng of this vision he brought in the same elders, teachyng us by their example and Hymnes, what we shoulde do: here therfore he bryngeth them in agayne also in the end of this vision, that we might be instructed agayne by their wordes and doyngs, not onely concerning the last iudgement, of what sorte it shall be, most righteous doubtles, as all his iudgements are (which the whole vision approueth) but that also we shoulde understand, what becommeth vs, and what we shoulde do: verely that we shoulde worshyp God, and submit our selues wholly vnto him: and beleue stedfastly that both the iudgement shall assuredly come, and that also it shalbe most iust.

The Hymne or prayer, which they offer vp vnto God, is a geuyng a kynde of prayse. For it is a thankelgeuyng or reioysing for of thankes, victory. For their guyng of thankes vnto God is in such sorte, as therewithall they commende God highly and reioyce

greatly in the behalfe of them selues and of all the godly , for their salvation . For they geue God thankes for their salua-  
tion . And commend his iustice and truthe , which he sheweth  
in this his iudgement , in rewardyng the good with good  
thynges , and the euill with euill . Therfore like as they rise  
out of their chaires and fall downe before almighty God : e-  
uen so ought we also both now and euer to do . Whereof is spo-  
ken more in the . 4 . chapter . Here we shoulde learne humili-  
tie , and that God alone is to be worshipped , and that to hym  
alone all prayers or invocations , or geuyng of thankes must  
be offered : the which thyng is cleane repugnaunt to the Po-  
pish doctrine .

We see now their thankesgeuyng , than the which no bet-  
ter can be found . They geue thankes vnto God . Let vs ther-  
fore thake him to : Also they commend and exalte him , whilke  
they call him the Lord , and God almighty : and also they cele-  
brate his maiestie , where they say : which art , & which wast ,  
and which art to come . They allude to the wordes of God ,  
spoken in old tyme to Moses in the . 3 . of Exodus . By the di-  
uersitie of times , the eternitie of God is figured . But of this  
kynde of speach I haue spoken more in the first chapter .

Christ in  
iudgement  
receiueth  
power and  
kyngdome .

And now they declare , wherefore they geue thankes : for  
thou hast receiued thy great power , and hast reigned . God  
verely never layd aside his power , that he nedeth to receive  
it agayne : but what time he sheweth not the same , and per-  
mitteþ very much to the vngodly , that they by their power  
can infringe , and preuayle agaynst Gods word , he semeth to  
haue layde it away . Therfore now that he oppresseth the wic-  
ked , and as a iudge aduaunceth the godly , maintayneth the  
truthe , and destroyeth lying , he is truly layd to haue received  
his great power . Likewise now is he layd to reigne , not be-  
cause he reigned not before : but for asmuch as the Lord hath  
reigned in the middest of his enemyes , so that some tyme it  
was doubtfull and vncertaine , whether Christ reigne or An-  
tichrist : yea it hath seemed that he hath had the upper hand , and  
Christ hath bene oppressed : now that Christ hath broken all  
the power of his aduersaries , he is layd most truly to reigne .  
And very well Erasmus admonishest in his annotations vpon  
the new Testament , that the translatur had turned more  
aptely , Ebacilensas , if he had sayd , thou hast obteined the kyng-  
dome . For the Latin me say , Regnauis . He hath reigned , which  
hath left reaignyng : as they haue liued , which liue no more .  
But with the Greces it is otherwise at the least wile in these  
wordes ,

wordes. To our iudge most iust, most myghtie, & most righ-  
teous, be prayse and glory, for euer and euer. Amen;

The thankesgeuyng of the Elders is expounded, the tem-  
ple is opened in heauen, the Arke appeareth, and there  
were made lightenynges. &c.

### *The li. Sermon.*

And the heathen were angry, and thy wrath is come,  
and the tyme of the dead that they shouldest be iud-  
ged, and that thou shouldest geue reward vnto thy ser-  
uauntes the Prophetes and Saintes, and to them that  
feare thy name, small and great: and shouldest destroy  
them which destroy the earth. And the temple of God  
was opened in Heauen. And there was sene in his tem-  
ple the Arke of his Testamēt: and there followed light-  
nynges, and voyces, and thunderings, and earthquake,  
and a great hayle.

I shewed you, how the Elders did so geue thankes vnto God for their saluation, as there withall they extolled Gods judgement. Of the last righteouſnes, and excellent truthe, which he sheweth in hys most righteous iudgement wherein he rewardeith the godly with iust rewardes, and plagueth the wicked with deserued punishmentes. And vnder this figure of speach they teache vs, that both the iudgement shall assuredly come, and that the same in thynges halbe most holy and iust. would God they would diligently consider these thynges with them selues which iudge them to talke of trifles, that make mention of that horrible and most straight last iudgement. For we looke for thynges more terrible, than any toungh be it never so eloquent is able to expresse.

He rehearseth the wrath or tyranny of infidels, against the The tyme faythfull cruelly and continually executed, yea & that in such of wrath is wife, as many thought God to be so blockish as he neither come. would nor could be angry. But the elders extoll Gods truthe in the execution of Justice, and say that his wrath is come vpon them. Doubtless the holy Prophetes of God haue alwayes threatened punishmentes, testifying that God is angry, both with the sumers and with limes: but for almyght as the wrath of God appeared not immediatly, the prophetes.

semed to stay men with wayne terrors. But now, say the elders, the truth hath appeared, and the wrath of God is come. And the wrath of God, sheweth it selfe in the iust vengeaunce of God.

The tyme  
of the dead  
is come.

Moreover they extoll the truth and iustice of God, for that the tyme of the dead is commen, that they may be iudged. Hethereto whilst the world florished, they seemed to tell fables, which spake of the resurrection of the dead, and the lyfe to come. For the resurrection of the dead was contynned of the Philosophers, and men of this wrold. But the Elders announced that the same tyme is come, and that the dead are refined, that is, that the bodyes of the dead are risen agayne, and commen to iudgement. wherof the Apostle speykyng: we must all sayth he, appeare openly before the iudgement seate of God, that every one may receiue such thynges as are done by the body accordyng as it hath done, whether it be good or euill. 2. Corinthe. the 5. chapter.

God in the  
iudgement  
wil require  
the hyre.

Furthermore they most highly commed Gods iustice and truthe, when they declare exatly, how God by his iust iudgement, rendreth to every one that which is his. He declareth therfore what he rewardeth, and whom he rewardeth. First he payeth wages at hyre. For reward is promised of God unto good workes. For in the. 13. of Jeremy the Lord sayth: refrayne the voyce from wepyng, for there is a reward for thy worke. And the Lord sayth also in the Gospell, be glad and reioyse, for your reward is great in heauen. And agayne: the sonne of man shall come in the glory of his father with his Aungels, and than shall he render to every one after his doynges. So the Apostle layd, that every one must rise in his owne body, that every one may receive such thynges as are done by the body, whether it be good or euill. Whilst this wrold florisheth, and the wicked reioyse in their voluptuousnes, and the godly are afflicte, and afflicte them selues with continuall mortifying, the flesh iudgeth that these lose both labour and cost; but the other to be very happy. which thyng is also declared in the thryd and fourth chapter of Malachy. But at the last iudgement it shall finally appere, that the godly haue not laboured in wayne, nor the wicked contemned God, and despised godlynes vnpunished. For God rewardeth every one, after the quality of his worke: the which he calleth wages. Neuerthelesse, the godly in the meane tyme abuse not this saying, but acknowledge it to be of free mercy, that they haue belied, and wrought well thorough good sayth:

sayth: and that the same good working of theirs is therfore accepted of God, because they be in Christ. Whereof I haue written in the. 3. booke the. 10. chapter. Of the grace of God iustifying, where I haue shewed that deseruyng can not be grounded vpon the word wages, hyre, or reward.

Secondly they declare, to whom he payeth wages: I say To whom  
to two sortes of men: namely, to the good and to the bad. A-  
gayne he reaccounteth many kyndes of good men. First he  
callith them the seruaunts of God, as they that be subiecte  
to the commanagement of God alone, and obey him in all  
thinges. By and by he nameþ them prophete, that is to say,  
teachers of Churcheſ. Of whose state moe thinges are spoke  
in the 11. chapt. These seeme to be more vnfortunatē than any  
others in the world, and are accompte of many as great of-  
fenders, which being taken out of the way, all clearenesse  
should seeme to come agayne. Therefore be they iustly reac-  
counted in the register of them, which receive a reward of the  
Lord, to wit, in recompence of their trauell. Moreouer, into  
this accounte come also the Saints, that is to say, all the god-  
ly, which being sanctified through fayth with the spirite and  
bloud of God, haue lyued an holy life, keeping themselves  
from all worldly uncleanenesse. Furthermore, in the godly  
reward and number of holy Saintes are reckoned such as  
feare the name of the Lord; that is, they that be very holy and  
religious in deeđe. Finally least any man should thinke any  
of the faſhfull excluded, he addeth: To ſmall and great: that  
is to say, vnto men of all ages, ſtate, and ſexe. &c.

After he commeth to the euill, and addeth: and ſhouldēſt  
destroy them that destroyed the earth. These thinges ſeeme  
borrowed of the Propheteſ, which make much meniuon of the  
destroyers of the earth, whom the Lord ſhould destroy at the  
length. And vnder the name of destroyers S. John vnder-  
ſandeth firſt Tyranteſ, Kingeſ, and Princeſ, that be per-  
ſecuteurs of the Churche. Also meu of warre and ſouldiourſ,  
which by vniuſt warres destroy all thinges with ſword and  
fire. Secondly, he understandeth vniuſt Judgeſ, moreouer  
opprefſorſ of the poore, which afflicte widowes, and the fa-  
therleſſe: moreouer which in bluſie, rafte, deceitfulneſſe,  
extortion, and euill meanes are hurtfull to all meu, and by  
their vnsatiable couetousnes breed a dearth of all thynges.  
Finally, which by whoredome & aduontrie deſire and breake  
holy matrimony. Laſt, heretikeſ destroy the earth, and ſuch  
as infecce men with corrupte doctrine, that dwelle upon the  
earth.

earth : into the which number come also seditious persons, and traytours, and other wicked men.

**Perdition** These shall the Lord destroy with everlasting destruction, is not to a- so as they that perish, shall not cease to be, but shall become boylshe. much more miserable, whylest they are vexed wþt tormentes that never shall haue ende. Anchrates and prodigall persons are layd to be lost, and yet in perishing thus, they cease not to be: but proseede dayly to be more miserable, which is perdi-  
tion it selfe.

**God ope-** Furthermore, S. John doubleth this doctrine of the res-  
neth heauen warde of the godly : and that which before he treated vnder  
to his , that the fourme of a thankfull prayse and a ioyous triumphing, he  
they looke propoundeth now cōsequently the same as it were to be fens  
þp to hym. wþt the eyes by a vision celestial. And he endeth this vision  
truly with the opening of the Temple, which he begā wþt  
the opening of heauen . For the louing Lord openeth to his  
seruaunts heauen it selfe to be leene of the eyes of our minde,  
to the ende we shold no where doubt of the glory prepared  
for vs in heauen: nor say, who hath seene those celestial thinges  
that are promised vs? For like as the blessed fathers, the pros-  
phets and Apostles haue had many visions of this sort, effect-  
uall, true, & godly: So may every one of vs wþt the eyes  
of our mynde through true fayth looke into heauen it selfe. I  
know wel that the worldy men passe nothing vpon such vi-  
sions, as of whom the Lord in the Gospell hath sayde : The  
world can not receive the spirite of trueth, because it seeth him  
not, neither knoweth him. Let not vs care for their accoune.

**The temple** Let vs see therfore, what is prepared for the seruauntes of  
of God ope God in an other world. First S. John saw heauen ope: now,  
in heauen it selfe he seeth also the very temple of God open to  
all the godly. By the temple of God, he understandeth the se-  
cretes of God, the inwarde & priuie partes of heauen, wher-  
into he will receiue all beleeuers to the fruition of hymselfe.

**Arke in the** But in that diuine temple of heauen, was seene the Arke of  
Temple. his Testament. For God made a couenaunt or league wþt  
the faythfull, that he would be their God, their fulnes , and a  
most plentifull Sea of all goodnes, a most abounding, and a  
most sufficient plentie of all thynges. The confirmation, te-  
stimony, and declaration wherof is the Arke of conuenaunce,  
the very sonne of God, in whom dwelleth all fulnesse of the  
Godhead, and in whom we be made perfecte . For he is the  
Arke, in whom are layde þp all heauenuy treasures, full of  
grace and trueth. This Arke of good thinges, and of eternall  
felicitie,

felicitie, appeareth in heauen. For the sonne of God is in the throne of God. The liberall and bountifull father of heauen will powre out this Arke vpon his children, graunting them all heauenly giftes through Chylst his onely sonne, so as we may be partakers of all Christes benefites, euен to hys very Godhead wherin he exelleth his brethren. Hereby it appereth, how Moses prepared the Arke, after the example of the same which he sawe in heauen: and whereof the Arke of the couenant was a figure. &c. Otherwise we shal heare in the 21. chapt. of this booke, that there is no temple in heauen. &c.

These most beautifull thinges to be seene, and most pleasant to be heard, the sonne of God hath set forth to be seene and heard of vs. Consequently he addeth, that punishments are prepared for the wicked: and expoundeth the same also diversely, and setteth them forth to be seene. Hercherto were made lighteninges, voyces, and thunderings. &c. by reason <sup>Ind lighte-</sup> nings were of the shynyng of the holy Ghost into the world, who dwat<sup>-</sup> made. eth, stirret<sup>h</sup>, and strayeth men by the doctrine of truthe: but the madde woylde would not understand, no nor so much as heare the manner & way of saluation: and therfore the deuine iustice requireth, that they shoulde be taukled withall in an other language, and so by the iust iudgement of God are made lighteninges. &c. And by this heape of words he signifieth, the horrible punishment that God will sende vpon the wicked. And he seemeth to haue alluded to the burnyng of Sodome, and also to the wordes of the Bodly Prophet: it shall rayne vpon sinners snares, of fyre, brimstone, and spirite of tempest, in the 11. Psalm. Therfore is this vision concluded, as the story of S. Mattheuves Gosspell: and these shal goe into euerlasting punishment, and the iust into life euerlasting.

We haue in these eight last chapters, the third part of this booke, and a notable abridgement of the Ecclesiasticall story, from the tyme of S. John vnto the worldes ende: wherwith we are instructed in the true fayth, and are admonished of all perilles and treasons, whereby the true fayth is assayed, to the entent that being watchful we may beware of all corruption and craftie seducing, and be made safte. To God be praise and glory.

**C**The description of the Church, and of the red Dragon, fighting against the Church.

*The Lij. Sermon.*

Y. iiiij. And

## The Lij. Sermon



And there appeared a great token in heauen, a woman clothed with the Sunne, and the Moone vnder her feete, and vpon her head a crowne of xii. starres. And shee was wyth childe, and cryed trauaylyng in birth, and payned ready to be deliuered.

And there appeared an other token in heauen, and beholde a great red Dragon, having seuen heads, and xi. hornes, and seuen crownes vpon his heades: and hys tayle drewe the thirde part of starres of heauē and cast them to the earth. And the Dragon stooede before the woman, which was ready to be deliuered: for to deuoure her childe as soone as it were borne. And shee brought forth a man childe, which shoulde rule all nations wyth a rodde of yron: and her sonne was takē vp vnto God, and to his seate. And the woman fled into wildernes, where shee had a place prepared of God, that they shoulde feede her there a thousand two hundred and ix. dayes.

**The order and dispositi-** The fourth part of this booke exhibith to vs the thyrd vision, which others that diuide the second into two, make tion of this the fourth. In the second vision the Lord hath oftentimes and much made mention of the persecution and fight of the faithfull agaynst Antichrist, and the wicked enimies of God, especially in the 6. 9. and 11. chapters. He proceedereth therfore now in the third vision, and that abundantly to discourse of the same conflicte, and to set forth the thyng it selfe as it were to be seene wyth the eyes, in the three chapters nexte folowing,

**The argu-** namely, in the 12. 13. 14. He repeateþ all thinges more deepe-  
ment of the ly, and describeth lively and diligently the parties of this con-  
flicte, and after the fight it selfe. Therfore after he hath once  
12. 13. 14. chapters. described the church, which abydeþ the brunt of thys warre, he describeth also the Dragon that moueth the warr, and declarerh how busily he watcherh: and agayne, least any man should be discouraged, he addeth how vnluckely he fighterh: verely because Christ ouercomneth hym, and God hynd-  
terh and disappointerh his enterprises, yelding hym vanqui-  
shed to the faythfull. Moreover, he describeth the chiese in-  
strumenmes, which Sathan usch in assaultryng and persecu-  
ting the Churche, to witte, the olde and newe Romaine Em-  
pyre:

þer in also describeth þoule þopedom, wherin Antichrist is also lively painted. By and by after the declaration of these unlucky thyngs, for the consolation and comfort of the godly, he addeth: that the lambe standeth neuerthelesse on Mount Sion lyke a conquerour, hauing his Church wch hym, howsoeuer this worlde rageþ, and be never so madre and cruell, that þ gospel is preached in despite of Antichrist, & that all men be warned to beware of Antichrist: where also he beginneth to treat of the iudgement of God agaynst the wicked, to the ende to make hys way to those thyngs which he will speake in the 5. part, touching the paynes or punishments of the Antichristians, which treatise he beginneth in the 15. Hethereto therfore he treateth of the fight or conflicte of the Church and of the wicked, namely, of Antichrist, whom the Deuil the fater of all murther, & of all iniquite inspirereth.

Therfore like as this whole booke is take out of the scriptures, and exponndeth exceedingly well the olde scriptures: so these thynges also which are by and by in the begynnyng rehersed, seeme to be take out of the 3. chapt. of Gen. where the Lord sayth: I will put enmity betwixt thee (meanyng the Serpent) and the woman, betwixt thy seede, & her seede: her seede shall breake thy head, and thou shalt bite his heel. For you shall reade in the ende also of this chapt. And the Dragon was angry wych the woman, and went his way that he mighþ make warre with the residue of her seede.

And first and formost he describorth the parties of this bat-  
tel: namely he which was assayled by war, & him which mo-  
ued the warre, to witte the Church and the Dragon. And he  
sayth, how a token of these thynges appeared in heauen.  
For he ment not only to say or write, but also to set the forth to be  
sene of mens eyes, and in maner to paint them out, to the intent  
all thynges mighþ be sene the more playnly. And where  
he sayth thole tokens were great, he admonisheth, that they  
were and be thynges of exceeding great weight, and matters  
of great importance.

First, vnder the type or figure of a woman, he describorth  
the Church of God at all tymes. Neither is it a straunge or  
rare thyng, since at the first begynnyng of thinges the woma-  
n began to represent the type of Christes spouse the Church, as  
is to be sene in the 2. of Genes. And so hath the Apostle ex-  
pounded the type in the 5. chapter to the Ephes. I neede not  
now to recite, that Esay hath written than once resembled  
Gods Church vnder the type of a woman: reioyce thou bat-

These  
thinges are  
taken out  
of the third  
chapter of  
Genes.

ren, sayth he, which bryngest forth no children. &c. Finally that S. Paule to the Galat. 4. chapter hath set forth Sara as a figure of the Church: which Salomon also in his Canticles discoursed at length in describyng of his spouse. The Church than is that woman coupled with Christ her spouse in true fayth and continual loue. After he applyeth certeine thynges severally to the Virgin Marie, unto whom notwithstanding the thynges that go before, & follow after do not altogether agree: which thyng both Methodius and Primalius do shew, and other expositours also with great accord.

The wo=  
mā is clo=  
thed wyth  
the sunne.

This woman is clothed with the sunne. The Scripture calleth Christ the sunne of righteousness, and light of lyfe. S. Paule commaundeth the Church to put on Christ. Be therfore is the light, the life and righteousness of the Church. By Christ the nakednes of the Church is couered. Christ is the ornement and beautie of the Church: through him it shyneth in the world.

The moone  
vnder her  
feete.

The Moone is subiect to alterations, and variable, and receiueth sundry colours: she increaseth, and decreaseth: and although it shyne, yet appeareth it alwayes full of spottes, & boroweth her light of the Sunne. Therfore all courses and alteratiōs of tymes, and what soever is mutable and corruptible in this wold, all affections also and infirmities, the Church treadeth vnder her feete. All the light that she hath, she hath it of Christ, the light of her righteousness increaseth and decreaseth: finally she gathereth alwayes some spottes of the nature of flesh, which she can not leaue but by death. Therfore the Church shineth in deede, howbeit she feeleth some darknesse as the Lord hath layd also: ebery braunce bearing fruite he purgeth, that it may bring forth more fruite. And he that is washed, is all cleane, and nederh no more but to wash his feete.

A crowne  
of twelve  
Starres.

Furthermore a crowne is the honour of the head, and the signe of a kyngdome. Christ is the beautie, comelynes and kyng of the Church. In this crowne are no precious stones, but starres. For Patriarkes, the Prophetes, and the twelve Apostles, which haue light of the crowne, and poure out the same into the Church, are in Christ and do both beautifie and inlighē the Church. Hereby therfore is signified the doctrine of the ministers, as in the first chapter of this booke. Neither is the shinyng ministerie the smallest portion amongst the most excellent thynges of the Church.

Moreover that woman hath in her belly: which in a cer-  
taine

reine phasse of speach is as much to say, as that woman was  
with child: and had not onely a great belly (as we say) but af-  
ter the maner of women trauelyng cried out, and laboured & A woman  
with childe  
& neare her  
trauell.  
was ful of payne that she myght be deliuered, whiche proper-  
ly apperteineth not to the Virgin Marie, but to the Church.  
For through the first promise of that blessed seede, the primi-  
tive Church conceiued a most assured hope, that at the length  
the sonne of God, (whiche was the promised seede that shoulde  
breake the Serpents head) shoulde be borne of a virgin. Ther-  
fore did the Church with an earnest desire, and with most fer-  
uen prayers couet and wish, that Christ myght ones be borne  
in and by the excellent member of the same the holy virgine.  
~~Moreover~~ Christ is begotten in his faythfull, when through  
his vertue they be regenerated. For S. Paule saith thus: my  
little children, whom I tranell againe, till Christ be shaped in  
you. The Church therfore trauayleth, and bringeth forth af-  
ter two sortes: bodily, whilist she earnestly coueteth without  
payne, that Christ myght be borne of the virgine: and ghostly  
by fayth and regeneration, whilist she desirereth to be made  
conformable to Christ in her members. This therfore is the  
nature and disposition of this woman: that hauyng hertly  
imbrazed Christes incarnation and her redempcion by hym,  
she would fayne be knowen to many: and that many tymes  
she wilsheth to be regenerated and reformed after the Image  
of Christ.

This is verely a goodly description of the Church. Here-  
unto compare them, which at this day set forth them selues The de-  
scription of  
the church.  
with the title and pretence of the Church: and iudge, how wel the church.  
they agree with this description. But this true Church of  
Christ is brought in daunger and battell.

Let vs heare now in the second place, and as it were on The dis-  
cription of  
the deuill  
under the  
shape of a  
Dragon.  
the contrary part, what maner one is the aduersarie or ene-  
my of the Church: to witte that old Serpent, which hath bene the deuill  
a lyer and a murtherer from the beginning that ouer old and  
ouerwicked wyght the onely authour of all euill, of all mis-  
chief, of all errores, of all iniquity, and of al murther and dis-  
quietnes, evē the ungracious deuill, whom afterward he cal-  
leth Sarathan, whom he termeth the seducer of the wold, and  
whom he decketh with other titles, mete for him.

This is the Dragon, yea euen the great Dragon, to witte The great  
Dragon.  
of great power throughout the wold in his members. And Dragon,  
a Dragon, for bycause in old tyme he tooke vpon hym the  
shape of a Serpent, and deceaued our foxfathers. Of Dra-  
gons

Esay. 27.

gons Plinie and other anthours write many thynges. The Scripture in some places, calleth the Devill a wrythen Serpent. For he is wonderfull subtil, and can turne hym selfe into sondes infinite, that he may deceave, and kepe the deceaved in errour.

Bed.

He is red. For he is full offiser, and blond of Saintes and of innocentes. A righte blond hounde, the parent and patron of all persecutours and bloudy souldiours. In him sticke yet the spottes of the bloud of Abell. He smelleth yet, of the sheds dynge of the bloud of the prophetes, and Apostles.

Seuen  
heads, & ten  
hornes.

Also he hath seuen heade: and vpon euery one of them is sene a crowne roiall. He hath also ten hornes. For the Denill is called the Prince of this worlde: and hath in very dede bene gouernour of the wicked rulers of all ages, and ryng leader of all hornes or blouddy Realmes. He was therfore the head of Ninus, the Kyng and Prince of Pharao, chief Captaine of Balthazer Kyng of Babylon, of Cambyses also the Persian, of Antiochus the Macedonian, of Iulius Cæsar the Romane, and likewise of all other tyrauntes.

Tayle.

The Prophet Esay called a false prophet, his tayle, by reason of his soothying and flatteryng wordes, for that with his mealy mouth and swete wordes, he crepereth in fauour with great men. Therfore with flatteryng and deceauable wordes, and lyng promises, wherewith (as in tymes past) he promiseth his worshippers godly thynges, he allureth starres, that is to say, preachers and notable men to all wickednesse: and when he hath plucked them from heauenly thynges, he casteth them downe vnto earthly thynges, so as haing forgotten celestiall matters and their holy office and dutie, they cleane now vnto earthly thynges, and are wrapped in the earthly sondes of the Devils tayle. And thus in dede he shall corrupt not a few. For he putteth the thyrd part of starres, for a great number of notable men, whose ministerie he wsereth agaynst the Church. Hereof there be many and notable examples of all tymes in all hystories.

The Dra-  
gons enter-  
prise a-  
gainst the  
Church.

And after he hath described this soule beast, and sworne enemy of all Saintes from the begynnyng of the worlde: streightwayes also he bittreth his attempes, treasons and bitter poysen against the Church, and how he began to moue warre. This Dragon, sayth he, stode before the womā, which was ready to be deliuered: and he stode watchyng, diligent, attente, and awaityng busily, at all tymes: and he obserued, and tooke that occasion of hurtyng the Church, neither hath he

he omitted any oportunitie. And the end of all his enterprises was, to deuoure the sonne, borne of the spouse of God. He hath alwayes beene from the begynnyng of the world gone about to cut of the glory of Christ: and if any faithfull folke be spirituallly borne a newe by the Church, so as they are become like fashioned vnto Christ, he attempteth also to bryng them into erroours and to destroy them. Wherfore S. Peter not without cause sayd, that the Deuill goeth about like an hungry Lyon, sekyng whom he may deuour.

He sheweth now by the way, that Christ, as he was promised, is exhibited to the Church, and that the Dragon could not do any thyng agaynst him. Wherupon he will haue vs vitterly to conclude, that he shall haue no power ouer vs neither, if we abyde in Christ. For now he steppeth from the universall Church to a singular & most excellent meinber therof the virgin Mary, and knitteth vp in few wordes the mysterie of the incarnation. That excellent womā, of whom mention is made in the thyrd of Genesys, that is to witte the holy virgin Marie the daughter of that foresaid matrone I meane of the Church, hath brought forth a man child, that is to say her first begotten, Kyng and Priest: as S. Luke testifieth in the 2. chapt. By and by he declareth, what and of how great power he is, and why he called him a man child. Be it is, of whom (Dauid) prophecied in the 2. Psalme. That he should rule all natiōs with a rod or scepter, not of wood or leed that is plyable, but of yron to witte strong and durable, namely the word of God: and such as will not obey Gods word, he will beate them downe farre & neare with an yron stasse, that is with power, which no man is able to resist. But for this so mighty a Prince, Sarthā that old Dragon, laid an ambush, and spyred vp the chief of the Jewes and Gentiles agaynst him: but he found in him nothyng at all, as the Lord him selfe sayd in the 14. of John: no more shall he at the last finde any thing in the faithfull of Christ. Moreover whilcst the Dragon attempted great thynges agaynst Christ by the Elders of the Jewes, after he was risen from the dead, the Lord was take vp, as it were out of the throte or hotest assaultes of the Dragon, vnto his heauenly fater, & set at the right hand of God the fater, and so the old Serpentes attemptes were made frustrate. Therer also will he receive vnto hym his saythfull, though the Serpentes guttes shoud burst. For through hope we sit together with our head in the places aboue heauen, Ephesians the 2. And this is the chief and greatest hope

Christ was  
incarnate, &  
gēnē to the  
Church.

of the Churche in this conflict. For thus he gathereth: the Dragon most strongly and fiercely inuadeth not onely the auncient Church, but euен the very head of the Church, and redeemer Christ: howbeit wth hys furie outrageous hee could nothyng pruayle: therfore he shall no more pruayle agaynst his members.

The church  
fleeth into  
wildernes.

Now he returneth agayne to the Churche, and sayth: after the Dragon coulde bring nothing to passe agaynst the sonne of God, he went and made warre agaynst the Churche, and the Churche fled into wildernes. Certaintly Jewrie in the prophetes is compared to a place most frequented: and the Gentiles are called a deserte or wildernes. Therfore after Christes ascencion, the Apostles departing out of Jewry, repayed to the gentiles: yea and the Jewes beyng inspired of the red Dragon, cast out the Churche out of y easte: which was constreyned (as appeareth in the Actes of Apostles) to flee unto the Gentiles. And lyke as the Lord prepared a place for his Churche, so as his Churche is greatly augmented among the Gentiles: Certes euен so, through the grace of hym that prepared the place, who also calleth, guideth, & feedeth his silie sheepe, and not for any desert of man, the same Lord hath ordeyned and stil doth ordeyne shepheherds for y same church, to feede it as the Rauens did Helyas, during all the whole tyme that shalbe unto the worldes ende. For as for the number of those dayes I discoursed before. And by this expositiōn is signified that the Dragon shall fight stoutly agaynst the Churche, so that shee shall be compelled to flee: but how much soever he shall rage agaynst the Churche, the Lord God shall yet prepare a place in earth, wherein shee may dwell safē: and will euer sende pastours to feede. He sheweth moreover, that fleeing shall not alwayes be reprochable. The Lord saue and keepe vs. Amen.

**C**The description of the confilte of Christ and the Church with the Dragon: the Dragon is overcome, the heavenly dwellers sing prayses.

*The Liij. Sermon.*

**A**nd there was a great battell in heauen, Michaell & his Angels fought wyth the Dragon, and the Dragon fought & his Angels, & preuailed not, neither was their

their place founde any more in heauen. And the Dragon that olde Serpent called the deuill and Sathanas, was cast out. Which deceaued all the worlde. And he was cast into earth, and his Angels were cast out wyth hym also. And I hearde a lowde voyce, which fayed: Now is saluation, and strength, and the kyngdome of our God, and the power of his Christ brought to passe in heauen: for the accuser of our brethren is cast out, which accused them before God day and night. And they ouercame hym by the bloud of the Lambe, and by the worde of his testimony, and they loued not their liues vnto the death. Therefore reioyce ye heauens, & ye that dwell therein. Wo vnto the inhabiteres of the earth, and the sea: for the deuill is commen down vnto you, which hath great wrath, because he knoweth, that he hath but a short tyme.

The Apostle hath spoken of the partes of the notable fight and worthy battell: he hath spoken also of the attemptes and purpose of the Dragon, which verely applyeth all his practises to this intent, that he may devoure all godlines, that is to say, destroy it utterly: he hath shewed how he began to moue warre agaynst the Church, which fled into the wildernes: and now as it were leaving the woman in the wildeenesse, he seemeth to bring forth other soldiours, which gene battell to the Dragon, and most valyauntly assayle and also discomfit him and all his power. S. John therefore describeth the singular fight of an excellent person, to witte Michael, which ouercame the Dragon: and describeth the generall fight annexed with that particular. For he addeth, that all the Angels of Michael fought agaynst the Dragon.

And first heauen is shewed to bee the place of the fight or conflict. For in heauen, sayth he, was fought a great battayle. And it is euident, that Sathan was at the beginning of all thynges cast out of heauen into the earth, and therfore that he moueth no warre in heauen, nor rayseth any tumulte. For heauen is a place of rest and ioy, and not of debate and contention. Therefore this must be taken figuratiuely after the maner of the vision. For the Lord hath by signes represented this battayle to be scene in heauen, which in deede is fought in earth in the iuddes of the Church.

The place  
of conflict.

And

And here is set forth an Image of a notable fight, whereby is shewed what hath beene, and what is yet done in earth. I sayed euen now, that this combat was in deede particular, howbeit, so as it hath a generall fight annexed. For Michaell fighteth, which is as a captayne of this warre: And Michaells Angels fight also: which must be well discerned, althoough that Michaell and his Angels make but one part onely. On the other side fighteth the Dragō, as Braundcapayne of this warre, & his Angels fight also. And these verely make nong other partes, than we haue heard before in the beginning of this chapt. namely, that the parties of this fight were the Church and the deuill. Neuerthelesse least the victory shold be attributed to the Church, and not rather to Christ: the woman must now be omitted, and Michaell brought in fightyng. Whereupon there is in these thinges some difficultie: but it shalbe easie enoughe for hym, that will marke every thyng in order.

**Michaell  
captaine of  
the warre  
agaynst the  
Dragon.**

First we must see, who that Michaell is: and there is in dede no doubt, but that the Angell Michaell appeared in the vision, with an army of Angels fighting. And that on the contrary part agaynst them fought the Dragon wyth an hoste of devils. But soasmuch as we heard in the beginning, that these were tokenes, they must needes signifie and betoken other thyngs. I suppose therfore that here is betokened Christ the head and kyng, and defender of his church, together with his Apostles and Martyrs, and all his faichfull members. Neither is it a rare thing that Christ shold be figured to vs by Angels: but it is a very rife & ordinary matter, for Gods messengers and Christes faythfull seruaunts to be called Angels. Christ therfore the head of the Church and the faythfull members of Christ, fight agaynst the Dragon, howbeit after a diuere sort. For Christ overcame hym alone in the combat without helpe of any creature: first putryng hym to flight in all temptations, and finally breaking his head all to peces by dying on the crosse and rising againe from the dead. This is the onely, true, and singular victory: whereby afterwardes are obtained the victories of Christes members, gotten of that generall fight, wherein Christ fighteth not nowe onely hand to hand with the Deuill, but all the members of Christ at all times vnder Christ their Captayne fight against the Deuill, and in the vertue or victory of Christ, fight and overcome: as we shall heare by and by in the song of prayse.

**How christ  
hath fought  
with the  
Dragon.**

But for great and sundry causes we affirme Christ to be fig-  
ured

gured and signified to vs vnder the type of Michaell. we who iſ that know by the Scriptures as many of vs as bee learned, that whyt Michaell, as also Gabriell, be the names of good Angels chaell is of God. Michaell signifieth, who is as God? And who I Christ. pray is such as God, but he in whom is the expresse Image of the fathers substance, and which is the Image invisible, and word of the father from the beginning, I meane the very sonne of God Iesus Christ? Michael in the 10. & 12. chapt. of Daniel, is president, protectour & Patrone of the Jewishe nation. And it is playne, that the people of Israell had from the beginning none other tutor and patrone, but the Melli- as himselfe, the blessed seede. This appeareth in the 7. of Esay, where we read, that the Lord spared the people of Iuda, and the princelike citie of Christ. In an other place he sayth most openly: I will defende that citie for my selfe, and for my seruaunt David. And David is called Christ, in the 34. of Ezechiel. Christ is therfore in very deede gouernour of his people, who neuerthelesse in defending and deliuering his seruantes, vseth the ministerie of Angels: who also attribute nothyng to themselues, but all glory to God alone. Moreouer that excellent victory, can not without offence of godlynes be ascribed to Michael the Archangel. For so omitting our Melliias Christ, we should commende Angels, and finally we should both become and also deserue to be called Angell seruers rather than Christians. In the lawe it was written: the seede of the woman shall breake the Serpentes head. But the Lord neuer tooke the nature of an Angell, but the seede of Abraham, and by sinne hath condemned sinne. There shall follow anon in the song. Now is saluation and power. &c. And there is added: for the Deuill is cast out. And this saluation hath Christ alone accomplished: wherfore it is of necessarie that Christ the conquerour of Sathan must be signified by Michael.

And the Dragon not onely fought hand to hand agaynst the Lord, when he was matched with him in the desert: but also never ceased to tempt and assayle him, so long as he liued here on earth: he stirred vp also agaynst him the Pharisēis and Princes of the people, the Kynges and the Romane gouernour, and so at the last brake the Lordes heele. This was the greatest fight of the Dragon. The same Dragon inspirereth now Kynges and Princes, wicked preistes and cruell men, his Aungels to make warre vpon the Church. And all these verely do persecute and vexe the Church in the power of

of the red Dragon. Stories declare the same to be done before Christes tyme: the same testifie also, and experience proueth, the like to be done from the Ascension of Christ into heauen, vnto this present day, and vnto the worldes end.

with what  
lucke they  
fought.

Now is also declared with what lucke they fought on either side: to witte most luckily concerningy Christ, most unluckly as touchyng the Deuill or red Dragon. And in this fight, as also in the song immediatly followynge, is conteined the whole fruite of this disputacio. For hereof all godly may learne, that Sathan our enemis is unarmed: and that Christ in this conflict is on our side, as our Emperour & Capraine at all tymes, by whom all the godly may easly in all conflicts overcome. Therfore this matter of batell and victory is set by and by after the begynnyng of the most daungerous battaile with Antichrist, and Antichristians, which are the broode or tayles, and scales of the Serpent, and championys of the Dragon, for a comfort and consolation. And the naturall order is here altered, which treateth nothyng of the successe of bataile, till it haue set forth all the conflict before. But this battaile shall be continued hereafter in the rest of the. 12, and all the. 13, chapter.

Christ our  
commeth, &  
Christians  
overcome  
also.

John. 14.  
Math. 16.

He declareth at thre wordes, first the victorie of Christ, and secondly of all Christians. The first is και οὐκ ἴσχυσαν, they preuyaled not, they had no strength, abilitie, power, or might. Doubtles the force of the deuill is great if God permitte, & vterly ouergreat, in consideration of the iust iudgement of God, as appeareth in Job, where he is able to trouble and breake the strongest thynges. But the Lord sayth in the Gospell. The Prince of this world came, and agaynst me he hath nothyng. Agayne in the Gospell: The gates of Hell shall not preuyale agayne it, the rocke I meane, and secondly agayns the Church. Although therfore the Deuill make an horible vproze, and cruelly rage agaynst Christ and his Church, yet is he without force. For the vertue of Christ preuyaleth.

The second part is, neither was their place any more found in heauen: which maner of speach signifieth no other thyng, than that the reprobate Aungell is put from all dignite, glory and power: moreouer that he hath no more any place in the Church, or amongst the elect of God; not that the deuill should not retayne, or shold not tempt, or renue warre, but because he hath no place parmanent. Hereunto apperteineth that whiche the Lord so oft repeateth in the Gospels,

and

and now the Prince of this world is cast out, in the. 12. 14.  
and. 16. chapters of S. John. Moreoner, by other places of  
the Scripture it is manifest, that the Deuill is shut out of  
heauen. And it shall be easie for vs to shut him out, which be-  
yng cast out by the sonne of God, hath no place in vs, unles  
we our selues geue place to him. Which is the end we should  
not do, the Lord admonisheth vs diligently, that we should  
watch. The story is knowne in he. 12. of Agath. of the Deuill  
that purposeth to retурne, and therfore tooke vnto him seuen  
wiser sp̄ites. But wherfore doest thou heare him, why  
doest thou obey him, whom thou seest shut out of Heauen?  
Notwithstanding that hereby is signified also, that the De-  
uill was so fully vanquished of Christ, that he was also draine  
to forsake the place of the battaile.

For the third member, as it were expounding the second <sup>Sathan cast</sup>  
addeth: he was cast to the earth. For they that are thowen <sup>downe to</sup>  
to the grounde, are iudged to be overcome. Therfore a ful vi-  
ctory and perfitt conquest is signified. Howbeit he was ones  
most valeauntly thowen to the earth by our Lord Jesus  
Christ, in the misterie of our redemption: and by the vertue  
of the same he is dayly cast to the earth, by the faythfull. And  
like as the Deuill hath no place permanent in heauen nor in  
the chosen: so verely doth he inhabite all earthly, that is to  
say men sauouryng the earth, and contemnyng heavenly  
thynges. Yea and we heare that his Angels are cast out  
with him. For the Lord in the Holypell of Saint John the. 16.  
chapt. sayth: In the world you haue affliction: but be of good  
therre, I haue overcome the world. And S. John in his Ca-  
nonicall Epistole: you are of God little children, sayth he, and <sup>1. John. 4.</sup>  
you haue ouercome them: for he is greater that is in you, than <sup>2. John. 5.</sup>  
he is that is in the world. And this is the victory that ouer-  
came the world, even your fayth.

And by the way he expoudereth, what we should under- <sup>The na-</sup>  
stand by the Dragon, of whom he hath spoken heretofore, to <sup>ture of the</sup>  
writte the old enemie of mankynde. He setteth him forth with <sup>deuill is fix-</sup>  
his titles, attribuyng to him soure names, that hereby also <sup>gured by</sup>  
we may understand his nature the better, and may beware <sup>certeine</sup>  
of that wicked mynster. First he calleth him the old Ser-  
pent. For at the begynnyng by the Serpent he infected our <sup>worles</sup>  
first parentes with the poyson of death and sinne, and by them  
the whole vniuersal world: as is to be scene in the. 3. of Genes.  
and the. 5. to the Rovains. Therfore I sayd in the begyn-  
nyng of this chapter that he is called a Dragon. After he calls

Ilich hym the Deuill, that is to say a sclauderer, or a false accusor. For by and by it followeth, (which may expounde this word) for the accuser of our brethen is cast out. &c. A goodly example of this thyng is declared in the 1. and 2. chapter of Job. διαβόλος signifieth to accuse or blame, and διαβολία is an accusation, and διαβολία a crime or complaint.

Thirdly by an Hebrew word he calleth him Sathan that is to say an aduersarie or withstander bycause he withstandeth God in all thynges, and setteth him selfe agaynst men in all holy matters, if happely he might hinder or corrupt them. Last he is called ὄπλαστρον a seducer, deceauer, or one that supplaceth and betrayeth the whole world. For so doth the Lord intice him in the 8. of John, because he hath bene a lyer from the begynnyng, and is the fater, that is the fountaine and originall of all lyng, deceipt, errour and seducyng, and of all euill. For all errours and heresies, all deceipcions, and all leasynge, finally all kynde of euilles, haue flowed out of this most filthy wellspryng. And who is he that heareth these thynges, which will not abhorre that vyle beast? they must nedes be starker madde, that seeke by all meanes to be in fauour with that wicked spirite.

with what  
lucke they  
fought.

He shoudl now here consequently annexe the residue of this fight, to witte how the Dragon persecuteth and assaulterth the woman, and she agayne by flying resisteth, and overcommeth through Christ. But he suspendeth the same narration yet a litle while, and placeth now a song of victory, and triumphe of the Saintes, the Angells, & of the blessed soules in heauen. The summe wherof is, that Christ hath ouercommen, and that the faythfull do ouercome in Christ: and therfore that the heauens them selues, and all that dwel therein, must reioyse and sing. And I repete, that these thynges are interlased in the daungerous Antichristian and Romish fight, for a consolation, to the end that the Saintes shoudl not be discouraged in those great daungers by reason of their naturall infirmitie: but call vpon the name of Christ, and fight manfully, seyng they understand vnder whose banner they fight, and with whom they fight: verely with one ouercomen vnder Christes standart. And when we heare that the Dragons force is broken, we must thinke that the furies of either beast, aswell the ten horned as the two horned, are weakened in the fayth of Christ. This genereth also no small courage in this conflict, that we see how the Dragon hath no power ouer them that are sprinkled and purified with the bloud

bloud of Christ, but ouer earthly and worldly men. And this triumphe is heauenly. For voyces are heard out of heauen, singyng a mery note, to the intent that the reioycyng of the blessed spritis might haue more authoritie, grace, and efficacie amongst the poore afflieed.

They all with one voyce sing merely, that saluation and Perfecte power is now made perfect, for by the Lordes death and re-saluation surrection, God hath wrought power, and made perfecte by Christ. the saluation promised to the fater, to witte, when he trode downe the Serpents head, abolished sinne and death, and restored lyfe. This is the kyngdome of God in this world established in the electe, whilst by the power of Christ the prince of this world is cast out and overcome. For the cause followeth, wherfore we must so reioyce, and what vertue and power of Christ hath shewid it selfe, or how saluation is made perfect: because, sayth he, through Christ the Devill is cast downe, that is to say, overcome and thrust out of doores, so as he can no more accuse mankynde before the iudgement seate of God. Hereninto belogeth that which S. Paule wrot. Who shall accuse the electe of God? It is God that iustifieth, who is he that condemneth? It is Christ which dyed, yea which rose agayne, which is also on the right hand of God, which maketh intercession for vs.

More over, the heauenly dwellers doe not onely shewe Christ hath forth the victory of Christ, but of all the faythfull, which they made also to obteyne agaynst Sathan in the fayth of Iesu Christ: so as it faythfull may hereby at the least appeare, what we shoulde vnderstand victourie before by Michael, and by his Angels. And he beateth it diligently, that Christians overcome not Sathan by their owne merites, force, or strenght, but by the merite & grace of Christ. And they (sayth he) to witte, the Angels of Michael, overcame the Dragon by the bloud of the Lambe. For inasmuch as the faythfull are purified by the bloud of Christ, Sathan hath nothing agaynst them: but since they haue the spirite & fayth of Christ, they overcome the Devill also. So in tymes past the destroyer had no power ouer those houses, which were marked with the bloude of the Lambe Exod. 12. And he addeth an other thing, for the which the faithful ouercame: for the worde of the testimony of Christ, which is the gospel. For in as much as the same is invincible and eternall, they ouercome all thyngs of this world, whosoever abyde in the lyuely and eternall worde of the truthe. And enen in the gospel which is most true, the Lord hymself hath promysed that

he will not forsake his, but will fight for them. Therefore must the saythfull needes ouercome. To these thyngs is added more the effecte of Christes purifying: They loued not their lfe more than Christ; and therfore haue they genen it for Christ unto death, and so haue ouercommen. For many are vanquished by this one thyng, that they wil not hazard their lyfe for Christ.

For these great benefits of God they exhorte now the heauens themselves, and all the inhabiteres of heauen, that is to say, they exhorte one an other, to syng a ioyfull song. And by that which the heavenly Saines say they doe heare, they teach the Saines in earth to doe the same, telling them of what maner and soþt they ought to be, whiche shall ouercome Sathan in battayle, to wit, purified by the bloud of Christ, cleaſing to the testimonye of Ihesu Christ, and contemners of theyr owne lyfe, to whom it seemeth not greuous to dye for Christes sake.

In whome finally, abont the songes ende they declare, in whom the Devil shall reigne and take place: to witte, in earthly and fleshly men: who verely mocke at godly thynges, and onely set by these worldly thynges; and such as shall perish: for the getting and keeþyng wherof, they wyl not sticke to doe any thyng be it never so hard, where as for Christes sake they will abide to doe or suffer nothing. Unto these they denounce an horriblie wo, to wit, the curse of this present lyfe and of lyfe to come. There is not a more miserable people vnder the Sunne than the Devils martyrs be.

But in whom the Devil possesseþ his kingdome; in the same also he vicereth his malice agaynst the elect, yea & that right great malice. For he rageth most cruelly against þ godly, and against godlynes. He rageth also most extremely agaynst tholc his worshippers, whom he defyleþ wþt all kynde of filthines, and dishonesteth them wþt all shame and reproche.

Agayne, I suppose that saine to apperteynto the comfort of the godly, that is spoken of the shorntesse of the tyme. For Sathan in dede through Antichrist shall most cruelly rage agaynst the Church, but tholc dayes shalbe shorntened for the electes sake. By the way is noted also the wicked nature of Sathan, who knowing that the last iudgement is at hand, wherein he must be throwen headlong into hell, thinketh to require and recompence the shorntesse of tyme wþt the crueltie of his wrath and deuelishe furie.

And

And hetherto of the victory of Christ and of his Saintes: now follow wych lese tressur, howbeit yet horriblie things, of the warre, whiche the Dragon most greedely and fiercely moueth against the wife of God. The Lord Iesus bryng hym in subiection vnder our feete. Amen, Amen.

**C**The Dragon persecuteth the woman: Shee is defended and preserued of th. Lord. The Dragon standeth on the lande, &c.

### *The Liiii. Sermon.*

**A**ND when the Dragon sawe that he was cast to the earth, he persecuted the woman, which brought forth the man childe. And to the woman were geuen two winges of a great Egle, that she myght ffe into the wildernes, into her place where shee is nourished for a tyme, two tymes and halfe a tyme, from the presence of the Serpent. And the Dragon cast out of his mouth water, after the woman, as it had beene a riuier, that myght cause her to be caught of the streame. And the earth holpe the woman, and the earth opened her mouth and swallowed vp the riuier, which the Dragon cast out of hys mouth. And the Dragon was wroth with the woman, and went and made warre with the remenant of her seede, which keepe the commaundementes of God, and haue the testimony of Iesus Christ, and he stooode on the sea sand.

That which before he had begonne, to speake of the perse-  
cution of the Dragon, and flight of the Church, and had di-  
scered a little, to declare the victory of Christ: now he resu-  
meth and finisheth, and describeth the fight lynchly, and most  
expresly and constantly appyechth many tymes the helpe of  
God, which is geuen to the Church throngh the grace of god.

When Sathan therefore, sawe hymselfe ouercommen by  
Christ, and quite cast out, he began to rage agaynst y church  
redeemed with the bloud of Gods sonne, and vexed her with  
greuous persecution. For immedately after Christes ascen-  
tion, a great persecution was styrred vp against the Apostles  
and Apostolical Church. For the Apostles being put in pris-

**Actes. 26.** sons, were grecuously rebuked wthy wordes, and also scourged wthy roddes and whyppe. Stephē was stoned, James beheaded wthy sworde, & finally by the meanes of Paule (which than played Saule) innumerable were cast in prison, and put to cruell tormentes.

**Gods deli- ueraunce.** On the contrary part he reciteth the present ayde of God, which he vicereth by a figuratiue kynde of speach, after the nature of the vision for the more efficacie. For he sayth, how to the woman, I meane the Church, were genē two winges of a great Egle, by the helpe whereof shee fled into the wildernes, where shee hydde her selfe for a tyme, safe from the Dragons sight. And here is signified, that a large power is graunted to the church to flee, and escape the furies of Chis- ses enemies, and to set forth the gospel amōges the Gentiles.

**The Egles Wyn ges.** Whereof you may read in the 11. chapt. of the Actes of the Apostles. And not without cause he incationeth the Egles wyn ges, yea and of a great Egle. For Moses in Deut. ias- keth mention vnder his figure, of the defence & ayde of God almighty: lyke as the Egle, sayth he, flyeth ouer her yong, and stretcheth abroad her wyn ges, and caryeth them on her shoulders, so the Lord hath also kept and aduaanced the.

**A place for the Church in deserte.** Furthermore he sayth, there is a place geuen to the church in wildernes, to witte, prouided of Christ, which turneth to hym whom he wyl, and prepareth hys spouse for hymselfe. And he nourisheth the church amonges the Gentiles wthy his Euangelicall worde, as he nourished his people in olde tyme in the deserte with Manna. And the tyme of the church he prescribeth not. For he vleth agayne a kynde of speach, as it were a riddle, borowed out of Daniel: whiche God disc- peth when he will haue the tyme to vs unknowen: whiche forasmuch as we know to consist in his good and righteous power, we ought not to enquyre curiously after them. wher- of I haue spoken before. Doubtles it is playne, that the Churche amonges the Gentiles, shall contrayne and re- mayne to the last iudgement. But the day of iudgement can no man discerne.

**He vom- teth a floud after the woman.** Agayne he declareth, with what furyes the Devill shalbe inflamed, to make new and continuall warre agaynst the Church. When he saw the Church amongest the Gentiles to be dayly increased and established, he vomited out water af- ter the woman; and that we might know the figure, he ad- deth, as it were a Riner. For he iugurtheth, that the devill hath poured a sea of euils into the church, sectes. I meane, discen-

tions, tumultes, seditions, and persecutions, wherewith the whole wold hath bene overflowed. Werely he raised vp euer where all magistrates and priestes agaynst the Apostles, and Apostolicall doctrine. Read the Actes of the Apostles the 13, 14, 15, and the chapter's folowynge. Neither is it a rare thyng in the Psalmes, to understand all kynde of afflictions by waters, fuddes and riuers. And to this end he raysed vp those great euils, and poured them on the godly, *κα τοια μυρεσπυτον ποιηση*, that he might cause the Church to be caryed away with the floud, that is to say, that he might desile the Church or take it quyte away: that is, that he might take away the godly, and the doctrine of godlynes. And this is the continuall endeuer of Sathan, hereunto he applyeth all hys consultations and doynges. So in the Empire of Nero and Domitian, he studyed to wash away the Church by the bloud of Sainies; but yet in vayne. For therfore I suppose it is sayd, he vomited a flud of euils after the woman, not vpon the woman.

For God never fayled his afflicted Church: In so much (which a man may inaruayle at) that the earth opened her mouth, and swallowed vp the floud poured out of the Serpentes mouth. The earth dranke vp in old tyme, and coueted the bloud of Abel. And here is signified, that the godly which suffer persecution, haue helpe, from whence they looke not for: as David in tymes past is read to be deliuered by the helpe of the Palestines, thyking nothing les than to deliuer David out of the hands of Kyng Saule: but yet whilst they go about an other thyng, they bryng to passe that, which seemed good to the Lord, which can turne the euill intentes of euil men to the profite of the godly. And doubtles we see many tymes in the Actes of the Apostles, that the earth hath swallowed vp a flud of euils: that is to say, that earthly and worldly men, doyng in the meane tyme an other thyng, haue procured peace to the Church. So doth that Towne Clarke or recorder of Ephesus, pacifie the multitude of the Ephesians, which were all on a roare and worse than mad: Lysias the head Capraine, taketh away Paul out of the bloudy hands of the Jewes: so doth the Centurion defend Paule, that he shoulde not be slaine of the souldiours in the shipwreake. The ciuile warres (begonne immedately after the death of Nero) gaue peace vnto the church vntill the Empyre of Domitian. But th: olde Serpent that can never rest, attempeth newe warres. For now beyng wood made wyth the church, he

goeth to make war against the remnaunt of þ womās seede, that is to witte, agaynst the rest that shold be boorne of the Church by the word of God, even vntill the iudgement. And so maketh he way to the Romaine persecutions, which followed incontinently after the tyne of S. John, in the Empire of Rome, and to the Antichristian persecutions rayled after the Empire subuerted. Whereof shall be spoken in the 13. chapter. &c.

**The church begetteth.** Nevertheles hereof it appeareth chiefly, what S. John understandeth by the woman, the same verely which engendreth the seede of God. The Church is called both the mother and daughter. The daughter, because she is engendred by the word preached in the Church: The mother, for that by the word, she bringeth forth spirituall children to Christ. For the seede of God, & the seede of the woman, be all thole which keepe the commaundementes of God, and haue the testimony of Iesu Christ. They keepe the commaundementes of God, which make much of Gods law, and frame all partes of their life accordyng to the same. They keepe not Gods commaundementes, which set nothyng by the law or word of God, neither frame their life after the same. Of this matter is spoken at large in the 14. of John. The testimony of Iesu Christ is nothyng els but the Gospell of Iesu Christ preaching vnto vs the free remission of sinnes. They haue this, which possesse it by saych.

**The Dragon standeth on the sea sande.** And where he sayth, that the Dragon stode on the Sea sande, it is a preparation to thynges that follow: for by and by he sayth, how the beast the principall instrument of the Dragon, came out of the Sea by the Devils meanes. And it hath a consolation, that the Dragon is sayd to stand on the sande, and not on a rocke. For it signifieth that the furies of Sathan shall not long indure agaynst the Church, and that the kyngdome of the Devill shall be ruinous, and fall to decay, whose foundations are layd vpon the sande.

**He exhibith the notable instrument of the Dragon to be seene, namely the old Romane Empire, which is described what maner a one it is. &c.**

### The lv. Sermon.



And I saw a beast rise out of the Sea, hauyng seuen heads, and ten hornes: and vpon hys hornes

hornes ten crownes, and vpon his head, names of blasphemie. And the beast which I saw was like a Cat of the Mountaine , and hys feete were as the feete of a beare, and his mouth as a Lyon . And the Dragon gaue hym his power , and his seate , and great authoritie : and I sawe one of his heades as it were wounded to death, and his deadly wounde healed, and all the world wondered at the beast , and they worshipped the Dragon, which gaue power to the beast.

S. John procedeth to describe the notable instrumentes of the devill, whereby he hath afflicted the Church of Christ with continuall and most grenous persecution, accordyng as Christ hath reueld them vnto him . And he speakest of the old and the new Romane Empire . S. John beyng a man busynished of worldly helpes, and there withall condemned and banished, could not haue spoken, & much lesse haue written these thynges without excedyng great daunger . For the Romane Empire was taken for godly , innincible , most sacred and euerlastyng. Neuertheles the Apostle both speakest and writest hereof in such sort, as it semeth that he can not eschewe the name of a seditious person , and of an offender against the holy maiestie both of the Emperour and the Empire . But what I pray thee wouldest thou do, when God commandeth thee so to speake and write?

The wold also rageth at this day, when they heare Realmes and policies chalised by Gods word for sinne and wickednes committed : and Lordly enough some Princes set forth proclamations, commaundyng that no such thyng be heard any more. But the Lord sayth in the Gospell: if these hold their peace, stones shall speake: signifying vtterly , that the truth must be preached , and that it can not be oppressed or quenched with any decrees , threatenynge , force of Armes, or punishmentes . Therfore if they shoulde at this day keepe silence, vnto whom the office of preaching is committed, the Lord would styrre vp other preachers , which shoulde bear witness to the truth, though all the world sayd nay to it. Therfore I would counsell Princes, that they shoulde not vexe the selues in wayne with those their sundry attemptes agaynst Gods truth. For they shall not preuaile. The truth shall vanquish. For he that then furnished John agaynst the Romane Empire, at that time most florishing & puissaunt, wil doubt-

The bnpatientnes & boldenes of the worlde agaynst the truth.

Math. 22.

les

les get the vpper hand at this day also, by reuelyng his truthe  
to the wold now erased and waxen old. Wo to those slync-  
ked natures, whiche lone to seduce. Let all preachers learne  
by the example of the Apostle S. John, to vter freely such  
thynges as they haue received in commaundement, and to  
feare no man. He is greater which is in vs (as the same S.  
John sayth in the. I. John. 4.) than he that is in the wold.

The beast  
is the Wo-  
mayne  
Emprise.

And not without right weightie consideracions doth hee  
terme the Romane Empire which was of so great authourie  
and in maner diuine, a beast. For the Lord keepeth still the  
phrase of the Scripture, imitating Daniel, who in his seveth  
chapte, attributeth the name of beast to the Romane Empire.  
And S. Hierome expounding by the Propheticie of Daniel,  
by the beast vnderstandeth the Romane Empire: and sup-  
posesthat therfore it is not called a Lyon, nor a Beare nor a  
Libard, but a beast: because that what crueltie soever ye can  
Imagine in beastes, by the same ye may vnderstand the Ro-  
manes. Doubtless in maners they haue shewed them selues  
beastes. Mithridates the most renoumed kyng of Pontus,  
speakyng of the Romanes in the. xxxvii. booke of Iustine  
sayth thus. As they them selues report, that their founders  
were nourished by suckyng of a Wolfe: so hane all that peo-  
ple wolues mindes, neuer satisfied with bloud, euer greedy  
of dominion and hungryng after riches. And now how fil-  
thy beastes many Romane Princes haue bene, their owne  
writers testifie, chiefly Suetonius, and others that haue wri-  
ten of the Emperours lyues. And that the people of Rome  
were also of beastly maners, the. i. chapter of the Epistle to  
the Romanes proueth.

The good  
and godly  
are accep-  
ted.

I know well you will say: seyng that S. John compre-  
hendeth the whole body of the Romaine Empire vnder this  
resemblance: Shall we call constant Constantine, Theodosius,  
and other godly Emperours, beastes? I say how the Scriptur-  
es vse this maner of speaking, and by beastes in dedes vnder-  
stand Empires, although they call not all those that dwell  
in those Empires beastes without any difference: therfore  
we vnderstand them to be exempted in all Empires, that liue  
a lyfe to God acceptable: and know assuredly, that neither  
Daniel, nor S. John would haue disfamed such giltlesse men  
and worthy of all prayse. Yea in all this treatise of the Em-  
pire and of Antichrist, we except alwayes such men as are in-  
nocent and excell in vertue. Whereof we shall happily speake  
more hereafter.

And

And first he sheweth the beginning of this Empire. The beast commeth out of the Sea, on the sande whereof stādeth the Dragon: and in the 17. chapt. it is sayed, how the beast came out of the bottomlesse pitte. Therefore the begynnyng hereof is referred to Sathan. Notwithstanding we must here take diligent heed, that we take away nothing from the Lord our God, the which he chalengeth to hymselfe. The Scripture in sundry places, but chiefly by two most excellent witnesses, by Daniell in the 3. chapt. and S. Paule in the 13. chapt. to the Romaynes, hath left in record, that kingdomes and Empyres are of the Lord, and that he setteth vp and deposeth kyngs. There is no power, sayth the Apostle, but of God. And hethereto in deede the Apostles commaunde men to obey princes and magistrates. How is it then that we heare, that the Romayne Empyre came out of the bottomles pit, since the Apostle speaketh of the same? Doubtless y Ro-  
mayne Empyre is not absolutely of the Devill. For God is the authour of Monarchies, and preserueth Realmes and policies, geuing thereunto certeyne saythfull seruaunts. But Sathan medleth with mens matters, and corrupteth both kynges and kyngdomes: and in that respecte they be of the Devill. The Christians in all politicke matters obeyed Emperours, but when they commaunded Idolatrie, they obeyed them not. Certayne it is, that god did set vp the kingdome of Israell, or of the ten tribes by the prophet Abias: yet neuerthelesse the Lord cryeth out in an other prophet: they haue reigned in deede, but not by me. For the Lord woulde haue had those kynges to haue framed all thynges after his word, and to reigne in the feare of God: and where they did not so, but followed the instigation of Sathan, & ordered all things after their owne luste, they are rightly layed to reigne, not by God, but by the Devill. Therefore haue the godly obeyed kynges: but they obeyed them not when they commaunded wicked thynges, although they tooke them for their kynges, God had iustitiated the order of Priestes: notwithstanding Christ calleth the doinges of the same Priestes the workes of darcknes. And S. Peter sayth: we must rather obeye God than men. So verely the Romayne Empyre, which was of God, came also out of the Sea (as Daniel sayth also) that is to say, out of the troublousine world, & euen out of hell, and was made great through slaughter, murther, sedition and treason. For the people of Rome wyth the most part of Emperours regarded the devill and the world, and not God.

And

How the  
Romane  
Empire is  
of God and  
of the Dr-  
gon.

3. Kin. 18.

Amos. 5.

The Ro-  
mane Em-  
pire of seuen  
heades.

And that the Empyre of Rome is at this day, he figureth now also. It hath seuen heads and ten hornes, & every horne had his crowne, signifying verely, that by hornes are meant kyngdomes. Neither neede we here to bring in any newe or farre serched exposition. In the 17. chapt. the Angel expouneth himselfe, and sayth, that by seuen heades are signified seuen mountaynes or hilles, and seuen kynges also. In Rome are accompted many hilles, but there be seuen notable. For there is mounte Palatine, Capiroline, Auentine, Coelius, Esquiline, Viminalle, and Quirinalle: Propertius expounding the same in one verse (which I haue expressed in two) sayth:

*Septembris altae ingis tota qua presider orbe.*

A citie set alofte on seuen hilles,

Whose people rule the worlde at their owne willes.

And therfore it is called of the Grecenes, ἡπταλόφος, of seuen hilles. And verely the citie is taken for the whole Empire. So haue there beene also many kynges & Emperours, which are comprised in the number of seuen: but yet is it certayne, that the number of seuen kyngs also is exactely founde in the historie. For at the beginning when Rome was first builded, there reigned seuen kynges in order: Romulus, Numia, Tullus Hostilius, Aucus Martius, Tarquinius Priscus, Seruius Tullius, Tarquinus Superbus: after the expulling of whom, because hym sonne had raunshed Lucrece, they were ruled by consules, by ten men, and by Dictatours, vntill the tyme of Iulius Caesar, who first vsurped to hymselfe agayne a kynges crowne: after whom reigned agayne other seuen: that is to wit, Antony & Octavian, called Augustus, Tiberius, Caius Cladivus, & Nero. In Nero the empyre received a wounde: From whence againe are accompted seuen, Otho, Galba, Vitellius, Vespasiane, Titus, Domitian, Nerua. From hym was the Empyre put ouer to Vlpius Traiane, a Spaniard. Therfore y Ronayre Empire could not by playner markes be expressed. To this Empyre also Daniel attributed ten hornes, aswell for that it was collected of many kyngdomes, as also for that it was dispersed agayne into many. Whereof shalbe spoken in the 17. chapter. And it is a commō thyng in the Scriptures, to signifie kyngdomes and power by hornes.

The Ro-  
mane Em-  
pire blas-  
phemous.

And to this kyngdome the Lord Iesus ascribeth open blasphemous, yea he calleth it blasphemous. For he addeth: and upon his heades the name of blasphemie, that is to say, what blasphemie sooner may at any tyme be any where devised, all that same shall be founde manifest in this Empire, and chiefly

ly in the heads. For if ye beholde the hilles of Rome, chiefly the mounte Capitoline, ye shall finde it called of Cicero, the mansion place of the Goddes: verely for that it concayned in a manner the Images of all the Goddes. For on those hilles were seene the Temples of Jupiter after all his properties. &c. The Temples of Saturne, Juno, Minerua, of Mars the reuenger, of Hercules, Ianus, Venus, Apollo: Also the Temples of Fortune, Health, Victory, Concorde, and such other. And if ye looke vpon the Princes themselves, Caius woulde haue hys Images set vp in Temples, and the people to sware by hys name. Nero blasphemed the name of Christ, and by sheding of innocent bloud sought to abolishe the Gosspell. Domitian commaunded hymselfe to be called God and the Lorde. And others also haue required godly honours, men swymming in blasphemies, and stinking in all wickednes.

Furthermore, by an Image compakte of sundry beastes he sheweth, how the Romayne Empyre increased, and obteyned such power, and what be the maners thereof. In the 7. chapt. of Daniel. By the Latte of the Mountayne is signified the Monarchie of Greece or Macedonie, by the Beare, the Persian, and by the Lyon, the Monarchie of the Chaldeis or Babilowians. And it is playne, that the Romaynes ouerloyning those nations, and putting downe and subduyng to themselues those Monarchies, came vnto the hyghest toppe of governement. For they subdued to themselues the East partes chiefly by Lucullus, Pompey, and Crassus: Macedonie and all Greece, by Paulus Emilius: a good parte of Affricke by Scipio and Marius: Egypte by Octavius Augustus: and so forth. And lyke as they were in religion vngodly: so were they in other maners not vnlky wylde beastes. For as the Lybarde or Panther is spotted of sundry colours: so are the Romaynes, a collection of many nations, borne to make rebellion and slaughter. The Beare doeth not onely goe vpon his feele, but wyth the same also striketh, and tatcheth hys pray: so the Romaynes did nothing els, but strike, fight, and take spoyles. And as the force of a Lyon is amonges four-footed beastes most excellent, and the Lyons mouth unsatiable and stinking: so was the Romayne Empyre most stronge and couetous, neuer contented, and the very matter and corruption of mischiefe.

And S. John declareth more expresly, that þ Romaines haue all that wickednes, crueltie, and mischiese of the Deuil: his power The Dragon layth he, gaue unto that beast, hys power, and that seate.

The power  
of the Ro-  
mane Em-  
pire of mo-  
narchies  
oppressed.

The Ro-  
manes are  
beastes.

The Dra-  
gon genceth  
to the Ro-  
mane

that great: he gane also his seate, which is as much in effect, as if he had sayd: the Deuill reigned whole in the Romaines, and the Romaines wrought by the Deuill, all that they dyd. For the Deuill is the originall of murtherers and lyers. Of the deuils seate I haue spoke in the second chapter of this booke. Howbeit we must know, that all power is of God: but he by his iust iudgement doth permit many thinges to the Deuill ouer the childre of misbelefe. For when S. Paule in the 2. to þ Thess. the 2. had spoken of the most myghtie working of Sa-than, by tokenes and lying wonders, wherewith they shoulde bee deceaued that woulde not receaue the truthe: he addeth immediately: therfore God shal sende them strong illusions, that they may beleue lyers, and be iudged all that beleue not the truthe. &c. For (as I haue ofte admonished) we must take good heed, that we mixe not the workes of God and the Deuill together. Good workes are of God, euill are of þ Deuill. Now least any man shoulde maruaile, why God per-mitteth so much to the Romaines and the deuill their head, and doth not infringe their force for the electes sake. S. John interlaceþ the heauie chaunce of the people of Rome, and of the whole Empyre, which happened to them, immediately after the first persecutio moued agaynst the Church of Christ, and after the execution of the noblest Apostles, verely to re-venge that innocent bloud. For he seeth one of those headeſ, as it were wounded to death, Nero which fift of the Emperours stirred vp the first persecution against the Church, stic-ked hymſelue with his owne hand. And he was the last Emperour of that familie, and left the Empyre so afflicted, that it was lyke inough to haue fallen to decaye. Certayne prouin-ces revolced, Galba, Otho, and Vitellius, fought amonges themſelues, and made civile warres. This Vitellius moreo-uer, droue Sabinus, Vespasians brother, ſuspecting none euill, with others, into the Capitoll house, and ſetting the Temple on fire, destroyed both the Temple and men together, and made all one heape. Neither doth Osorius conceale, why these thynges happened, ſaying: by and by Rome was punished, for the iniuries that ſhee had done to the Christen religion, by the murther of her Princes, and by civill warres.

The deadly  
wounde is  
healed.

Notwithſtanding, the Apostle addeth, that the wounde was healed agayne. For Vespasian (sayth Sextus Aurelius victor) did ſoone releaue the worlde that had long beene lineelleſſe and forlozone. Here you may ſee what is meant by that, that the head ſeemed to be as it were ſlayne: and alſo you haue what-

what he meant by saying, that the wound was healed againe. For other writers discoursing of same more at large, set forth, how Vespasian returning to Rome, accompted nothing more noble or better, than to establish and beautifie the common wealth that was sore afflicted and decayed, to bryng in order and fraine the prouinces and Cities that were disordered by tumultes and sedicious vphozes, to reforme the warlike discipline which was growen ouer licentious, and to punish offenders. He repaired the Citie a new which had bene defaced with former firinges and ruines; he builded agayne the Capitoll house that was burnte; and erected the Theater in the middesse of the Citie, the most auncient Monumente of the Empire. &c.

Moreover he toucheth now soye the foolishnes and wilfulness of the world. And there was a wonderyng in the whole earth. &c. For the world followeth the present felicitie, and estemeth all thyngs after their good or euill fortune. For that Religion, say they, is most noble, stable and true, which is famous in victories, and shineth with the ornamenteres of this world. Therfore for the maiestie of the Romane Empire, which they had in greatest admiration, the most part of men receane the Romish Religion, and defended the same as sincere. But Saint John declarynge the enozmitie of this sinne, sayth: and they worshyped the Dragon. &c. he sayth not, they worshyped Gods, or wood and stones: but they worshyped the devill. Idolaters will say, that they worship They worshyped the Devill. and honour Gods, and are not ignorant, that Images are made of matter corruptible; and that the worship that they do unto them redoundeth, not to those dead signes, but to them, wherof they be signes. Thus verely will all Idolaters say: unto whom if you say, you worshyp wood and stones, they will answeare quickeley, that they haue great iniurie done them. For they be not so foolish (they will say) to worshyp that thyng, which they made with their owne handes. &c. But the Apostle which knew well enough those worldly expositiuns, and wilie shiftes of Idolaters, speaketh frankly agaynst them and respecteth not that, which they alledged for them selues: but that same rather, which God iudgeth, and the truth of the thyng pronounceth, saying: and they worshyped the Devill or the Dragon. So Paule in the. 1. to the Corinth. the. 10. chapter. The thynges, sayth he, that the heathen offer vp, they offer them, not to God, but to Devils. But this do the Gentiles deny. But God in this case pas-

seth not vpon the indgements, and intentes , and denials of men, but pronounced after his owne judgement. In the 17. of Levit. He sayth : if ye offer vnto me oblations otherwise, thā I haue prescribed, ye shall defile your selues with bloud: that is to say, I will impute it to you as murther. Let now the ~~galleing~~ <sup>galleing</sup> p̄iestes cry out till they be hoarsle agayne, we offer to the Lord God , and not to straunge Gods : yet shall the Lordes sentence stand most true for euer , that they transgres with unlawfull worshyppynge, no lesse than if they committed murther . As also ~~say~~ <sup>say</sup> beareth witnes in . 66. chapter. The Lord God alloweth the sincere obediēce, which we shew vnto his lawes, he careth nothing for our inuentions and good intentes . Thus at this present he sheweth at few wordes, as the thyng is in dede, that all Idolaters worshyp the Deuill. If we would at this day esteme these things rightly, we shoulde not so contende as it were for life & landes: about mainteyning of Images in the Church . The Lord Jesus light our hartes and mindes to see his truthe.

**C**The beast is worshypped , and he blasphemeth the name of God , and the Saintes of God , and finally maketh warre with the Saintes.

### The lvi. Sermon.

**A**nd they worshypped the beast: saying : who is lyke vnto the beast? who is able to warre with hym? And there was geue to hym a mouth to speake great things, and blasphemies : and power was geuen vnto hym , to do, xlij. Monethes. And he opened his mouth vnto blasphemie agaynst God , to blaspheme his name , and hys tabernacle, and them that dwell in heauen . And it was geuen vnto him to make warre with the Saintes and to ouercome them,

**T**he beast sayd, that the world worshypped the Dragon: now he addeth, that the same worshyppeth the beast. Howbeit sayng the beast is the Empire , some man might maruell, how the Empire might be worshypped . But we at few wordes say, how they worshyp the Empire , which receine the decrees, rites and superstitious ordinances of the Empire , and depend wholy vpon them , And there were not a few at that tyme,

tyne, who for lone of the Romane Empire denied the fayth  
of Christ, and rendyng from the Churche, ioyned them selues  
in Religion and sacrifices to the fellowshyp of the Empire.  
They in very dede wox hypped the beast. Moreouer that  
thyng which is onely due unto one God, the same dyd the  
Romanes attribute to their Empire. But who soever ascri-  
beth divine properties unto any thing, doth verely deistic and  
worshyp the same. And the properties of God be these, to  
hane no match or pere, that he alone is greatest and best, im-  
mortall, eternall, most myghtie, most innumerable. So so say the  
Propheteis; who is like unto thee, O God, in heauen and in  
earth? who is as thou? who can resist God? But the Romanes  
did attribute all these thynges to their Emperours, and to  
their Empire, saying, as S. John also recerteith; who is lyke  
unto Rome? who is able to warre with it? they called their  
Emperours Gods, best, greatest, most puissaunt, and most  
innumerable. The Empire it selfe they called eternall. Ye may  
see these thinges yet in most auncient authours & coynes. So  
many therfore as were not alshamed to attribute those things  
to the Romane Princes and kyngdoyme, are sayd rightly to  
hane worshipped the beast. And what other thing I pray you  
is done at this day, whilist for the fauour of Emperours,  
Kynges, Dopes, and their Realmes, the truth is denied, or  
wasted after the affections of men? These worshyppe the  
beast also.

Now is genen also the beast a mouth speaking great <sup>I</sup> mouth  
thynges, and blasphemies. Of blasphemies we shall speake <sup>speaking</sup>  
more anone. But for asmuch as the Romane Empire obeye-  
ued great victories, and held most gailynt and solemne tri-  
umphes: they leuen to hane occasion geuen to boast proudly  
of their victories, and to chalenge those thynges to them sel-  
ues, which were in dede wrought throughe þ power of God.  
And doubtlesse the Romanes bragge excedyngly and ouer-  
licentiously, that they are conquerours and Lordes of the  
world. But such pride was gredously punished in Nabuchodonosor the kyng. Wherof you may see in the 4. chapt. of Da-  
niell. S. Peter assirineth that God resisteth the proude, and  
giveth grace to the humble. God hateth the arrogant, and  
taketh away their names from the earth.

And where some man might demaunde: But what end  
shall there be of their iniuries, pride, their intollerable atro-  
gancie, and blasphemies? S. John preuenteth and sayth; and be thus  
power was geuen hym to do, that is, to worke violence. <sup>How long</sup> shall Rome  
indonches;

monethes : that is to say, so long tyme , as it semeth good to the Lord : which neuerthelesse , although he wold haue the tyme to be to vs unknownen , yet is knownen to hym , so that the godly may assure them selues , that this euill shall indure but a few monethes . Of this number haue I reasoned in the xi. chapter and .xlvi. Sermon , and haue shewed in the former places that those numbers were all one , to witte the thousand two hundred and three score dayes , the .xliij. monethes , and the tyme , two tymes , and halfe a tyme . God therfore admonisshyng vs as it were by a riddle , will not haue vs curiously to inquire after the tymes , which he hath kept in hys owne power : it is sufficient to vs that he hath assigned all thynges within their iust bondes .

Of the blasphemies of old Rome .

Now followeth a plentifull treatise of the Romish blasphemies . First he saith by a trope , he hath opened his mouth : whereby he hath signified his boldnes , and libertie , or rather licentiousnes of speakyng . For we say he would not ones open his mouth : when we meane that any man wil not speake frankly . But the Romanes , and companions of the Romish superstition blaspheme God three maner of wayes . For first they blaspheme the holy name of God in that they prefferre their false Gods and their superstitions before the true God , and the true and most holy Religion . For wheras they admitted the Gods and the Religions of all nations into the Citie of Rome : they vterly refusid the Religion of the onely God of Israell , bycause they perceaued how he wold be worshypped alone and after none other maner than he hym selfe had prescribed . But they had rather receiue wickedly those their many Gods , and their Religion although most absurde , than to commit them selues into the tutioun of one , and to receiue a moderate and simple religion : Author . Aurel . August . I reaccōpt not now the blasphemous wordes of them , vтерed agaynst the true God , about that tyme chiefly , whē Vespasian and Titus hauyng finished the Jewes warres , triumphed both ouer the Citie which they had destroyed and ouer the people of God whom they had conquerid . There were caried about in the triumph the holy vessels of the Temple , and euen the God of the Jewes as vanquished and bounden , seemed to be led into the Capitoll house , to make his supplicatiō to their great God Jupiter , as it pleased them . Whereupon we understand that the name of God was no whit lesse outrageously blasphemed , at that tyme , than it was in old tyme by the Palestines or Philistians , what tyme they set the

Arche

Arcke in the temple of their God Dagon: likewise by Rapsake, and Synnacherib, moreouer by Balthazar kyng of Babylon in the 5. chapter of Daniell. But the offendours are fonde out at the last.

Secondly the Romaines blasphemed the Tabernacle of God. That same old Tabernacle of the people of Israel, was not onely the office, or place of Religion and worshyping, but also a token of Gods presence. For God is now presente in the middest of his Churche, a figure of whom, the Tabernacle of witness represented. But the Romaines called the Christen Church wicked, foolish, seditious, whorish, and detestable: which they also most grediously dyd persecute, and sought to destroy by al meanes; hereunto also they bent their whole power.

Finally they blasphemed also the heauenly dwellers, the happye and blessed soules of Saintes, Prophetes, and Apostoles, whom they called wicked, seducers, peacebreakers blasphemers, heretikes and sinnesfull persons. For at this tyme, med wthywhilst S. John wrote these things, diuerse Apostles, vnder reproches. Gods sacrifices of the Romayne Empyre, had now beene executed and slayne, as plagues of the worlde, yea and their memoriall and doctrine condemned. But hereby you perceiue, how displeasantly God taketh it, if any man rayle upon godly preachers, and holy ministers of Churches. For the Lord taketh the reproche to be spoken as it were agaynst hymselfe. There remayne yet at this day certayne blasphemies of this sorte in Cornel. Tacitus in his 21. booke of the doinges of the Emperours, written agaynst Moses and the people of God.

Moreouer God permitteth the beast, to warre vpon the Saintes, and to ouercome them. For the Romane Empyre maketh vntill the tyme of Constantine the great, stirred vp ten most war wthy greeuous persecutions agaynst the Churche. Whereof you the saintes, may reade Eusebius bishop of Cesaria, and Osorius in the history whiche he wrote to S. Auslen. And this place chiefly apperteyneth to the instruction and comfort of the Churche: For the Lord also in the Gospell prophecieth of the destynes of the Churche, to the consolation and information of the godly, as appeareth in the 15. and 16. chapt. of S. John. And how the Saintes be ouercome I declared in the 11. chapt. The Lord Jesus preserue his Churche. Amen.

**C**Of the power of the Romayne Empyre, and who wor-

Wb.ij.

ship

ship the beast: and of the destruction of Reme, and the Romayne Empyre.

*The Lvij. Sermon.*

**A**nd power was geuen him ouer all kynreds, tounys, and nations, and all that dwell vpon the earth worshypte hym: whose names are not written in the booke of life of the lambe, which was killed from the begynnyng of the worlde. If any man haue an eare, let hym heare. He that leadeth into captiuitie, shall goe into captiuitie: he that killeth with the sworde, must be killed with the sworde. Here is the patience, and the faith of Saintes.

Of the power of the Romayne Empyre.

The Apostle by the reuelation of Christ speaketh also of the power and maiestie of the Romayne Empyre. The Romayne Empyre was in deede of greatest power in the time of Octavius Augustus, also in the tyme of Domitians reigne, and in the reigne of Traiane, also vnder Hadrian, Aureliane, Dioclesian, and Constantine. The greater parte of the woylde inhabited obeyed thereunto: as all Europe in a maner, wyth Alia and Afrike: as both latin and Greeke histories doe testifie. Howbeit hereby the Lord warnceth vs, that we shoulde not curiously search the secrete of God, nor be inquisitiue, why God gaue so great power to the Romaynes, who he knew woulde abuse the same to the oppressing of Christes Church: for where he sayth, that the power was geuen to Rome, he stilleth and appeaseth all murmurings. For Emperores be of God. But he is most wylle, righteous, and holy. Where therfore he made the kyngdomes of the world subiect to Rome, he did it wisely, justly, & holylly. In that the Romaines corrupt Gods ordinance, and committeth themselues to be governed of the Deuill, it commeth of euill.

Let our disputations here cease, for the wise man sayth also, that wicked men and hypocrites reigne for the sinnes of the people. And whereas he rehearseth knreddes, tongues, and nations, he doeth after the imitation of the Prophet Daniel, which by such a phrase of speach is wot to signifie a most large and puissant Empyre.

But what apperteyneth this to vs, or what profit (sayest thou)

(thou) cometh to vs hereby, that the Romayne Empyre is so farre extended throughout the wold. This verely, we see how this propheete hath hitte every thing rightly that went before: therefore is there leste no place to doubt of the thynges that follow. We may perceave moreover, that the puissaunce kyngdomes, which seeme to men invincible, may of God be dissolved without any difficultie: let vs therfore learn to feare God, and to walke in his commaundementes, and to dispise these earthly thynges.

Furthermore, also he declareth more exprestly, who shall worship the beast: for he sayed, that men in the wold shoulde be taken with admiration of the beast, and shall worship the beast: he now declareth the same, and so placeth the worde of worshipping, as a man may understand it as well of those that are present as also of those that are to come. For he speakeþ not onely of me of his cyne, but of all such as being rauished with the admiratio[n] of the empire, and maiestie therof, shall eyther deny or contene[n]e the fayth of Christ. And he saith, that all that dwell vpon earth shall worship the beast. But least any man shoulde referte it absolutely vnto all, as though there shoulde be no true worshippers of God at all: he annexeth: whose names are not written in the booke of life of the lambe, to wit, the reprobates, not the chosen: the vnbelieuers (I say) which contene[n]e the word of the Gospell, disdayne to heare it, and be rebelles to Christ. They dwell vpō the earth (sayth the expositour Arcas) which are moued wyt[h] no care of heauenly thinges, nor of the glory that is there: or which gene themselues to earthly habitation, and apply themselues to a beastly life according to the same. Thomas of Aquine bryngeth also testimony out of the 17. of Jeremy. They that depart from me, shall be written in the earth. For they haue forsaken the veyne of lynely waters, even the Lord hymselfe, Of the booke of lyfe I haue spoken in the 3. and 5. chapt. and will speake of the same in the 19. and 20. chapt. of this Apocalypse.

Henceunto he annexeth a notable thing after the maner of the Apostles, which are alwayes wont to celebrate and set forth Christ, and the misterie of his redempcion, as ofte as any occasio[n] is offered. S. John therfore layth, how the lambe hath beene killed and offered vp from the beginning of the woldc. And it is without controuerse, that by the lambe is understande Christ.

It is therefore demanded, how he was slaine from the be-  
Wb. iii. ginning

The lambe ginning of the world. Many here torment themselves, and slayne from at the length they expounde it, that Christ was slaine in Abel, and in all Saintes, by participation but not by passion. Certainly we may not expounde this place after the letter. For Christ coulde not be slayne, before he was borne. Moreover the Apostle affirmeþ, that Christ since the beginning of the world, hath not beene slame oþer then once. Read what he sayth in the 9. chapt. to the Hebrew. Certes the most stedfast and true wozde of God cannot be contrary or repugnaut to it selfe. Therefore lay we after the common rule of expouding the Scriptures, that the signes haue the names of the thynges signified. For the Lambe was called the passouer or passing by, wheroft it was the signe. Circumcision was called the league or couenaunt it selfe, & sacrifices are named sinnes. So verely from the beginning of the worlde Sacrifices were slayne, which were symbolles or signes of Christ to be incarnated and offered vp once for the clensing of sinnes. We understand therefore by this testimony of Christ, that all the sacrifices of the auncient fathers, were sacramentes of Christ, and that the redemption of Christ hath from the begynnyng of the worlde beene of efficacie to all the saychfull. Therefore this place is notable and worthy to be obserued. Hethereto appertaineth the Apostles testimony in the first to þ Corine. the 10. That all our forefathers haue eaten of the same spirituall meate wyth vs, and dronken of the same dynke, and that they dranke of the rocke following them, which was Christ.

¶ Of the de-  
struction of  
the Romaine  
Empyre.

And hethereto hath he spoken of the statelynesse, blasphemousnes, and sinfulnes of the Romaine Empyre. Now followeth the destruction of so great an Empyre, and the punishments of their sinnes, wheroft notwithstanding shall be spoken in the 17. chapt.

And with an acclamation, most commonly vsed in the gospel, and as it were peculiar to Christ, he stirreth vp all his hearers, and cryeth out: he that hath an eare to heare let him heare. Verely it was a wonder, and seemed vncredible to me that so great a Majestie coulde fall: but yet it is falne. The saychfull marueiled also what shoulde be the ende of blasphemyes, slaughters, iniuries, and abhominations. Moreover the doctrine that followeth is notable, excellent, and worthy to be kept in memory. Therefore he stirreth vp all men to aertinenes, and then he sayth: whosoever shal leade into captiuitie, shall goe into captiuitie: whosoever striketh wyth the sword, &c. For in such sort he declareth þ destruccio of Rome

and

and the Romayne Empyre, as thereby he confirmech the iustnesse of Gods iudgement. Therewithall also he compre-  
feth in wonderfull shart roome, the unmeasurable force of the  
sentence which God hath geue or pronounced against Rome.  
And it is both by the law of God, by the lawe of nature, and  
by the lawe of all nations received as a thyng most iust, that  
every man shoulde looke to haue the same done to hym, that  
he doth to an other. For to this belongeth the sentence rehear-  
sed of Noe in the 9. of Gen. He that sheddeth bloud, his bloud  
shalbe shed. The same is repeated in the 33. of Esay. Wo to  
thee that spoylest, shalt thou not bee spoyled? A testimo-  
nie wherof is Minne in the Prophet Nahum, and Babylon  
in all the prophets. Therefore hath the Lord caught in the  
Gospele, whatsoever ye would that men shoulde doe to you,  
doe you the same vnto them also. Wyth what measure you  
meat vnto others, with the same shall others meat vnto you  
agayne. Who soever striketh with the sword, with the sword  
shall perish. Therfore it is most reasonable, that since Rome  
hath spoyled the whole world, and iniuried all nations, and  
made cruell warre vppon all men: it shoulde be agayne of all  
nations inuaded, spoyled, torne, and troden vnder foote. Let  
vs marke this iudgement of God, and let vs feare God, and  
do good vnto men. For here is sentence geuen against all me  
that do iniurie to their neighbours, but especially those which  
inuade innocentes with vnjust hyzed warres.

And here must we repeate some thyng out of Hystories, The de-  
wherby the truth of this prophesie may be the better knownen struction of  
and vnderstode. When the most excellent Prince Constantine Rome and  
had received the gouernement of the Empire, as it were ab- f Romaine  
horryng Rome, he builded Constantinople, and made it the  
seat or mansion of the Empire. And from that tyme the Ma-  
jestic of Rome began to fall vnto ruine. Under the Empe-  
rour Gratian, a Prince most wittie, the Barbarous nations  
were a great terror to the Romanes, whereupon Gratian  
made a league with them. Stilico farther in law to Honorius, a  
Vandall borne, diminished the wages of the Gothisans, and  
other league fellowes of the people of Rome: for the which  
cause they tooke Armour: and being pacified agayne, they  
were styrred vp afterward through the mallice of Stilico and  
Duke Saule: and vnder the cōduite of Athalaricus their kyng,  
they made hast to Rome, layd siege to it, besieged it by the  
space of two yeares, and at the length tooke and spoyled it.  
Which siege and spoyle s. Hierome in his Epistle bewayleth  
Bb. v, much,

much, Orosius writheth much and Christianly hereof in the 29. chapter of his. 7. booke of Histories. It is reported that Rome was taken the first day of Aprill, in the yeare. 412. Yet the Gothians unmediatly leauyng the Citie, remoued into other places there by: neuerthelesse, beyng agayne inflamed with fury they returned, & vnder their captaine Athaulphus, plagued and spoyled Rome, worse than they did before. The kyng had determined, to extinguish the name of Romaines, and to haue called the Citie Gothia, if he had not bene dissuaded by Galla Placidia, daughter to Honorius. A few yeares after, Rome was taken againe by Gensericus, king of Vandals: and that which was enriched and replenished, with the robes of all nations, was by fourten dayes together emptied cleane. After came Odacer with the Germanes: and puttynge downe the name of Emperour, reigned ouer the Citie hym selfe as kyng, by the space of. 15. yeares. Whom Theodorichus of Verona expulshed and slew, and there reigned with his East Gothes about. 50. yeares. Than was it recovered by Bellisarius, for Iustinian Emperour of Grece, but to the vter destrucion of Rome. For Totilas kyng of Gothia discomfited both the Greke and Romaine armie at Placence: after he besieged Rome, sealed it, tooke it, sacked it, ouerthrew it, and set it on fire. The Citie burned viij. dayes. Neither was there any man in it, by the space of xl. dayes. Read the. 4. booke of Sabellius the. 8. Ennade. Peraduenture I shall discourse more at large of the destruction of Rome, in the. 17. chapter. Wher soe with in the space of. 136. yeares, Rome came seuen tymes into straingers handes, and was sacked most cruelly, & fell on the edge of the sword, and was led into captiuitie: which hath long stricken with the sword, and led away all nations prisoners. This was the iirst iudgement of God.

Councell  
how the  
godly shall  
demeane  
themselves  
in so great  
evils.

And S. John annexeth a doctrine, how the godly shalld behau them selues in so great troubles & aduersities. Here, that is to witte, whilst the Romanes reigne and rage, and also in those bloudy and cruell alteracions, and destruction of the Romane Empire, the Sanctes shall neede to haue patience, or perseveraunce and fayth. These two vertues shall kepe the faythfull, that they perish not also. Of patience the Lord speaketh in S. Luke the. 21. chapter. In your patience shal you possesse your soules. Of fayth speakest blessed John: and this is the victory, that overcometh the wold, euen your fayth. Impatiencie and vnbeleefe hath led away many into the denying of the fayth, to Idolatrie & to all vngodlynes. Thus learnie

learne we also, how to arm our selues in our dayes agaynst all vngodlynes. The Lord deliuer vs from euill. Amen.

**¶** Of an other beast , which commeth vp out of the earth: that is to say, of Antichrist.

### The viii. Sermon.

**A**nd I beheld an other beast commyng vp out of the earth and he had two hornes lyke a lambe : and hee spake as dyd the Dragon.

The Apostle S. Paule playnely testifieth, that such things what is the  
as are written are written for our learning, that through pa-  
tience and consolation of the Scriptures we may haue hope: prophecie.  
wherfore we must also apply therunto these thynges present. Rom. 15.

For when Christ the Lord of all, foresaw how greatly Saith  
should by his chosen mebers the old and new Romane Em-  
pire, afflict the Church, he meant to haue vs diligently admo-  
nished of every thyng , to the intent that all afflicted persons  
should hereby learne patiēce, and conceiue comfort and hope,  
and not be disconraged with the heauy burthen of euils. Like  
as he hath therfore diligētly described the old Romane Em-  
pire , & shewed and as it were pointed with the finger what  
mischief it should worke to the Church , and admonished all  
men to haue fayth and patience : right so will he from hence  
forth describe Properie or Antichristianitie , in the which des-  
cription he letteheth soorth before our eyes , what soever the  
saintes shall suffer:that being warned before, they may more  
manfully abide persecution, and lesse yeld to mischaunces.

And in goodly order begynneth he to set forth Antichrist. The second  
after the Romane Empire toerne and taken away . For Da-  
niell sayth, that a little & small horne should arise vp amongst  
the ten hornes, and pull downe, plucke of , and cast away, the first be-  
thre of those hornes , and so atteine vnto great power. The beast com-  
meth not forth tyll  
For he signifieth , that the Romane Empire should be deui-  
ded , brought vnto decay and that Antichrist shall arise , and  
procure to him selfe a new, and counterfet Empire . And S.  
Paule sayth also, that Christ shal not come vnto iudgement,  
till Antichrist haue gone before : and that he shall not come  
neither, vntille this be first taken away, which hindereth and  
letteheth, that he can not come . The which S. Hierome and o-  
ther holy expositours do vnderstaad of the Romane Empire,  
which

2. Thess. 2.

which must be plucked vp, & taken away, and that then shall Antichrist arise. But the Maestie of the Empire was destroyed about the yeare of our Lord. 480. when Odacer inua-  
ded Rome. For from that tyme by the space of. 300. yeares & more, there was no Emperour of the West after Augustulus. And besides this vnder the Emperour Iustinian, Rome was brent and layd wast by Totulas. Since the which time the Bis-  
shops of Rome haue begon to looke a lost, and to thinke vp-  
on a new kyngdomc.

The second  
beast of the  
earth.

And therfore the Lord sayth, that this beast ariseth of the very earth. The kyngdome of our Lord Jesus Christ com-  
meth from heauen, and bringeth to heauen. Papistrie com-  
meth neither of Christ, nor of his doctrine, but commeth out  
of the earth: that is to witte, of euill meanes, ambition, ana-  
racie, treason and crueltie. What Ministers of the Churche  
Christ ordeined, is easely perceived by the Gospell of Jesu  
Christ. That he forbadde them gouernement, supremacie, su-  
perioritie and maioritie ( as they terme it ) appeareth by the.  
18. and. 20. chapter of S. Mattheu. and. 22. of Luke. Ther-  
fore do the Actes of Apostles, and the doctrine of Peter testi-  
fie, that Peter was a Minister, and not Lord of the Apostles,  
and much lesse Prince of the Cittie or Empire of Rome. For  
they lye londe, that say, how Rome and Italy are the Patri-  
monie of S. Peter, geuen him of the Lord. At the first the A-  
postles, and Apostolicall men, were ministers of Churches,  
and gouerned the Churches equally, neither did one take vp-  
on him more preheminence than an other. which thyng I  
am able to proue, by many testimonies of auncient writers,  
if nede required. About the Councell of Nice, and a litle be-  
fore that tyme, when Churches were greatly, multiplied,  
were ordeined, and customably received Bishoppes, in-  
stituted in dede by a laudable (but yet mans) ordinaunce: that  
is to witte, in every Province or head Cittie was ordeined a  
Bishop or Pastor, which shoulde haue as it were, the ouer-  
sight of the rest, and shoulde serue for the calling of Synodes  
or assemblies. Yet was it than diligently prouided, that he  
shoulde not be called Primate: bycause no man shoulde thinke  
him selfe preferred before others in power, but in order. Nei-  
ther was the Bishop of Rome at that tyme, exalted aboue  
all others: but there were diuerser Metropolitanes, wherof  
the Bishop of Rome was one. The Nicene Councell con-  
firmed that same custome, and would haue it ratified. Socrates  
in his Ecclesiasticall historie the, 5. booke the, 8. chapt. reciteith  
many

many Metropolitan Churches in Asia S. Hierome to Euagrius, and in an Epistle to Titus sayth plainly, that in old tyme Churches were gouerned by the common Council of Priestes or Elders, and that tyme Bisshops and Priestes were all one: After by the custome of the Church, and not of the truth of the Lordes ordinaunce (I rehearle S. Hieromes wordes) Bisshops were preferred before Priestes, but yet must they gouerne Churches together in conunon.

And of that same custome, yea rather of the abuse of the custome, Antichrist had his beginning. For Boniface Bisshop of Rome began first to take vpon him dominion ouer the churches of Africke. But he was immedately repressed by the sixte Africane counsell, wherat S. Austen is read also to hane beene: After that began also the Bisshop of Constantynople to chalenge to hymselfe the supremacie, for this cause chiefly, that Constantynople was then the courtlyke Palace, and chiefe Citie of the Emperour. Howbeit here certayne Bisshops did resist hym: amonges whom was Leo, Bisshop of olde Rome. There remayne certeyne Epistles of hys to the Emperour of Constantynople, to the bisshops of the East, and to others. So was this trouble for that tyme also appeased. But straight way an other Bisshop of Constantynople blynded wyth ambition, required a freshe to haue the supremacie geuen hym. x hom Palagius and Gregory bisshops of Rome wyldestode: And this latter so impugned the supremacie of the Patriarch of Constantynople, that he sticked not to call hym the vauncourour of Antichrist, which would vsurpe the tytle of generall bisshop. There remaine not a fewe epistles written of this matter, in his register.

Neuerthelesse a fewe yeares after, when the Bisshops of Rome were sore astrayde, least that dignitie shold be geuen to the bisshops of Constantynople, Boniface the 3. obteyned of the Emperour Phocas the murtherer, that he which was bisshop of olde Rome, shold be taken for the vnuersal bisshop, and Rome for the head of all churches: which constitution set vp the Pope in authoritie, so as he was now taken of the most part of the west Bisshoppes for Apostolicall, and many matters were brought before hym to determine: whereby he got y fauour of many Princes, chiesly of Fraunce, by whose ayde he drove out of Italy both the Emperour of Grece, and the kynges of Lumbardie, and brought Rome, and the best and most florishing partes of Italy vnder his owne subiectiōn. Thus I say, out of the earth cometh vp the second beast,

Apostoli-  
call.

Further-

Beast,

Furthermore, Christ calleth the Romishe Popedome a beast, for that in auarice, conctousnes, tyranny, crueltie, and cuen in beastlynes, he differeth nothing from the olde beast, of whom I haue spoken before.

Hethereto he hath spoken of the originall of Antichrist or of the Pope, and of the newe Empyre: Furthermore S. John proceedeth to deseribe the second beast lyuely, that we shou'd all know and eschewe the same: and first he treateth of the power of Antichrist.

The beast  
had two  
hornes.

That other beast, sayth he, had two hornes: and he addeth, like a lambe. For of them is spoken in the fiste chapter of this booke. And the Lord signifieth the Priesthode & kyngdome, which the popes vrurpe to themselves, affirming that power is geuen them in heauen & in earth, in spirituall matters & temporall. For therfore they ges in their Armes h. keyes, that is to say, two hornes: They boast that they haue two swordes. Of the which blasphemies, he that will be fully instructed, let hym read y wordes of the beastes: namely of Boniface the 8. in the 5. booke of Decretals, cōcernyng maiorite & obediēce, which booke beginneth with these wordes, One ho'y. &c. And of Clement the 3. in the 2. booke of Clementinus, in the uniuersal title cōcernyng othes: and finally of Gregory the ninth, or rather of Innocent the third, in the fiste booke and 33. tytle concerning maiorite and obedience, which beginneth thus: Of the wonted. &c. All historiies make mention that Boniface the 8. did in y yeare of our Lord, 1300. institute the first Jubiley, and in the same openly before the people shew in the way of ostētation the pontificall and Emperiall maiestie, whylest on the one day he shewed himselfe openly to the people in the apparel of a Wyshop, and on the nexte day in robes of estate and port of an Imperour. They carayd before hym two swordes. And he himselfe cryed, loe here are two swordes: as though he shuld poynþ wyth hys finger to the whole world, that he and certeine of his predecessours and all his successors, were that two horned beast. What shal we say that all Wyshops by hym consecratis, doe weare upon their headeis myters or two horned caps. Unlesse therfore we be blynder than was Tyresias, we may see with our eyes, who is y great antichrist.

Lyke the  
Lambe.

And here we must marke how he sayth not, that those are the hornes of the Lambe. For Christ keepeth still both hys priesthode and kyngdome among the saythfull in y church: neither doth he resigne the same to any other: he hath appointed no Wycar, for he continually executeth the offices both

of kyng and hygh Priest at the right hand of hys father, and that doe all the fayrfull feele wyllyngnesse. He sayth therefore, lyke the Lambes. For the Pope wyll make all men beleue that he hath received the Priesthood and Empire at Christes hand, and that he is Christes Wyte: wheras he is nothing lesse. He braggeth every where that he is the great shepherd, and hath received the keyes of the kyngdome of heauen: And that, of the very Lambe of God, in the Apostle Sainct Peter: and therfore that all bishops are subiecte to hym, and finally, all kynges, Princes and people.

He procedeth to shew moreover, what the talke of Anti-christ is, what is his doctrine, and what is his speach. He as the Dragon spake, sayth he, as dyd the Dragon. The Dragon is the Devil, as before is playnely shewed. Therfore unto Antichrist or to the Papedom he ascribeth devillish doctrine, or a devillish mouth or tongue. We must see therfore, how the devill speaketh: that we may so understand rightly, how Antichrist speaketh. In paradise he so tempyreteth his talke, that he calleth in doubt the certeinie and truenesse of Gods word, and by that occasion placeth his owne worde, in stead of the word of God. Is it so, sayth the Devill: hath God forbidden you, vnder perill of your lyfe, that ye should not eate of the fruit of the tree of knowledge of good and evill? Nay rather if ye eate thereof, ye shall be made lyke unto God. And after the same sorte Antichrist in his Poperie bringereth the truch of the scripture: in doubt, which by all meanes possible he disfameith as unperfecte, mayned, obscure, and doubtfull. And by and by vpon that occasion, he bringereth in hys owne traditions, and deccrees, wherewyth to patch vp that which he beareth men in hand to be wanting in the scriptures. But in his traditions he affirmeth thyngs contrary to Gods word, and so deceiueth men. And all men know, that haue any skil of popishe matters, that the first and chiese principall and foundation of Papistrie is, that the Scriptures are unperfecte and obscure, and therfore haue neede of traditions. Moreover the Dragon speaketh openly agaynst the lawes of God: and so doeth the Pope manifestly. God will be worshipped alone. the Pope addeth to hym Sanctes. God forbadde Idolles and Idolatrie: the Pope commaundeth them playnely. God will haue hys name to bee sanctified, and hys name to bee sworne by onely: the Pope by dispensing wyllyngnesse, polluteith the name of the Lord, and commaundeth to sware by the names of Gods. God commaundeth vs to keepe holy the Sabbath

Gene. 3.

**Sabbath day:** The Pope bringeth this in contempt, setteth forth his owne holy dayes, and maketh double feastes. God commaundeth vs to honour our parentes: This doeth the Pope abrogate, and commaundeth to make more of Abbots and Abbesses. God commaundeth, thou shalt not kyll, thou shalt not commit aduoutrie, or steale: The Pope graunteth most ample indulgences and pardons to his souldiours for rash warres, made at his will and pleasure: he spoyleth all Churches wих his sacrileges: and wyth his mayden priestes he filleth all the world wyth aduoutries, and whoredomes, and other more filthy thyngs, wherof I will not speake. And where as God forbiddeth lyes, and false witnessesse: the Pope, and his whole doctrine (which he setteth forth besides þ scripture) is sowen of lyes: and not onely he dispensemeth with false witnessesse, but permitteth also to breake safe conduites and publicke fayth geuen: and if he hate a Prince, he absolueth his subiectes from the othe of their fidelitie and obedience: geueth libertie to all concupiscentes, & maketh lawes, which nourishe the desires of the fleshe. And who shall be the Dragons mouth, if this be not it? The Dragon mozeouer is read to haue spoken and sayde to the Lord: All these thynges will I geue thee (for he shewed hym þ kyngdomes of the world) if thou wilt fall downe and worship me. What other thyng speaketh the Pope: doeth he not inrich hys obedient childre with the riches of this world, specially such as will fall down and kyss hys feete? I suppose the Deuill would never be so shameless, as to offer to the Lord his foote to kisse: but that beast in the sight of God & his Angels, and of all the worlde, dareth put out his foote, marked (not without a great mockery) wyth the signe of the Crosse, and profer it to be kissed of all the children of God. I can not bryng forth the horrible and innumerable blasphemies out of the decrees and decretalles. For I am ashamed of such vngodlynes. Who therefore will not acknowledge that Sathan himselfe doth in this beast reigne and rage? God shortly confounde the same. Amen, Amen.

Math. 4.

**C**Agayne of the power of Antichrist, and howe the former beast is worshipped.

**A**nd he did all that the first beast coulde doe in hys presence. And he causeth the earth, and them which dwell therein, to worship the first beast whose deadly wounde was healed.

Agayne he treateth of the power of the second beast, or of The secōd Antichrist and of the popedomē. He doeth or executeth, saith beast execute<sup>teth the</sup>, the power of the former beast: that is to say, he exerciseth the same authoritie, that the olde Romayne Empyrie exercised. Where he addeth, in his presence: Arcas expoundeth, in followyng immediatly after, and euen in imitating the same. But what power and authoritie they exercised, I declared before in his place, about the begynnyng of this chapt. Therfore as the Romane Emperours supposed all kyngdomes & prouinces to be theires, and to appertaine vnto them: so do the Bisshops of Rome make their boast that all Realmes are theirs, I speake nothyng here vpon affection or hatred.

There came forth lately a booke printed at Lyons, of Augustinus Steuchus keper of the Popes Librarie, in the which he recitateth out of the register of oure Gregory ( I suppose the 7.) all the kyngdomes of Europe, Spayne, England, Fraunce, Denmarke, Hungary, &c. The proprietie wherof (as he layth) apperteineth to the seate of Rome, and the vse vnto the princes, as vassals of the same sea. Full oft haue the popes assayed to bryng into subiection to them and to their Sea the kyngdomes of the East also, vnder pretence of the holy warre, and of recoueryng the Lordes sepulchre. And like as the old Romanes vexed with continuall warre the nations that did not acknowledge or obey the old Romane Egles: so the Sea of Rome in our tyme, and in the memory of our forefathers hath put to busines and trouble, those kyngdomes, nations and people, that went about to reuolte, and would not acknowledge those doable keyes, that is to say those two hornes. For who knoweth not with what cruell warres he vexed in tymes past the land of Boheme? who knoweth not what Germany and England hath suffered in former yeares? So verely the second beast exerciseth truly the Tyranny of the old beast. The old beast set forth proclamations concerning Religion, and payng of tributes and customes, and so impouerished in a maner all Realmes, by brynging their riches to Royme. And what other thyng doth that seate at this daye what hath it done now; to recken the least, these ffe hundred years? Royme hath risen vpon all sides by peccement and  
Lc. i. lea-

leasurely, who therfore doth not see, that the second beast exerciseth most abondaunty the power of the first beast? A certeine man made verses in Latin taunting the courteous, & deceites of Rome: & where Rome doth magnifie her selfe to be head of the world, which in Latin is *Caput*, this sayth he:

If *Caput* come of *Capio*, which signifieth to take  
Than may Rome well be called so, which doth nothyng forsake.

If you decline *Capio Capis*, and to the groundes come  
Her nettes are large and can not misse, to catch both all and some.

**who wor=**  
**shyp f first**  
**beast.**

He addeth hereto an other thyng, namely that this second beast doth procure them that dwell vpon Earth to worshyp the first beast. Which doubtles we see fulfilled in the Papish kyngdome two wayes. For first the Papistes haue procured such authority and reuerence to the Romane Empire, which they call both sacred and holy, that as many as lyue at this day, when they heare but the name of the Romane Empires spoken of, do Imagine a certeine diuine thyng brought unto them from heauē. I graunt, that there haue bene many right noble princes, godly, and all praise worthy, in that same Empire: as was constaunt Constantine with some of his sonnes, Gratian, Valentinian, Theodosie, and diuersc others. I graunt, that vnder these and such other like the Empire was holy, & was in dede the Empire of Christ. For Christ was acknowledged with a true fayth: and yet we see, how the Lord Jesus hath nevertheles (as Daniell hath done also) called that Empire a beast: doubtles figuratiuely and for the tyraunes. Therfore we must wisely and iustly attribute to every one that is his, and not without respect imbrace & reuerence that bloudy Empire for sacred and holy. And we haue also declared before, in what sort kyngdomes are of God, and how farre their workes are to be allowed that are in kyngdomes. And hereof shall be spoken a litle after yet more plentifully.

**Poperle**  
**hath redu-**  
**cē Genti-**  
**llsme.**

Secondly the secōd beast causeth men to worshyp the first, herein chiefly: that Papistrie hath brought agayne the heathenish maner, the names onely chaunged. For I told you before, that the first beast was worshipped, in this that sely men received the Romanes Religion, and worshipped Idols. The heathen did verely confess the high God almighty: but they ioyned to him many Gods, vnto whom they submittid elementes, diseases, artes, countreis, cities, the members and partes of man, and such other like thinges. Aeolus was God of the windes, and Neptune of the Sea, Pluto ruled in earth, Mars was God of warre, Minerua and Apollo of artes, Aesculapius

lapius other diseases, Hercules and many mo. Venus was Lady of Loue, & the Goddesse Juno of mariage. Neither was there any member in the body, that had not his God: so had all Countries and Cities their sauynge Goddes, and every house their domesticall Goddes. To them afterward they framed Idols, that is tokenes and memorials, which might bryng those heauenly Goddes into the memorie of the earthly dwellers. They builded for the Chapels and Churches, they instituted priests, holy dayes, rites and Ceremonies. These thinges are founde in the booke of the Gentiles, and in our histories, and also in their wrytinges, which haue confuted the heathen Idolatres. But in the Popish kyngdome at this day, the names beyng onely chaunged, who can deny, that the same worshyping, the same Religion, or rather superstition is not renewed? of these thinges I haue treated at large in my booke concerningy the Originall of errors. The papistes teach, y<sup>e</sup> the saintes in heauen reigne with God, & that to them are subiect sickenes, artes, limmes or members, Cities and al thynges, and must therfore be called vpon and worshipped. Saintes are expresse and represented by Images. To these Images are erected Altars and Churches; briefly, it is done to them, that was done to the Goddes and Idols of the heathen. Who therfore understandeth not now, that Antichrist hath procured, that the first beast might be worshipped, that is to witte, might be of force agayne, and that the old Idolatrie and superstitious worshyping might be renewed and frequented?

And as we haue read it to be sayd before, and they worshyped him all that dwell in Earth, whose names are not written in the booke of life of the Lambe: so sayth he also here playnely, and he caulseth the Earth, and the inhabiteres of the earth, that is them that lecke & regarde onely earthly things, to worshyp the first beast. For all be not polluted with Popish Idolatrie. For herunto apperteineth the noble historie of Leo the third Emperour, and Gregory the second, and of other popes, through whose wickednes Idolatrie was againe brought into the Church; which I wrote of long since in my wroke concerningy the Originall of errore.

Neither with out a misterie is this hercunto annexed, whose dead whose deadly plague was healed. For he semeth to compare i<sup>e</sup> wounde together the first and second beast, and to shew the sickenes of them. And I told you, how many men at the first were kept still in the Romane errors & Idolatrie, for that the Goddes,

by Vespasians meanes , were sayd to haue preserved the common wealth , which els with ciuile warres was as it were brought to ruine . Finally we read in stories , that the Empire of Rome hath many times received deadly woundes : but yet by and by , thorough the wisedome and valedictenes of some noble men , the Goddes (as they speake) so willing , haue bene healed agayne . In that number are reckoned Lucius Septimius Seuerus , Valerius Aurelian , C. Aurel. Val. Diocletian . &c . By whose lucky successe , triumphes , victories and restoryng of the Empire , many haue bene moued to say , who seeth not , that Rome shall be eternall , and that the Romane Religion is to the Goddes most acceptable , and that the Emperours also and publicke weale is indued with a certeine Godhead , and is to be honoured : after the same sort the kyngdom of the Pope or Antichrist hauing tried diuers chaunces , hath ver-  
y oft escaped out of desperate daungers . Force & policie hath afflicted it , and also the Religion of Henry the 3. Emperour , & of his sonne Henry the 4. and of Fridericke the first and second vexed the Popes . There were also other mighty Princes , which gaue mortall woundes to the Sea of Rome .

The woun-  
des of An-  
tichrist hea-  
led . Agayne there were Bishops of Rome which with singu-  
lar crafties haue cured their woundes agayne : of the which  
sort was Gregory the 7. Vrbane the 2. Paschalis the 2. Calixtus  
the 2. Alexander the 3. Innocentius the 3. Honorius the 3. Gre-  
gory the 9. Clement the 4. and 5. Boniface the 8. Iohn the 12.  
and diuers others . But was not that seate in greatest perill  
in tymes past , when three Popes were created at ones : where  
of one was resident at Rome , the second went to Aaignon in  
Fraunce , and the thyrd lyued in Spayne : But all theire three  
were put downe by the power , diligence , authoritie and po-  
licie of the Emperour Sigismunde , and the Councell of Con-  
staunce , so as that deadly wounde was sayre healed in Mar-  
tin the 5. And this felicitie , and restoryng of the Popish king-  
dome , persuadeth many effectually , that Poperye is of God ,  
and the Popish Religion most certeine and true : as which  
hauyng bene so often assayled by mighty Princes , might in-  
dede be shakēn , but never yet ouerthowen . The vauntyng  
of all the Romish is knownen : namely that the shyp of S. Pe-  
ter is tossed with stormes , but can never be drowned . But  
Daniell him selfe also hath prophesied y this shold so come  
to passe , saying : and he shal prosper , & shal do what he will ,  
and shal kill the strong and holy people at his pleasure , and  
guile shal go forward in his hand , whiche thynges they doe  
not

not marke, which are at this day so much offendid with the felicie of that chaire of pestilence, and the beast therof. Therfore lyke as the dayes of mournyng, and lodeine destruction came vpon old ROME, and vterly destroyed both the Cittie and Empire: even so shall we heare in the. 17, and, 18. chapter, That Babylon shall haue her fatal delusions. The Lord Jesus confirme vs in the fayth of Jesus Christ, and deluer vs from the gailes, lucky successe, and felicite of that Romish Antichrist. Amen.

**¶ Of the signes of Antichrist, and the Image of the beast set vp by hym.**

### The lx. Sermon.

**A**nd he did great wonders, so that he made fire come downe from heauen into the earth in the sight of men, and deceiued them that dwelt on the earth by the meanees of those signes whiche he had power to do in the sight of the beast, laying to them that dwelt on the earth: that they should make an Image vnto the beast, which had the wounde of a sword, and dyd lyue. And it was giuen vnto hym to geue a spirite vnto the Image of the beast, & that the Image of the beast should speake. And shoulde cause that as many as would not worshyp the Image of the beast shoulde be killed.

He procedereth most diligently to describe Antichrist & his kyngdome, which so greatly impugneth the fayth of Christ, and afflictereth his Church, to the intent he might be knownen and eschewed of all men.

He sayth how he shall doe great signes, by the which he understandeth myracles. Wherof some be true, & some false, myracles. I call those true myracles, which are done in deede, and are not by any craftie iuggelyng counterfeited, and the which allure men to the truthe, and let forsh the truthe. Of the which sort out of doubt were the myracles of the Prophetes and Apostles, holy Martyrs, and chichly of Moies & Christ. These doe good unto men, and hurte them not, nor emperte poore mens puries: yea moreover they gloriifie God, and make the truthe to be beleued, in drawing men onely vnto God, as to the fountayne of all goodness. So John testifieth of the

Lords first miracle done in Cana of Galile, and sayth: This is the first token that Jesus did at Cana in Galile, & shewed hys glory, and his disciples beleueed on hym. This token was true, and suspected of no iuggelyng, it was a benefite bestowed vpon poore folkes newly maryed, and by the same, God was glorified. His disciples beyng moued herewyth, and by the spirite of God working also inwardly, beleueed on Christ. So doe all true myracles testifie Christ to be helthfull and beneficiall, and therfore alone to be called vpon, and worshipped. So doe John and Peter interprete the signe or myracle that they themselues wrought in the 3. of the Actes of Apostles. And of such myracles we haue great plentie in the Euangelicall, Apostolcall, and Ecclesiasticall storie: neither haue all thole any other ende, than that we must beleue in the sonne of God, as who alone is able to gene life and all good thynges.

Of false  
signes or  
myracles.

And false signes I call those that are done through devillish craft or inchauntment, or by the craftie iuggelyng and subtil sleight of wicked men: as be those of witches and inchaunters: such as the wyle men of Pharaao were, and Symon Magus: and those whereof mention is made in the 13. of Deut. Finally such were the myracles of the Fryer preachers that were brent at Bernes in Swisserlaud: and greatly it is to be feared least such haue been the most part of the myracles of Monkes and Ermites. Likewise those are called false also, which although they be done in deede, yet beare witnesse to a lye agaynst the trueth, confirming the Pope to be head of the Church, that Images are to be worshipped, that we must pray vnto Sanctes, and goe a pilgrimage for religion, yea rather for superstition sake, that we must worship a newe God lying hidde vnder forme of bread and wyne, that God must be honoured wthy vowes and Monkish conuerstion, and if there be any other thyng of lyke sorte. With such deceiuable signes are filled at this day all Temples, Churches and chappells. These haue perswaded much euene wise men, & doe also at this day, whiche thing the Lord prophecie shold come to passe, saying: There shal arise false Christes and false Prophetes, and shall shewe great signes and wonders, that euene (if it were possible) the elect shold be brought into error. And S. Paule also: The commyng of Antichrist (saith he) shal be after the working of Satan, wthy all power, and signes, and lying wonders, and the rest, whiche is read in the 2. to the Thessal. 2. And we know that many byshopps

of ROME haue wrought myracles. But that is not so notable a matter, as that the BYshop of ROME hath confirmed what myracles so ever haue beene wrought in all Christendome, and augmented the same wyth his bulles and indulgences. Doubtless all had a contrary ende to the miracles of Christ, and yet haue, soz they doe not profite men, but emperte theyr purles, and put men to sundry charges, and lead them away from the faith of Christ, to the fayth of Antichrist, confirming his religion, superstition and doctrine. Neyther doeth he place these his miracles amonges the last of his argumentes, what tyme the simplicitie of the gospell is impugned. But if we be wise, we will beware of them, as of a most present pestilence.

And amonges his miracles the Lord by S. John rehear- He maketh  
seth that aboue all thinges, he causeth fire to come downe to fire to come  
the earth, yea even in the presence of men. And he seemerh to downe frō  
hane alluded to the story of Helyas, wherof we reade in the heauen.

4. booke of Bynges the 1. chapt. and wherof we made men-  
tion in the 11. chapt. We read that it was no small myracle in  
the Actes of the Apostles, that at the laying on of chapestles  
handes, the holy ghost was geuen. Symon Magus also did  
couet the same grace: but he was sole rejected of S. Peter the  
Apostle: as we read in the 8. chapt. of the Actes of Apostles.  
And here is to be obserued (as also S. Austen hath admonis-  
hed in the 15. booke Detrimit. the 26. chapt.) that the Apostles  
gaue not the holy Ghost: for it is God alone that geneth the  
holy ghost: therfore at the prayers of Apostles, and at the lay-  
ing on of handes, the holy Ghost was geuen from heauen.  
Wherfore S. John Baptist layed how he baptised with wa-  
ter, but that Christ shold baptise wyth fire and with the ho-  
ly ghost. And by fire is figured the holy ghost. But Antichrist The Pope  
the Pope shall make his boast that he hauing power geuen geneth  
byn from heauen, graunterh the grace of the holy Ghost, grace.  
Doubtless in the tyme of consecrating, he sayth: that he geneth  
the holy ghost. So likewise in articulare confessions, and ab-  
solutions, they bragge that they geue full abolition of sins,  
which in deede is a great myracle. They lay theyr hands vpon  
the sinner that conseleth, and say: how they absoluie him  
from the payne and crime, and that by the power received of  
that most holy See of ROME. Primasius expounding thys  
place: It is no manuell, sayth he, though that the beast, which  
faynedly usurpeth to hymself the name of the Lamb kyld  
and yet living, doe fraudulerly chalenge to hymself also thys

giste of the holy ghōst colourably by Imitation, and sayne a  
gēing of it by his ministers: as we remembēr that Symon  
Magus coueted, but coulde not obtayne. Hēthero he.

The Pope  
casteth a  
thunderbolt  
at his ene-  
mies.

There is an other fire also, which Antichrist calleth down  
from heauen, and casteth and throweth at his enemis, to be  
reuenged on them: to wit the darte and thunderbolte of cur-  
sing, this was terrible to kynges, Princes and people. For  
they haue so much feared the thunderbolt of excommunicati-  
on, that they haue done and graunted many thynges, which  
otherwyse no man shoulde haue got of them. The story is  
knowen of the Emperour Henry the 4. For Platina in the life  
of Gregory the 7. sheweth, that this Emperour was excom-  
municated by the Pope. After he addeth these thynges of the  
Emperour: he came spedely to Canosse (where the Byshop  
was wyt Mathilda) and by and by laying aside hys roall  
robes, went bare footed to the gates of the citie, and humbly  
requyed to be let in. He tooke in good part this denyall of  
his entering in, notwithstanding that the winter was sharpe,  
and all was frozen harde. Remaining three dayes in the sub-  
urbes of the Towne, and continually craung pardon, at the  
length at request of Mathilda and the Erle of Savoy, and the  
Abbot of Clunies, he was absoluē. Friderike Barbarosse that  
he might be reconciled to the pope, layed his necke vnder his  
fete to be troden on. Full manifest are the iuriēs that thys  
beast hath done to other kynges and people also. I will yet  
tell of one. The Venetians besieged Farrare, which payeth  
tribute to the Church of Rome, for the which cause they were  
excommunicated by Clement the 5. Therfore Fraunces Dan-  
dalus, which was after created Duke, went into Fraunce,  
where that tyne the Byshop was, to aske pardon for that of-  
fence. Long it was or euer he was admitted to come to the  
Popes sight. At the last he was led with an yron chayne  
about his necke to the Byshops table, lyke a Dogge, & there  
sayne to lye vnder the table amonges the dogges so long, till  
he had appeased the wrath of Clement voyde of all clemēcie,  
and so discharged his countrie of the dishonorabile reproche  
of excommunication. In respect wherof he was called the  
dogge among his owne countrymen, because he had layne  
lyke a dogge at the Popes table for to get absolution. This  
is written in Sabellius in the end of the 9. Aeneid. the. 7. booke.  
The Pope in excommunicating vseth Tapers or Landels  
of waxe burning, which he throweth downe to the grounde  
from on hygh: that euē thereby we myght perceiue, that it

is he that calleth downe the fearefull fire from heauen vpon men in earth. And these thynges doeth the beast in the presence of men, to wit with great confidence and boldenes; finally, to make men astrayde, and to keepe them in awe. For after the same kynde of speaking S. Iohannes commaundeth also, to rebuke a great man offending before all men, that oþers may be astrayed. 1. Tymoth. 5.

Howbeit the Lord addereth the vse and effect of Antichristies wonders, to the end the Church might iudge rightly of the: ueth by and he deceiueth ( sayth he ) the dwellers on the earth by reason of the miracles. &c. He shall seduce by these signes or miracles, to witt by that grace of the spirite, which he sayneth that he geneth, and with those his excommunications wherwith he would seeme to cast men downe into hell, that dwell upon earth, that is to say more geuen to earthly than to heauenly thynges. And he shall leade them from the sayth of Christ, unto his tromperies. Therfore must we iudge of the miracles and doctrine of Antichrist, for that they seduce men. Leauc maruelyng therfore, how it hath chaunced, that the Pope hath allureid to his side so many men of wisedome and learning. You haue heard already by what meane this is done. Therfore be not you alwayes fooles, learne, take hede, and belue Christ and his Gospell, and cleane therunto.

Agayne he sayth, that power is geuen to the beast ( verely by the iust iudgement of God, that accordyng to the Apostles saying, they may be iudged, which had rather belue lyes, than the truth ) that he shoulde worke those miracles in the sight of the beast. What is it to worke miracles in the sight of the beast, but to do them in the presence of all me, boldly and without feare, even to tray and deceiue the very beast? Here therfore now we heare of two beastes. The beast that doth the wonders: and that later beast in whose sight that other former beast doth those miracles. Yea it shall follow hereafter, that both the beast, and the false prophet, which doth these miracles before the beast, by the which he also deceiued the beast, shall be cast both into fire euerlastyng. Who therfore is the souner and the two horned beast, but the Pope? the very same is the false prophet also. And who is the beast in whose sight the Pope worketh wonders, but the Image of the beast, and therfore a beast also, in asmuch as the Empire is rayled of the beast, and gouerned by the spirite of the beast.

For it followeth, that the beast setteth vp an Image of the beast, and that of the same beast which had the wounde of a

The beast setteth vp  
an Image of the beast.

Worde, and lyuer, that is to wit, of that olde Romayn Empire. Now therefore is erected a new Romayne Empire, which neverthelesse is not called playnely a beast, but the Image of the beast: that is to say, an Empire in deede, but which commeth not so neare to the olde, by as farre, as an Image differeth fro the true example. For the olde Romaine Empire is as it were a patterne, wherof the Empire set vp by the Romishe Antichrist, is onely an Image, representation, shadow, and as it were a dycame, hanting neverthelesse some lykenes of the same.

**H**ow the Image of the beast was set vp. I tolde before, and shewed out of stories, how the olde Romayne Empire was toome and rent in peeces, and taken quite away. In tymes past the one Emperour gouerned in the East at Constantinople, and the other in the West at Rome or at Ravenna. But from Augustulus by the space of three hundred yeres and more, there was no Emperour of the West. And such landes as were the Emperours, were now possessed of others, and the Empire was utterly lost. Therfore about the yeare of our Lord eight hundred, what tyme Charles the great king of Fraunce came to Rome, vpon Christmas day, Leo the. 3. of þ name, Bishop of Rome, setting þ Crowne vpon Charles head, made hym Emperour, & all the people layd wyth a loude voyce to Charles the Emperour crowned of God, be long lyfe and victory. These thynges are read in all stories, especially in the. 4. booke of Auentinus Cronicles of Bourbon.

**T**he beast sayth to the inhabiters of the earth, that they shuld make an Image to the beast. Agayne when this Empire seemed to waner and to slide, and therfore was like shortly to fall, the Bishop of Rome instured seuen Princes Electours. Some referre this ordynance to Gregory the. 5. which was Pope when Otto was Emperour. And sevne to Gregory the. 10. which called Rate of Absurge to the Empire. Wherof shall be more sayd anone. But the Lord by S. John saith expressely, how the beast sayd to the inhabitants of the earth, that they shuld make an Image of the beast. For the Popes erected the new Empire by speakyng, and not by fightryng (as appeareth in the stories of Bishops of Rome, especially of Leo the. 3.) For by preaching, persuadynge, and practisynge, they brought the Empire to kyng Charles. Certeinly Platina in the life of Leo the. 3. The Bishop, sayth he, mindyng by some meane to gratifie kyng Charles who had decerned right well of the Church, did with a loude voyce denounce hym Emperour and crowne him in S. Peters Church after solemn service done, by the voates

mination and at the lute of the people of Rome.

But now we must see more diligently, wherfore the new erected Empire of the Pope, is called the Image of the old beast. And here in dede, might many thinges be alledged: but I shall recite of many thyngs onely a few. Aboue all things, it is called the Image, both for that it is named the Empire it selfe, and would be taken for the old Empire, where it is in dede a name without the thyng, and a vayne title, without that auncient power, maiestie, and glorie. For vñles the Emperour haue the kyngdome of his owne by inheritance, what kyngdome shall he haue by the name of Emperour? Shall he haue Rome? shall he haue Italie, the old seat of the Empire? shall he haue Fraunce, Spayne, Hongarie, Germanie? For althoough Germanie be now take for the seat of the Empire, yet hath she her owne Princes, her owne free Cites, which enioy their Privilidges, although they be called Imperiall. Theodoricke of Aiem, a Germane, and a famyliaire frende of certeine Popes, which wrote also the liues of certeine Bisshops of Rome, which were last before the Councell of Constaunce, sayth thus in the third booke the. xliij. chapter of his Storis: Of what maiestie the Romaine Empire is, it may be openly sene in Germanie. For you shall haue there an Archbisshop or a Bisshop, which hath of yearlye reuenewes twise so much moe, as the kyng of Romaines receiueth in all his dominions. And agayne, a temporall Prince, that hath more landes, than hath the Emperour. And so forth. Moreover in the old Empire, there was some mighty Monarke, which vsed full authoritie, and was honoured of all men as a God in earth. As Caius, Domitian, Dioclesian, and others. His Image is represented by the Pope, who is both Bisshop, and kyng, and as it were a certeine God terrestriall, the greatest Monarke, with fulnes of power. Furthermore Rome, or the old beast, had a most honorable Senate. So hath the Bisshop of Rome also, a princely Senate of prouide purpled Cardinals. For they be in maner al Princes. The booke of the Romaine gouernementes recerche the Vicar, or Lieutenant of the Diocesse of Asia (a Diocesse in Greke <sup>τοιχητις</sup>) is a disposition, administration, dispensation, gouernement, or iurisdiction) the Vicar of the Diocesse of Thracia, and of Pontus. So was there a noble ma presidet of the gouernemets in Italie. He had many Diocesses vnder hym. And no fewer had the Lieutenant of Fraunce. And lyke as the Countee of Seralbrough, the Captaigne generall of the soldiers at Spires, &

The po-  
uercie and  
parenes of  
the Romaine  
Emprise.

The ar-  
mies and  
power of  
the Popes  
swoarde.

the Generall of the souldiours at wormes, did acknowledge the Duke of Mentz a Procdsal: So at this day, the Bishops of those Cities are subiectes to the Archbisshop of Mentz. The Bishops therfore semme by the Popes ordinance, to succede in the place of the Romaine gouernementes. Certeinly you shall see the most part of thele Bishops called not onely most reverend fathers in Christ, but also most noble and mightie Dukes and Princes of the Empire. And this is also manifest, that the Emperor of the old beast had his legions, the Romaine Egles or enseignes, and most expert and puissaunt Captaines of warre. But the high Bishop & Kyng of Rome hath in his resemblyng Empire, obedient children, Kynges and Princes in Europe not to be despised: whom he may comande if neade require, to stretch forth the secular power. For so thundreth Boniface the 8. in the first booke De Major. ¶ Obedient: doubtles, sayth he, who soone denieth the temporall sword to be in the power of Peter, he understandeth a misse the word of þ Lord, saying: put vp thy sword into the sheath (how subtilly and how apily). Therfore are both swordes in the power of the Church, to witte both the spirituall and materiall sword: but this must in dede be exercised for þ Church, the other by the Church. The spirituall by the Priest, the materiall by the hand of Kynges and souldiours, but at the will and appoinement of the high Priest. &c. The old beast had his lawes written, and published dayly in a maner new. The Popes therfore after the imitation of the Imperiall lawes, haue written Decretals, and many tymes make new lawes. Yea, moreover they say how the veyce and preceptes or commandementes of the Pope are aswell to be receaved and taken, as the wordes of our Lord Jesus Christ the sonne of God, and the Apostle S. Peter. They adde moreover these thynges also: that we must stand to the Popes determination. That where the Pope is, there is the general Council; Where the Pope is, there is one common councely. That he is to be compelled or repreuced of no man, althoough he be calld an hereticke. That he hath all lawes in his breast; & in the scroll of his breast. That he may interpret or expounde all thynges. The same doth ratifie no sentence and iurament alone, to take away one mans right, and geue it to another. He may take away privileges, and at his will and pleasure not onely chalenge Bishops, but also depole the Emperour him selfe, and declare no sentence of the Emperour. All the World is the Popes Diocese; and the Pope is the ordinary of

of all, hanynge fulnes of power aswel in spirituall matters as temporal. For he is Lord of Lordes, and hath the right of the Kyng of Kynges ouer all subiectes. For he hath no pere: and is all thinges, and aboue all, and it is necessarie to saluation, to be under the Wyshop of Rome. For there is but one consistorie or indgement seat of God & of the Pope. These thynges haue I taken out of their owne bookees, to witte out of their Decretals and gloses. There is a booke of Anthony Russell of Aretine, concerningy the power of the Pope and the Emperour, where in you may read innumerable thynges of the same sort. But of these thynges which I haue noted hethereto, I suppose it be made playne inough, how the Pope which is here also called the false Prophet, hath set vp the Image of the beast.

Hereunto John addeth an other thyng: that when the Empire is thus established, and all thinges set in order, the beast or false Prophet doth moue all the whole engine, and put life into the Image, so as it can speake: to witte the same, that the false Prophet hath geuen it to speake. For except the Pope do confirme the election of the Kyng of Romaines, he shall not be thought worshie of the name of Emperour. 22.

*Quest. 5. de formis.* in the glose the Emperour sweareth to the Pope, as the vassall to his Lord. The same mayest thou read in the first booke the. 9. title *De iure iurando, in Clemetinis.* More ouer who seeth not, how aswel the Emperour as other princes, are enuironed with a company of Wyshops, which inspire them, what they shold speake, or doe, and how they shold behau them selues in all thynges. For this cause are sent also the Legates, that are called *Legati a Latere.* And it is not unknowen, that in all Princes counsels for the most part the spirituall haue the chief rule. They be for the most part, Chancelours, Secretaries, Ambassadours, and what not? And their Pope and Kyng sayth openly, how he ought to iudge all men, but to be iudged of no man. Yea, and his creatures also bluspe the same unto themselues. If there be any assemblee, there the Wyshop of Rome, commonly ruleth by his spirite, & gouerneth the chiefe matters, especially matters of Religion. For unlesse the Decrees please the fathers, they threaten that they will abrogate, such thynges as the States haue decreed. But if there be called a Councell generall or nationall, it is wholly ruled by the Popes spirite. This speaketh and determineth as it plealeth the Pope. For unlesse it Decree after the Popes pleasure, he will go about to abo-

And he had  
power to  
gene a spi-  
rite to the  
Image of  
the beast.

The Pope  
is above the  
council: but  
the council  
of Basill re-  
asoneth the  
contrary.

abolish all together. For we heard of late, that the Synode or Councell is there, where the Pope is. And Innocentius the 9. in the 3. Quest. The iudge, sayth he, shall be iudged neither of the Emperour, neither of the whole Clergie, neither of kynges, nor of the people. And the glose upon the same place noteith, the Councell can not iudge the Pope. &c. Wherefore if the whole world shoulde geue sentence in any matter agaynst the Pope, it appeareth that we ought to stand to the Popes sentence agaynst them all. Yea the same gloser in an other place sayth: The Pope if he will, may dispence agaynst the Councell. For he is more than the Councell. Most truly therfore sayd the Lord at this present, how the beast had power to geue a spirite to the beast, and that the Image of the beast shoulde speake. For who souer shew not them selues obedient, and willyng instrumentes vnto this beast in all hys afaires, are accounted for dead and rotten members, and ther fore to be cut of from this vitall body. Yea forsooth.

Emperes  
are of gode  
þ is praysle worthy, or seeme ouermuch to taunt þe that haue  
the corrupti-  
tions of em-  
peres of eu-  
ill.

Howbeit in the meane tyme, least I may blame any man  
þ is praysle worthy, or seeme ouermuch to taunt þe that haue  
deserued none euill, or shoulde be sayde not to acknowledge  
the goodnes of God working in Empyres, but rather to  
 finde fault wych the same, and to confound and put to gether  
all thynges both good and euill, without any choyce or re-  
spect: certaine thyngs are here by a long, yet necessary digres-  
sion, to be admonished, and better declared. I admonishe  
therfore and repeat, that the Lord our God is the authour of  
Empyres, and ordeyneth the same for the welch of men: and  
that the Devill ioyneth hymselfe wych the good ordinances  
of God, and accordyng to his euill nature corrupteth those  
good ordinances of God, by moouing mens affections di-  
uersly, and applying them to euill matters. Wherupon in  
gouvernementes very many thynges arise which are to be  
mystyled of the godly: as are tyranny, alteration of the state,  
and such other lyke. Nevertheles, albeit God hateth all wi-  
ckednes and cannot allow any euill, we see, that he of his in-  
finite goodnes welsch the euill gouernments of men vnto the  
good or profite of his seruaunts. For God louereth his churche  
exceedingly: and seeketh to relieue and comfort all mankynd  
by Empyres, although not altogether, or in all things com-  
mendable.

Gouverne-  
ment is not  
to be dis-

I will not therfore denie, that since the Empire of the west  
was renzed (that is to say, since the Image of the beast was  
set vp) these seuen hundred yeares, they haue many tymes  
gones-

gouerned so, that it hath easely appeared that God hath wrought the health of his people in their gouernments. Da-  
niell figured the four Monarchies of the worlde by beastes: and yet neuerthelesse he supposed not that all their Princes were beastes, neyther condemned he all Princes, neyther thought he that there hath beeene or shoulde be no good thyng in them, although the most part were most corrupted. There were founde in the olde Romayne beast (to speake nothyng in the meane tyme of the Princes of Assiria, Babylō, Medes, Persia, or Macedonie) which haue set forth profitable lawes written in the booke of Iustinian. There haue beeene founde vnder that most cruell olde beast, which haue aduaunced the true religion of Christ, & defended most earnestly the church of God, such as we sayd that Constaunte Constantine, Theodoſe, and diuers others were: who come all vnder the number of the Empyre, but not of the beast, sauing in as much as the beast signifieth the Empire. So may there be found princes vnder the Image of the beast not a few, which haue both set forth holesome lawes, and haue imployde great benefites vpon mankynde: lyke as Charles Lewis, and Lotharie of Sar-  
on and others haue done. Notwithstanding that they themselves in many thynges can not be allowed of the godly.

There are founde amonges the latter kynges of the newe Empire, which in power and maiestic were not much unlike the olde, nor in vertues much behinde them, but in certayne thynges egall. There are found which haue assayled to pourge the Empyre from Popishe corruptiōs, & to bring the Dopes vnder Corum: but wyrh no great or good successe. For what the Ottones, Henrikes, Ludouickes, Friderickes, and brieſly many French Princes, Saxons, Sweuians, Bauarians, and of Austrich haue bene, many notable testimonies of histories do report: which testifie that certayne kinges both of Fraunce & other realmes also, haue not bowed their knces to this Baal: or if they haue done at any tyme, yet haue they repented, and haue shewed some token at the least wyſe, whereby the wyſe myght perceiue, that they set not much by that beast.

Here therſoare are to be excused all holy and excellent men, <sup>Holy men</sup> which haue lyued in the whole course of tyme, wherin the Image of the beast hath beeene erected & reigned. And I meane <sup>are excused</sup> Emperours, Kynges, Princes, Byshops, States, Cities, and people of the Empyre and other realmes, which lyued, but yet were not vnder the unhappy Image of the beast, be-  
cause they offered not themſelues to the ſpirite of the beast to  
be.

be therof moued and gouerned: neyther haue spoke expressely, that thyng which the beast gaue to speake: but rather haue spoke agaynst the beast, and haue much mislyked his doings. Therfore as I haue not comprised in the olde Monarchyes; (and namely in the olde Romayne beast) the godly Princes and good gouernement, nor haue condemned them of beastlynnesse; so now neither in bayting the Image of the beast, do I confounde the good and godly princes and people, & their gouernement, which haue not beene marred by the corrupte doinges of Antichrist. For euer I except moderate and profitable Empyres, honest men and godly, howsoever they lyue vnder the Image of the beast, yet not after the inspiracion of the beast or false Prophet.

A prophecie is to be expounded after the cōsideration of thynges and tymeſ.

Hereunto I adioyne this also, that the Empyre was not sodeinly established after the wil and pleasure of the Bishop, but by diuers spaces of tymes, sundry attemptes, and treasons innumerable, by meanes whereof, it was brought at length to extreame corruption and vter beastlynnesse. Wherby it appeareth that the prophecie of S. John, is to be applid to the thinges themselves, and to the tymes, after the state, maliciousnes and corruption of every thyng and tyme. This is most certaine, and common coulent of all historiographers playnely testifie, that the Empyre which had beene decayed in the west, was renued againe in Charles the great, through the meanes of Pope Leo the thyd: and thus the Image of the beast, that is to witte, of the Romayne Empyre, was set vp agayne. And albeit that at this tyme the Empyre decayed in the west, was restored by the Pope: yet is it evident, that the Popes in þ beginning of this Empire, beynge by certeine donations & gistes much enriched, did not as yet vse so great power, as they vsurped to themselves afterward, when they had overthowen and deposed certayne Emperours. For although the donation seeme to be made by kyng Pipine, and the Pope is read than to haue received the begynnyng of hys kyngdoome: yet, that he was subiect to Emperours and kynges with the Cittie of Rome also, this amonges other thynges pouerh, that in the French Cronicles of the Actes of kyng Charles in the yeare of our Lord eight hundred, and one, thus it is founde written: afterward hauyng set in order the matters of the citie and Byshop of Rome, and of all Italy (therfore did Italy than also obey the Emperour) not onely publicke, but also (marke) ecclesiasticall and private (for all the winter he did nothyng els) he departed fr̄s Rome wþch

wyth his sonne Philip, and came to Spoleto. The same autho<sup>r</sup> in the Actes of the yeare eight hundredth and 16. layfth thus: Stephen, beinge selected in the place of Leo the 3. taketh as great iourneyes as he could to come the Emperour, sending in the meane tyme two Ambassadours to crete wyth the Emperour (Ludouicus pius) for his conlecration. So lykewue in the Actes of the yeare eight hundredth and 17. is shewed how Paschalis beyng chosen, sent an Ambassage to Lewis the Emperour. In the actes of the yeare 823. the same Byshop stode at the examination and iudgement of the Emperour. You may finde in the actes of the next yeare that the Emperour Lotharie establi<sup>sh</sup>ed the matters of Italy & Rome. Yet doth the same auhout agayne make mention of the donation of Kyng Pipine, which gaue to S. Peter Rauenna, and Pentalpolis and all the gouernement. Yet doeth he make no mention of the donation eyther of Charlemaygne, or of Ludouicus pius. The. 43. distinct. maketh mention thereof. I Lewis. &c. in the glose is written thus. There Lewis genereth Rome and diuerse other thynges to S. Peter and to Paschale the Pope. All historiographers in manner make mention of the donation of the kynges of Fraunce. An abridgement of all gathered out of the librarie Volaterane in the third booke of Geogra<sup>phy</sup>, in the Actes of Pipine and Charles. Wherby ye may easly conjecture, what manner of Canon is set forth in the 96. distinct. in these words. Constantine the Emperour hath geuen and graunted to the Apostolicall Sea, the Crowne, and all the Imperial dignitie in the Cite of Rome and in Italy, and in the west partes. which by and by after he discourses wyth a long exposition out of the lyfe of S. Siluester, writte (as they say) by Gelasius, in the chapt. following. But Antony Byshop of Florence denyeth in his hystory, that this donation doeth remayne in any olde bookes. Cusanus and Laurence Valla haue impugned the same: neyther hath Ortho Byshop of Frising in the 3. chapt. of the 4. booke of his storie, nor Marfilius Patavinus in the defence of peace, nor Raphael Volaterane allowed the same, nor many moe y<sup>e</sup> I coulde rehearse. Moreouer in the Cronicles of the kyngs of Fraunce, set before the Story of Paulus Aemilius of the Actes of the kyngs of Fraunce, in the yeare 755. thus you may reade: Pipine agayne entred and hauing subdued Aistulphus, gaue gyfes to Maximus Byshop of Rome, and also the Dukedom of Rauenna of very great landes. And least any man shoulde vnrthankfully and vnjustly take away this larges of the French kyng, he ascri-

bed that to the Emperour Constantine, which Pipine gane to the Churche of Rome, agaynst the wyl of the Greeke Emperour, who affirmed the same possicions to be the ryght of the Empyre. From thence Pipine first received and brought into Fraunce the Ecclesiasticall rites of the Romaynes and ceremonies of songes. &c.

The Em=  
pire con=  
veyed from  
the French  
men to the  
Germanes.

Howbeit the gouvernement of the Empire Charles postuerie was not very stable and permanent. For from the first yeare of Charles, wherein he was created Emperour, vnto the seuenth yeare of Conrade, who was Nephew to Lewis the 3. by his brother, and was the last of the house of Charles are accompted about an hysdred and 19. yeares. For Charlemaigne reigned Emperour 14. yeares, Lewis 26. Lotharius 15. Lewis the second 21. Charles the second surnamed the Bald two yeares: Charles the third surnamed the grosse, twelue yeares. Arnulphe. 12. Lewis the 3. 10. Conrade. 7. Conrade kyng on his death bed, bequethed the kyngdome to Henry Duke of Saxon surnamed Falconer. And thus was the empyre translated to the Germanes.

This Henry called the first, came neuer in Italy, nor neuer was consecrate or crownd of the Pope. His sonne Otto, the first of that name, beyng sent for in Italy, is read to haue gone therher with a great armie, and to haue bene receiued at Rome, and saluted of the people Emperour & Auguste. Otto Frisunge in the 6. booke of Histories the 17. chapter affirmeth out of the Decrees, that Pope Leo the 8. of that name dyd consecrate this Otto the first kyng of Germanes. For his facher Henry refused it. Albert Krantz in the 10. and 11. chapter of the fourth booke of Saxon matters, affirmeth that Pope Leo made a surrender of all such thynges as the popes had receiyed of the kynges of Fraunce, and the authour defendeth this surrender so made to be true. Howbeit the keeper of the Librarie testifieth, that Otto confirmed the donation of the kyngs of Fraunce, Pipine, Charles, and his sonnes. There remaineth moreouer in the decrees a copie of the othe, the 43. Distinct. wherby kyng Otto byndeth him selfe to the Pope, that he shall intermeddle with nothing that concerneth the Pope and the Romanes: and secoundly that he shall restore all the landes of S. Peter that shall come into his handes. Which thyng let the reader iudge what they are.

**Electours.** Shortly after this time, about the yeare of our Lord 996. They say how by the Decree of Pope Gregory the 5. and by the censem of Otto the 3. Emperour, the seuen princes Electours

tours were assigned, vnto whom the descente of the Church (as saith Wimpelingius) and the Romane Empire was committed. In the which thyng all Historiographers and writers do agree, and namely of Italianes, Blondus, Platina, Sabellicus, Volaterane, Egnatius and others: of Germanes, Albertus, Naucerus, Carion, Fundius, and certeine others: diuers haue made no mention of this ordinaunce. Wherefore Auentinus in his. 5. booke of Chronicles. Folio. 510. 707. sayth that he knoweth (I can not tell how certainy) that after the death of Fridericke the. 2. the Electours were instituted, and confirmed by Gregory the. 10. But how soever that matter standeth, certaine it is that there haue bene many among the seuen Princes Electours both seruent and earnest in true Religion, and excellent in all kinde of vertues, and especially the seculars as they terme them, who haue much misliked the tyranny & wickednesse of the Popes of Rome, in so much that they haue stouely oftentimes withstande them. Our age donbilesse is much bound to this order or state, that a good part of the preaching of the holy Gospell is reformed, the which both they with other Princes of Germany most worthy of prayse doe (by Gods inspiration) valiaunly agaynst the furies of Antichrist defend and maintaine. The Lord increase his giftes in them, and other godly Princes through the whole world, and mercyfullie kepe & preserue them. But to returne to the proles and order of the Historie, certaine it is, that unmediatly after Gregory the. 5. the Devil invaded the sea of Rome. Neither could Platina dissemble this thyng, a writer of Popes lyves knownen to all men, who hath very fauourably spared hys Lordes and maisters, and many tymes couered their abominable actes. Neuertheles in writing of Silvester the second, the successor of Gregory the. 5. he sayth. Silvester the second here to fore called Gilberte, a Monke of Florey, forsakynge his monasterie, followed the devill, vnto whō he gaue him selfe whole. And by and by he addeth: Gilberte being moued with ambition, and devillish desire to rule, through bisheric gote first the Archbischopricke of Reyns, after of Ravenna, & after with greater suite, by the Devills furtheraunce he obtained to be Pope: yet vnder this condition, that after his death he should be the Devils wholy. sc. He that would know the full story, and a bridgement taken out of Antoninus, Naucerus and others, let him read the. 9. booke of Fundius Chronicles, vnder the ryght. yeare, 998. Benno a Cardinal supposeth at this tyme to be fulfilled those thousand yeares, after the which, the Devil brea-

See what  
he sayth of  
Popes in  
the lyfe of  
Silvester. 3.

The See  
of Rome  
viterly cap-

kyng lowle, began agayne to rage in the world. Wherof shall follow certein thynges in the. 20. chapter of this booke. Notwithstanding I shall not refuse to gather here certein things out of this Benone Cardinall, and briesly to recite them here for the declaration of our matter.

The malice of the Popes beynge the Emperours.

Therefore Beno in the lyfe, and actes of Hildebrande, called Gregory the. 7. sayth one Gilbertus which had infected the Cittie with sorcerie, commyng vp out of the botomles pit, after the thousand yeares were fulfilled, reigned fourte yeares as Pope by Gods permission, and chaungyng his name was called Siluester the 2. And after Gilberte the yeaire. 25. (I suppose it shold be read. 32.) And how they reigned these yeares Stories testifie, that is to witte very euill Theophilactus hys Scholer got the seate violently and was called Benedict the. 9. He had a deare frende & priuate to all his doynges one Gratian, Archpriest of S. Iohn porte Latine. Unto whom Hildebrad a Monke of Cluney, forsakynge his Abbey, did familiarly cleane, and became a familiar frend of his. But Benedict seayng hym selfe, sold his seate to Gratiane Maister of Hildebrad receuyng of him a thousand and fiftie hundred poundes, who beyng promoted to the office was called Gregory the. 6. Nevertheless they had shortly a thyrd Pope Sabinus, and he was called Siluester the. 3. The Emperour therfore Henry the. 2. a godly man, valeaunt, wise and stoute, goyng to Rome, to pурge the Church (for as yet the Byshops vſed not full authoritie) cōpelled Benedict or Thiophilakte the Magician to leue, cast Gregory in prison, and sent away Siluester to his old Byshopricke: And he holdyng a Councell, placed the Byshop of Bamberg, whom he called Clement, in the seate, of whom also he received the crowne. And he brought Gregory with hys disciple Hildebrande with him into Germany. In the meane tymc Benedict returning to Rome from flight, vexed Clemēt, and with much inchauntryng infected the Cittie: and by letters received from Hildebrande out of Germany, he learned what was done in the Emperours Court. Gregory dyed there in prisō, and left Hildebrande his heire both of his false packyng and of his money. Clement dyed also. Whom Damalus the. 2. succedeth immedately, but streeght wayes he was poysoned. By reason of the tumult that was in the Cittie, the Emperour sent Brano (Byshop of Tully, comen of the noble house of the Barles of Holstha) a worthy man. Here Beno annexeth: in whose trayne through the ouermuch sufferaunce of the Emperour, Hildebrande was permitted to returne by this p[er]missiōn.

mission to subuert both the Byshopricke and Empire vnder pretēce of religion. And this Beno herein was too true a pro-phet, who sayth thus also in the story of Hildebrande: and tel-lyng Bruno many thyrges, by the way he crept into hys fauour: and as soone as he came to Rome, obteinid of him, that he was made one of the kepers of S. Peters Aultar. And in a short tyme he filled his coslers. And he also reconciled his old Lord and Maister Benedicte, sayning repentaunce deceitfully to Leo the. 9. (for so Bruno beyng made Pope was called) and through the counsell of Benedicte, otherwise called Theophilakte, he armed Leo agaynst the Normannes, and betrayed him vnto them. The Germanes therfore were slayne by reason, and scarcely the Pope all desolate escaped. This sayth Beno. And certeine it is that this Monke Hildebrande, Gregory from that tyme forward aspired to get the seate: and in the meane tyme whilist it was governed of others, he incensed & the. 7. ruled the Popes, as Leo the. 9. Victor the. 2. Stephen the. 9. Be-dedicte the. 10. Nicolas the. 2. & Alexander the. 2. And the things that are set forth in the name of Leo, Nicolas and Alexander do smell of Hildebrandes stile and nature. But at the length he him selfe clome vp into the chaire, in the which he so vied him self, that no man vnlesse he were starke blind, but might see þ his devillish gouernement, hath requited most abundantly Henry the. 4. the sonne of Henry the third, his fathers carieng of him into Germany. And he began openly, and impudent-ly to take vpon him the power of the Imperour. Neither can it be told at few wordes, in what detestable wise this beast did afflict both the Imperour and Empire, al the while he was Pope, for the space of. 12. whole yeares. An Abridge-ment of that story hath Iohn Fancius compiled in the. 10. boke vnder the yeaire of our Lord. 1074.

I know that Platina, and many Italian writers, yea and Divers o-  
some Germanes also doe highly commende the religion and vniōns of  
virtues of this Gregory the. 7. by which thynge the Popylsh, Gregory  
tyranny, vnder the pretence of religion is wonderfully aug-  
mented and confirmed, and many blyndyd. Yet is it commen  
to passe agayne through the grace of God, that men of graue  
authoritie, religion and vertues, haue sayre and well plucked  
of the visure from this beast. Therfore haue Synodes and  
Counselfes of good authoritie condemned this Gregory: and  
first in dede the Counself of Mencz, wherin were. 19. famous  
Byshops. Than was assembled Brixia a Synode of. 30. By-  
shops, and of the most part of the nobles of Germany and of

Italy. There was also a Counsell assembled at Wormes, where in the presence of Kyng Henry, all the Germane Byshops (except they of Saxony) deposed the Pope from hys function. The Epistles and fragmentes of these Counselles are founde in the Cronicles of Vrspengens chiefly. He is accused by these openly of all wickednes and vngodlynesse, of hypocritic & crueltie. We haue rehearsed a little before, what Cardinall Benno, a wyter of hys tyme, hath committed to writing. There remayne also testimonies of Sigisbert, an olde wyter, concerning thyss Pope. Who so will, may reade the fifth booke of Auentinus, from the. 162. leafe, and so forth: And also the Preface of the .6. booke. The same Author in the .7. booke, reporting the wordes of Eberharde Byshop of Salisburge, had in the Counsell of Regenspurge, sayth thus: Hildebrande, 170. yeares since vnder pretence of religion, layde first the foundation of Antichristes kyngdome. This wicked warre he hymselfe first beganne, whiche by his successours is continued heretofore.

First they haue excluded the Emperour from the Popes election, and referred the same to the people and Priestes of Rome. Afterward, having mocked them also, and thrust them out, they goe about now to bring vs in subiection and bondage, to the intent they myght reigne alone. And the things to follow. But the thynge it selfe declareth, that there hath not lyued many Popes more bolde and impudent than thyss, nor which haue aduaunced more highly the maiestie of the seate. He excommunicated the Emperour Henry the .4. and deprivid hym of the dignitie imperiall: mox conter, he stirred vp his subierces agaynst hym, and absolueth the rebelle and traytors from their othe of fidelicie: and he hymselfe lyke a Monarke, gaue the Crowne of the Empire vnto others at hys pleasure. The power therefore and Treasour of the Empire hath beene so worne and wasted, what wyth ciuile, and what wyth forayne warres, that these many yeares now the kings of Almaine haue neyther beene able to recover their foise, nor yet to resist the most arrogante tyranny of the Popes: And thus at the last the Pope is become a Monarch, and the Emperours, Kynges and Princes are made hys vassallies and vnderlinges.

When Gregory the .7. was dead, there succeeded .4. Mokes of Hildebrandes secte and faction, of his maners & knackred nature, as it were heyses and sonnes that goe nothing out of hynde, Victor the .3. Urbane the .2. Paschal the .2. And Gelasius the

the. 2. Paschalis caused the sonne of Henry the. 5. (oh wicked & Anno. 1119  
detestable trayterousnesse) to warre agaynst hys father, that  
miserable Henry the. 4. And shortly also, Gelasius the. 2. and  
Callistus the. 2. excommunicated Henry the. 5. And ceased not  
to vere this prince also, till they had wronge out of his hands  
the gifte or election of Byshopprykes, to the great and inestimable profit of the Sea of Rome: and to the vnirecoverable losse of Germany. &c. These thynges are described more at large by Vrispergen. in the Cronicle of the yeare. 1122.

The giste  
of Byshop-  
pykes take  
frō the em-  
perours.

In the tymes following, althoough the audacitie, and power of the Dopes increased hourely, yet the Germane kings haue resisted them stoutly mongh, howbeit wth smalle successe, whereas in the meane season we must remember the wordes of the Lord, uttered by Daniell, saying: and there shal arise a kynge of a shamelesse face, and vnderstanding propositions, and his strength shall be fortifid, but not in his owne force: and it can not be deceaved how he wil destroy all things, and he shall prosper and doe. &c.

I will touch therfore in fewe wordes, what thynges in the tymes following Dopes haue attempted against kyngs, and ny of popes boldly done for the establishing of their Empyre and Monarchy. Pope Alexander the. 3. did excommunicate Fridericke the. 1. called Barbarousse, and trode him vnder hys feete. And where the good Prince sayed, how he shewed that obediencie to S. Peter: the beast setting hymself before Peter, cryed out and sayed, both to me and Peter, and stamped on him. Pope Innocentius the. 3. coulde not abyde, (and much lesse allow) Philippe the sonne of Fridericke, created Imperour: but commaunded the electours, to chosse an other, I meane Ot-tho Duke of Saxon, whom notwithstanding shortly after he excommunicated also. That proude beast sayed, that he would take from Philippe the emperiall crowne, or lose hys Apostolike Mater. Unto this Innocent are ascribed thole most proude wordes, which are read in the decretall of Gregory the. 9. de Elect. in the. 6. title. 34. chapt. on this wise: that the Princes haue right and authoritie to chosse a kyng, and afterward to aduaunce him to be Imperour, we acknowledge, as we ought, as to whom of right auncient custome it is knownen to appertayne: especially since that such right and authoritie came unto them from the Apostolical Seer: which translated the Romayne Empyre from the Greekes to the Germanes in the person of great Charles. Howbeit y princes must know agayne, that the right and authoritie to tra-

See how  
they usurpe  
all power  
to them-  
selues.  
mine the person chosen kyng, and to be promoted to the chal-  
lenger, belongeth unto vs, which doe announce, consecrate and  
crown him. &c. The same in the first booke the. 33. Titl. do  
major. & obedient. Writing to the Emperour Constantine,  
saith: So much diuerſitie as there is betwixt the Sunne and  
the Moone, so great a difference is there betweene popes and  
Bynges, in Gods name.

Fridericke  
the. 2. well  
languaged.

Moreouer, the Emperour Fridericke the. 2. Nephew to  
Barbarousse, an excellent Prince, was excommunicated by  
many Popes, namely, by Honorius the. 3. Gregory the 9. and  
Innocentius the. 4. And in deede Gregory the. 9. whilst Fridericke  
that excellent Prince made warre in Syria for religion  
wyth the Soldane, invaded and kept the provinces of Fridericke.  
There were most cruell warres and discordes betwixt  
the Popes and this Fridericke. The same Innocentius the. 4.  
excommunicated Conrade the. 4. of that name, and Sonne  
of Fridericke the. 2. and stirreth up the Prince of Thuringe  
agaynst hym. And when the Emperour Conrade was dead,  
The Pope obtayned the good willes of the Neapolitanes, to  
yelde themselves to the Sea of Rome. Conrade had lefte a  
Sonne and heye called Conradine, and Manfrede his bastard  
brother, which would be called kyng of Sicile. Wherefore  
Pope Urbane the fourth (some haue Clement the. 4.) agaynst  
Manfrede sent for Charles, brother to kyng Lewis the French

An. 1227.  
Jun. 1266.

Anno. 1263

1228. 1247.

kyng, Erle of Provunce and of Anio, to come with an Ar-  
mie into Italy, and called hym Kyng of both Sicilies. Who  
overcame and slew Manfrede at Benevent, and received the  
kyngdomes of Sicilie of the Pope to doe him homage. But  
Conradinus Duke of Swaeland, accompanied with Frides-  
ricke Duke of Austrich led out of Germany a right well fur-  
nished Armie into Italy agaynst Charles for the recoveryng  
of his olde and fatherly kyngdome. But beyng vanquished  
of Charles at the lake Fucine, he was taken wyth Duke Fria-  
dericke. There were slayne, as it is sayed, 12. thousand. The  
occasion of so great an euill were the Popes, chiefly Clement  
the. 4. which beyng demaunded of Charles the worthy prince,  
what he should doe wyth his prisoners, aunswereſſo, that  
the French men underſtoode that they must ſuffer. Therfore  
he put them both to the ſword. In whome the horſe & po-  
ſterrie of the moſt noble Dukes of Austrich and Swaeland is  
ſayde to haue fayled. Paulus Amilius discourseſſ this yeaſe  
more at large in his. 7. booke of French Actes, and Auentinus  
in the. 7. booke. But yet myght not the ire & furie of thole moſt  
holy

holy fachers be so pacified, which was conceiued hereof, that the noble Dukes of Swaueland had for Gods glory and the common wealtes sake, most godly and most constantly resi-  
sted the Romishe Byshops, woulos I would haue sayd.

But these murtherers and blonddy warres displeased all The Em-  
good men every where, and chiefly the wyle and godly prin-  
cesses, so that they vnderstoode how they must eschew that em-  
pyre and flee from it as from the plague : as the which was  
not a shadowe, but would vterly consume his yearlye re-  
newenes and treasour, which shold receive the office. For  
now was it knownen through out the world, what the most  
valyaunt and excellent Princes of Germany had now about  
119. yearesh, from Henry the. 4. to the Sonnes of Fridericke  
the. 1. suffered through the bolde ambition, and vncredible  
mallice of the Popes : and that many of them had loste both  
their lyues with their auncient kingdoines, and their libertie  
most excellent of all.

And here was the Empyre without any Emperour for  
certaine yeares: which I am wont to call a desolation of the  
kyngdome or Empyre. For the Popes with their inuinc-  
ible and intollerable prude and tyranny had so weakened the  
force of the Emperours, that the empyre seemed subuerted &  
destroyed: neither coulde there any be easely founde, which  
dyd set by it, or thought it worthy to be desired. At the last, at  
the commaundement of Gregory the. 10. which held a coun-  
sell at Lyons, was chosen Erle Rodulph of Aspurg: which  
although he forsooke not the thyng offered, yet beyng oft re-  
quested to come to Rome, is layed to haue aunswereid: the  
waywarde steppes of feete doe feare me loze, meaning ther-  
by, that he trusted not the Popes, which by their craftes had  
destroyed both many Princes of Germanie, and also innu-  
merable people comming to Rome. And this Rase is read to  
haue bene crowned kyng in the yeare of our Lord. 1273. the.  
200. yeare after Gregory the. 7. And so long tyme lasted the  
sight of Popes and Emperours. A little while after, whē Al-  
bert the sonne of Rase was chosen Emperour, and the election  
was referred to Boniface the. 8. of that name, he stouterly reie-  
ted the same, and shewed by and by in word and dede, that he  
was both Pope and Emperour, who by right had both  
swordes. Which I expounded in the. 58. Sermon, & the same  
dorothy Albert Krantz declare exceedingly well in the. 2. booke. 36.  
chapter of Saxon matters. In the place of kyng Albert, was  
substituted Henry Prince of Luccinburge. But what autho-

ritic Pope Clement the. 5 . chalenged ouer him and the Empire, he that list , may know of the Clementines . For there is a long treatise therof in the. 2 . booke. 9 . Tit . I could also rehearse many other like thinges of Pope John the. 22 . and of others, if I dyd not thinke it superfluous.

The proprietie of  
kingdomes  
is of popes,  
but the vse  
of Kings &  
Princes.

For by these thynges which I haue rehearsed heretofore , it appeared sufficiently , that the Popes them selues by a milchienous boldnes, haue taken to them selues the Empire , do boast them selues for monarkes , do abuse the seruice and mistery of kynges , as their wardes and cientes and yet still pretend the name of sonnes , to the intent they may haue them the more obedient : For so in tymes past wrote Gregory the. 7 . to Geusa kynge of Hungary : which place ye may read in the. 17 . chapter of this booke , the Sermon. 75 . yet vnderstand we in the meane tyme that the greateſt part of Princes and Nobles haue not knowen the ſame beast , but haue rather impugned hym , and therfore come not in the musterbooke of the beast laying ſo farre forth as they liued vnder the Empire , notwithstanding that they were vitter straungers to the beast.

For ſuch as cry out and ſay , who can abyde to haue the hōly Empire and ſo many noble Kynges and Princes , and ſo commendable Cities and countreyſ, called the Image of the beast : I meane to giue this ſhort ſaying for a full awnſwer: namely that I neither ought nor will chaunge the maner of ſpeakynge whiche the Scripture vſeth . They be the Lordes wordes all , which Daniel in old tyme , and now John , haue reuealed to vs : and they may except and excuse , ſuch as are excused by the testimonie of Scripture . The way is ready & brefte: who ſoever will be free from the beast , let him take hede that he be not inspired with the Popes ſpirite : and that he ſpeakē not and do , that the Pope commaundeth againſt godlynes . Let him rather be ruled with the ſpirite of Christ : and ſo ſhall it come to paſſe , that dwellyng in the middeſt of Babylon , he ſhall not lyue after the iniquities of Babilon , but in the kyngdome of Christ .

It followeth: and the beast ſhall cauſe , that who ſoever wil not worshyp the Image of the beast , ſhall be ſlayne . And it is all one thyng , to worshyp that old beast , and to worshyp the Image of the new beast . Of the worſhipping of him , I haue ſpoken a little before . Therfore do they worſhip the Image of the beast , which admitteth the decrees , and ordinaunces of the ſeate & Empire , ſpeakynge of the i[n]ſpiration of the beast : which allow the Romish Religion , which fall to the kyng .

of the Popes feete, and shewe them selues in all thynges obedient children of the Seate, and are faithfull to the Popishe Empire. Now if any will not be such a one but would be content with Christianitie, & would abhorre Rome the seate of the beast, and detest the Image of the beast, he like a Church robber, and traitour, is iudged unworthy of lyfe. There is a Canon in the 6. booke of Decret. the 7. tit. of heret. wherein without any circumstaunce of wordes, Lucius the third of that name, determineth playnly, that heretickes are stricken with an euerlastynge curse, who soever beleue and teach otherwise of the Sacramentes, than the Church of Rome beleueth and teacheth. He commaundeth mozeouer, that such beyng deprived of all dignitie, shall be committed to the iudgement of the secular powers, to be punished with due correction. And if the temporall Magistrate will not punishe, and so defend the Church, that than he also shall be deprived of all honour. &c. But why do I tary in rehearsyng thynges? All men at this day know and see, what thynges are done dayly. They are condemned, exiled, excommunicated, shut vp in prisons, vexed with sondry tormentes, at the length also cruelly slayne, who soever refuse to worshyp both the beast and his Image. The Lord Jesu, the true kyng & Bishop of his Church succour vs, and restraine the crueltie of the vngracious beast. Amen.

### ¶ Of the marke and number of the name of the beast.

#### *The lxi. Sermon.*

And he made all both small and great, rich & poore, free and bonde, to receiue a marke in their right handes, or in their foreheads. And that no man might by or sell, saue he that hath the marke, or the name of the beast, either the number of hys name. Here is wisedome. Let hym that hath witte, count the number of the beast. For it is the number of a man, and his number is sixe hundred three score and sixe.

He annexeth the rest, whereby Antichrist may be knownen, and shunned. And verely he may chiefly be knownen by these thynges that follow.

And he speaketh of the subiectes of Antichrist, and of this new

The sub- new Kyng, and Byshop. He will procure to him selfe, sayth  
fects of An he, an infinite multitude of all kinde of men , of all states and  
te. Antichrist. degrees. For his kyngdome shall be ample and large. Ther-  
fore doth the Lord resite here, certeine kinds & states of men:  
And vnder the same he vnd erlādeth, all ȳ be of the same state  
in the whole world . The Romish Antichrist brought vnder  
his subiection small and great , rich and poore : free ( that is  
to witte) nobles and bond . For we see that Emperours,  
Kynges, Dukes, Marqueses, Earles and Baronnes, Real-  
mes, Countreys, Cities, Patriarches, Archbishops and By-  
shops , Prelates , Doctours , Clarkes , and Lay men, obey  
him : and also men of greatest power , riches and wisedome,  
together with the poore people. There is no such kingdome,  
and so diuersly compact in the world , no not amongst the  
Mahometistes. And all these are willyngly subiect to the seate:  
yea they haue persuaded them selues , that they can not well  
live and that they can not be saued , vñles they be subiect to  
the Sea of Rome.

**The  
marke of  
Antichrist.** And like as princes discerne their subiectes & seruauntes  
by coulours and cognisaunces , and the common people also  
their cattell by seuerall brandes and markes , whereby they  
may be knownen whose they are , or whom they serue : (For  
every man hath his coullours : he white and blacke , he read  
and blew , an other white and read , some blacke and yelow ,  
which they gene their souldiours and seruauntes to ware,  
and they professe thereby to be reuined to him or hym: ) And  
as they marke their horses with their brand , and set theyz  
markes vpon housshold vesseil: So shall Antichrist doubtles  
haue also his *χαραγμα* to witt , his marke , whereby he shall  
both bynde men to hym , and so sure them , as they may be dis-  
cerned fro others , and by this meant may wearre the badge ,  
and as it were the coullours of their Lord & Maister. And he  
will gene his marke on the righ hand , or on their foreheades .

**The mark  
in the right  
handes or  
foreheads** Aretas and Primasius , and finally all expositours agreeably ,  
do expounde it to be the confession of the mouth , and study  
and operation of good workes . We haue heard verely , how  
Christ in the seuenth chapter did imprint on the foreheads of  
his seruauntes sayth , by effectuall charitie . And in very dede  
the signe of Gods children , is sayth , and loue that commeth  
of the same sayth . So do the writinges of the Euangelistics &  
Apostles testifie . Neuerthelesse , Christ hath also the external  
markes of his seruauntes , namely the holesome Sacramentes  
of the Church , Baptisme and the Lordes Supper .

Howe

Howbeit if any be baptised at this day, and be partaker of the Lordes Supper, call vpon God the father with the Lordes prayet, and btere his sayth by a sincere confession of the Apostles Creede: moreouer confess those to be good workes, which are done in sayth after the rule of the ten commaundementes, and besides this do shone in good workes: shall he be taken for a true Catolike & right Christen man? In old tyne doubtles all men would haue imbraced him for a brother. But what shoulde he be at this day in the Popes kyngdomes: Thou shalt seme by all these thyngs to haue confessid nothing at all of the true faith, except thou playnly professe that thou beleuest after the sayth and tradition of the Churche of Rome: and that thou doest acknowledge those for good workes which the Churche of Rome hath approued. Unlesse thou beleue and professe on this wise, inayne shalst thou confess all the former matters. No though thou sayest moreouer that thou beleuest the law, the prophetes, the Gospell, and Apostles: They will like thee a great deale better, if thou sayest thou art an obedient child of the Apostolicall Sea and Churche of Rome: than if thou shouldest say, that thou art the child of God, a Christen man, or that thou puttest thy whole trust in the sonne of God, which is thy onely saluation and righteousness. Yea ye shall finde them, which will by and by at these wordes cry out, that they smell of heresie, and a mynde infected with poysen. I sayne nothing, experience it selfe will witnesse that I say truth. And thus doth the Pope marke his men both in the forehead & in the right hand. Thus are the good Romish whelpes discerned from other faithful, as it were by markes.

Besides this there is an other thyng. All Papistes doe playnly auouch, that vntes a man be marked in the forehead with Chreame by the Byshops hand, he is no Christia: how so ever he be baptised, & beleue in Christ Iesus. Whereof it followeth, that they attribute more to their confirmation and the annoyntyng by the Byshop, than to the Christen faith. Read the booke called *Summa Angelica* in the riele of confirmation. This therfore is a sealynge of the Popish Religion: the Christen markes of Christ are sufficient. The Pope also by an other way imprenteth his marke in the right hand of men, by hichting of vowes, & by performingynge of othes, as they term it. For they that make a vowe in entryng into any Religion as they call it, do binde them selues to the Pope and Sea of Rome, as it were by recognisance. Furthermore Antichrist

the Pope as it were by recognisance doth binde and bring in dasiger to him, Emperours, Kings, Archbyshops, Princes, Bishops, Doctours, Uniuersites, & all states, by makyng the to list vp their right hāds in takyng their othe to performe to wardes him. They promise that they will answere nothyng agaynst the church of Rome, nor against the high bishop ther-of, nor yet agaynst the priuileges & statutes of the See. The maner of othes remaine in the Decrees & Decretals. I touch these thynges briefly. They see more, that shut not their eyes. And all men behold, how the pope hath set his marke on the right hand and forehead of men.

He forbids  
deth that  
no man buy  
nor sell.

There followeth agayne of the fierre erueltie, and bloudy tyrany, which Antichrist practiseth agaynst the Christians, that is to say, against them which will not receive the marke of the beast: that is, which will not gene ouer themselues to the lust of the Pope, and the seate of pestilēce. Antichrist (saith the Lord) shall by hys power bryng to passe, that none may bye or sell, saue he that hath the marke of the beast. &c. And these come all to one effect, the marke of the beast, the name of the beast, and the number of the name of the beast. For he hath the marke of the beast, which acknowledgeth the seate, and professeth the sayth of Rome: and to whom the Christen sayth is not inough. He hath the name of the beast, whosoeuer he be that will be named an obedient childe of the holy See of Rome, and acknowledge the Pope to be head of the Dniuersall Church. He hath the number of the name of the beast, which hath a societie wyth the beast, which societie that number bewrayeth or sheweth. Therefore excepte thou acknowledge the Pope to be supreme head of the Church in earth, with fulnes of power: vnalesse thou professe to followe the sayth of the holy church of Rome, and to detest all things whatsoeuer that See hath cōdemned, thou art forbidden fire and water. And this hath the Lord called a prohibitiō, that thou mayest neither bye nor sell. We say in Dutch: His cheche and backe is beatenaway, meaning therby that he is bannished out of all mens company. Therforz he meaneth excom- munication, that horible thunderbolte of the Pope, where- wyth are stricken all those, that have set more by Christ, than by the Pope, or which haue loathed the Popes decesses in cō- parison of the Gospell. Let hym read, that list, the sxt decessall of Boniface the 8. in the 5. booke the 2. art. de hereticis. Also Clement the 3. booke 3. Tolle de hereticis. But he that wyl know exactely a compendious treatise of tyrany, and a glasse

of bnecherie, let hym read the Bull of Martin the 5. which is put to the Sessions of the Counsell of Constaunce, & written to the Byshops and inquisitours of heresie. Amonges other thynges, there is one, which genneth a wonderfull lyght to this place whiche we now expounde: where it commaundeth that they shold not permite them that dispise the communyoun of the Churche of Rome, to keepe or dwelle in any house or lodgynge, or to make any bargaynes, or to occupie any trafiske or trade of Marchaundise, or to hane any comfort of hummanite with the faythfull of Chyrist. Read thou the rest, leafe 134. Hereunto may be added, that in Popishe Churches is the greatest bying and sellyng of all. But vniuersalle hys crowne be shauen, and his handes besmeared wyth oyle, that is, ex-  
cept he had receimed in the forehead or head, and in the ryght hand the marke indelible (for so they terme it) that can not be put out, he hath no marchaundise left hym in the house, nor so much as a little corner. But Chyrist whippeth these Marchauntes, or byers and sellers once or twice out of the temple: Antichyrist hath brought them in againe. And this is verely a wonder, that they shewe more fauour at this day to Jewes, Turkes, and heathen folke, than to Christians. For vnto the onely gospellers is no place permitted: verely for that they ascribe all to Chyrist, preach Chyrist onely, and leaue nothing to the Pope, but rather accuse hym most constantly, and bitterly.

*But what shall we say to them, whose hands & foreheads haue beene defiled wyth the marke? I bid them walsh them-  
selues wyth the blond of Chyrist, for sake Antichyrist, & tunc-  
dured. vnto Chyrist in relinquishing their errores & repetyng them.  
In case thou hast bounde thy selfe to Antichyrist by an othe, do  
not perforne that rash and wicked othe, by vngodly spea-  
king against the Gospel. Do penaunce, make thy purgation,  
returne vnto Chyrist, and thou shalt be saued.*

*Now least any man here should chatter, that we may be here is  
Christians, and abondantly instructed in heauenly wisdome, wisdome,  
although we doe heare or speake nothing of the Pope & po-  
pish matters: that those disputations are unprofitable, yea  
and odious, and appertayne to the stirring vp of troubles, &  
therfore be hurfull and foolish: our Lord preuencteth it, and  
sayth expressly, here is wisdome. In the knowledge & right  
iudgement of these thynges, consider the true, heauenly and  
godly wisdome. Wullesse we be wylle in this thyng, we shall  
be fooles, and not wise. The Lord therefore stirreth vp the  
hearers.*

We are com-  
maunded to  
diligently to  
ske after  
Antichrist.

hearers to the study of inquyring after Antichrist, and to beware of him when he is founde. For in the 14. chapt. we shal heare, that they shall drinke of the wyne of Gods wrath, as many as haue received the marke of the beast, and worshipped his Image. Wherefore as many as haue despised poperie shall drinke at one table with Christ of the cuppe of lyfe, and of the grace of God. And who shal deny it to be the true wisedome, by the which we may come from the wrath of God, to the grace, fellowship, and participation of hym? Moreover, the Lord inuyneth, that men indewed with understanding, not wicke, and full of hurtful folly, shoulde reckon the name of the beast, that is to say, shoulde be diligently occupied in this matter, that those things shoulde be diligently searched for, which worldly men astime to be curiously sought and inquired after, not onely without any profit, but with losse also. Moreover, the Lord commauideþ to accompt the number of the name of the beast. He addeth that the same is not harde to doe. For he aduoucheth this number to be the number of a man, to witte, which a diligent man may easly by fayth and industrie attayne to. For so doth Aretas expouderit it also, saying, that the same number is common and knownen to men. Let them leane than to trouble our godly indeuours, which blame our sermons made agaynst the Pope, & laugh at our diligence such as it is in expounding popishe abominationes, and finally which suppose we spende our tyme in the accompt of tymes. They doe here, except they will heare nothyng, that we haue received commaundement of the Lord, so to do: and moreover, how the Lord testifieth, that wildome is heret.

The num-  
ber of the  
name of the  
beast.

And here I geue warning that the maner of speaking is to be obserued, that we weary not in wayne both our selues and our hearers by searching for some certaine name in the numbers, for that it is layd to be the number of his name, as though he meant that some certaine name shoulde be gathered and composed of these charactes χξς, as for the most part is gathered of these three letters or charactes χξς, this name Christ. And some there be which thinke that by those three charactes no other thing is signified, than the name of Christ: which the Lord hymselfe in the 24. of Matth. prophesied, that Antichrist shoulde use. Certes he calleth himselfe Christes viator. I know right well, that the proper names of great men haue beeene sealed by prophecies and signified before: as Iosias, Cyrus, Iesus, But here thou canst gather no such thyng, but

forceably and as it were against the hart. I understand therefore by the number of the name of Antichrist or beast, the very accompt, whereby we come vnto his name. And a name is a briake definition or description of any thing, whereby it is knownen of what sort and manner it is. Which thing in thyd our case, the number supplieth, which bringeth vs vnto those times, which geue hym hys name, whereof he taketh his name, that is, which times reucale vnto vs Antichrist spokē of before in the Prophets, and shew vs who and what he is, or whom we shold take for Antichrist, euē him verely, which hauing brought low. i. kynges, starteth vp ofnaughe, and beginneth to reigne, to the destruction of the true religiō.

And now he sheweth vs exprestly this number nomi-  
nall as I may call it, and loundsounding which may lead vs  
vnto Antichrist, that we may know who it is, and when we  
know him, beware of him, and comraundeth vs to number  
the yeare slike hundreth sixtie and sixe. For so many importe  
these Greeke letters χξϛ. The num-  
ber of 666.  
yeare is ex-  
pounded.

In expounding of the which number the expositours haue varied wonderfullly. I like best the exposition of the blessed Martyn S Ireneuy, who peraduenture anhundreth yeare after the setting forth of the Apocalipse, wrote his booke against heresies, and saw some, which had heard S. John preach, with S Ireneuy maketh also Andreas the good Bishop of Cesaria, which Aretas speaketh thus: the perfit reckoning, and iust accompt of the number, as likewyse other things which are written of the same Antichrist, the o-  
pportunitie of time shall open, and very experiance, to such as will watch diligently. For if it were necessary (as some of the Doctors suppose) that this name should be manifestly knownen: he that law hym would doubtles haue reuealed it. But the deuine grace allowed it not, that the name of this pestil-  
rous beast shoulde in this godly booke be reheatred. Thus farre Andreas.

After the same sort also the holy Martyn of Christ Ireneus before Andreas teste written in his. s. booke against Heresies. The expo-  
sition of I-  
For about the ende of the booke: It is surer (saith he) and reneus.  
without daunger to abide and tarry for the fulylyng of the prophetic, than to suspecte and gesse at every name: where-  
as many names may be founde hauing the foresayd number whereby notwithstanding the question is not aunswereid. Yet by and by he saith: the name λατένος containeth the number of 666. And very like it is to be true. For this terme hath a very kingdome. For they be Latines, that now reigne. This sayth  
E. i.

Antichrist  
shalbe a La-  
tine, as also  
Sibilla pro-  
phected.  
sayth he. And doubtlesse this good Doctorre erred not one whit, as one inued with the holy spirite of God. For we see that the Church of Roine is called the Latin Church, and the Pope the high Bishop of the Latin Church. We see all seruice in Churches sayd in the Latin tong: In Courtes and all iudgements of Byshops the Latin tong onely is vded. Moreover no man shall serue in this Church, except he be a Latinist. What will you say that these Latinistes call the Hebrew, that is to wite, the holy tong, by an opprobrious name, Jewish, and the Greeke Church and tong heretical? The Bibles in Greke and Hebrew be of them suspected. For they will haue the Latin Bibles onely to be authenticall, and to be read of all men as authenticall. But these thinges are better knowē than that I neede to admonish and recite them here with many wordes. Nevertheles this holy man Ireneus doth not wholly affirme this his conjecture as most certaine, which notwithstanding he sayd yet was most probable and like to be true. For he addeth: notwithstanding we will not be in hazard herein (for he recited also the name *reitay*, the royll or tyrannicall name of Nimrod) neither will we affirmatiuely pronounce, that he shall haue this name: knowing, that in case it were requisite that his name shold be manifestly preached at this present tyme, it shold doubtles haue bene vttered by hym, which had sene also the revelation. But this number of the name hath he shewed, that we might beware of him when he commeth, knowyng who he is. And he contealed his name: for that is not worthy to be preached of the holy ghost and so forth.

A place of  
Daniell in  
the seuen  
chapt. high-  
teth thus  
place.

Nevertheles the same Ireneus before this sheweth vs a way, how to accompt those .666. years. For thus he sayth: knowing the sure number, which is shewed vs of the Scripture, that is to say, of .666. let the godly abyde or looke for first the diuision of the kyngdome into ten, and afterward when they reigne and begynne to reforme their matters, and to augment their kyngdome looke who commeth vpon the sodayne, and chalengeþ to hym selfe the kyngdome, and putteþ the foresayd kynges in feare, hauyng a name containing the foresayd number, they may safelie take hym for the abomination of desolation. This agayne sayth he.

But who seeth not, that the holy Martyr sendeth vs to the prophecie of Daniell, who in the. 7. chapter sayth, how the Romane Empire shall be diuided into many kyngdomes: and how in the midden of those kynges there shold rise vp

a little horne, which shold ouerthow and abase the hornes: and that the same shold begyn to reigne proudly, tyrannically, and wickedly, agaynst both God and men, but cheay to the faythfull intollerable.

Let vs see then, how and when these thynges are fulfilled. When the Romane Empire had godly Emperours, and yet wicked Rome would not bowe her stiffe necke vnto Christ, but alwayes most obstinately aspired to her old and wonted Idolatrie, whiche it couerted to haue restored: and finally when the facall tyme was at hand, wherein the Lord most righteous thought to requite blouddy Rome: he armed agaynst her the Gothisans, Vandales, and Germanes, which subdued and destroyed the Lady of the whole world, and destroyed the whole Empire: of the which matter leke more in the 57. Sermon, and in the Sermons followyng.

And it is evident by Hystories, that the Romane Empire, dropped, and was diuided into many by reason of the invasions of the Gothes, and of the renolyng of countreys every where. For to speake nothyng of Asia and Africke, wherof the former was wasted by the Persians and the other by the Vandales, all Grece followed the Emperour of Constantiopol, and likewise other natiōs nere. The Westgothes possessed all Spayne, and the Frenchmen of Franconie subdued Gaulles and Germany and the nations adioynyng to the same. The Eastgothes & Lumbardes, obtayned Italy. Thus verely were established many kyngdomes, and in steede of Rome reigned many kynges. Howbeit whilest these kynges considered, how they might best enlarge their kyngdomes, & put downe & expulse others, full craftly the Byshop of Rome played his part also. For he obteyned the supremacie ouer all Byshops. And so gote him great autoritie with Kynges and Realnes. yea and linked him selfe in league and amitie with Kinges and Princes. wherupon quickly and sodenly, as the Martyr of Christ prophecied, vnlooked for, he starie vp, and at last usurped the kyngdome, to witte of Rome. For by his iudgements falsely taken for Apostolicall, he put down kyng Chidericke, of the lignage of Merouinges, the lawfull kyng of Fraunce: and aduaunced Pipine, than Captaigne of the French garde, to the crowne. And so he ouerthrew or plucked downe our horne: & bounde vnto hym a most mighty kyng, by whose power afterward he was a terror to the kynges of Grece and Lumbardy.

For about the yeare of our Lord. 769. the Emperour of  
Ec. ii. Con-

Of the ex-  
archate of  
Italie.

Constantinople, expulsing the Eastgothes, dyd institute a new governement in Italy. But since this kinde of rule and governement is not knowne to all men, I will briefly resite what and how great it was by the wordes of Nauclerus the Historiographer, Ex generat. 20. Then began, sayth he, the Citie of Rome and Italy to haue a new maner of governement, by the which they lost more the dignitie, glory, and feare over all the world, than by all the calamities, which these. 160. yeares haue afflicted them, and at the last had left Rome to be inhabited of wilde beastes. For Longinus brought in a new name of dignitie, that is to witte, the exarchate of Italie: that is the high Magistrate, which kepyng still at Rauenna, went neuer to the Citie of Rome: And in the gouernement of Italie, and of the Cities he kepte first this order, that a president shoulde not gouerne any prouince or region, but every City had their Magistrates to gouerne them, whom hee called Dukes. Wherefore makyng Rome egall with other Cities & Townes, in this chyng onely he honoured the same, that he called the Magistrate placed in Rome, president. But they that did succede him, were called Dukes, as they were afterward many yeares, so that it was called the Dukedom of Rome, as the Dukedom of Narnia and Spolet. Neither after Narsen and Basill had it any more either Consuls, or Senate lawfully assembled: but by a Duke of Grece, whom the hygh Magistrate sent from Rauenna, the common wealth of Rome was gouerned a long tyme. Thus much he.

Rome be-  
terly cast  
downe.

I suppose any man may hereby without any difficultie perceiue, the prophecies to be fully accomplished, & the Romaine Empyre to haue fallen into ashes. For shee that had beene the most mightie Lady of the worlde, is seene now to be made a vile gouernement, neuer a deale more excellent, than that of Spolet and Narnia. &c. And here is to be knowne that this Exarchate in Italy, was the thirde Lordship instituted since Augustulus was slayne, in whom the histories say, that the Empyre of the West was finished & ended. For first when Augustulus was slayne, the Germaines vnder their kyng Odacer possessed Rome. Afterward the East Gothes by the conducte of their Duke Theodorick of Verona haing expulsed and slayne Odacer, reigned at Rome and in Italy. Last of all when the Lumbardes had expulsed and slayne the East Gothes, this Exarchate was set vp. And þ Lumbards being called into Italy of the Greekes, agaynst the Gothes, would no more goe out agayne, for that they saue the lande

serile and riche, pleasaunt and abounding with sundry pleasures: waxing therefore of great power in Italy, they subdued to themselves many Cities and people of Italy, establishing now the fourth dominio, which they called the kingdome of Lombards. They had most puissaunt kings. Howbeit that exarchate of Rauenna, although they layde diligent awaite for it, and went about to inuaide it: yet coulde they never extinguishe it: till the Wyshop of Rome put to his helping hand, by pretending the sincerite of Religion.

Historiographers accompte sixtene Exarches in order, which reigned about an hundred and fourre score yeares. The 15. of them was called Paulus. Leo the third (sayth Naucle in the. xxv. generat.) the Emperour of Constantinople commaunded, that they that were subiecte to the Romane Emperye, shoule plucke downe all their Images, breake them, and burne them. Contrariwyse the Pope, (some will haue him Gregory the. 2. some the. 3.) wrote to the whole world, that they shoule not obey thole so wicked commaundementes of the Emperour. Platina sayth moare in the life of Gregory the third. Gregory by the consent of the clergie of Rome deprived Leo the third Emperour of Constantinople, both of the Emperye, and also of the communion of the faithfull, for that he had plucked downe Images. Nauclerus sayth moarouer: but so great authoritie at that time had the Popes decrees, that first they of Rauenna, and after the people and soldiours of Venice, made an open rebellion agaynst the Emperour and therarche in Italy. And the treason increased dayly. For Marinus Spacarius, Duke of Rome, and his sonne Adriane, passing through Campania, were slaine of the Romaines. In whose stead they created Duke of Rome one Peter. They of Rauenna also, whilst some helde with the Emperour, and some with the Pope, in a tumulte slew Paule the archer and his sonne. Thus wrieth Naucle.

In these commotions, the Lumbardes, supposing the occasion so long wished for to be now offered, did through y co-  
ducte of Luitprande their kyng, inuaide the landes of the em-  
perye, and besieged alio ROME it selfe. But Pope Gregory the  
herbrand of all the sturres in Italy, the soldiour and practi-  
cionar of the same, tyke no Priest nor preacher, did lende for  
Charles Martell king Pipines father, with his French cham-  
pions into Italy against y Lumbards. Howbeit this Charles  
perswaded the kyng of Lumbardes frenedly to depart from  
the Citie. But yet not long after Aistulphus king of the Lumi-  
bardes

The main-  
teyning of  
Idolatry  
maketh of  
the Bishop  
of Rome a  
kyng.

The  
French  
are sent for  
into Italy  
by y Pope.

hardes spoyled againe the landes of Rauenna, renewed the Italian warre, and wonne Rauenna it selfe, and demanded tribute of the citie of Rome. But Pope Steuen the second, who to get the Barkship of Rauenna, and wished to haue had the Lombardes destroyed, required ayde and rescue of king Pipine, (vnto whom Pope Zacharie not long agoe had by wronfull iudgement as many suppose, geuen the kyngdome of Fraunce) and did as it were put the soueraintie into his hand. By reason whereof the Frenchmen did put themselves in armes, courting alio to winne Italy. When kyng Pipine entred into Italy, he met with the Ambassadours of the Emperour of Constantinople, which required that he woulde restoe Rauenna and the exarchate and landes therof, to the Empyre, whose of right it was, and not to the Pope or Romaines. Pipine answered, how he warred for Saint Peter & the pope; and indenoured that the Lombards shold not vexe the Church. And that he would take from them the exarchate, and other Lordshippes of Italy, and deliuer them to the Pope, which he performed in deede. For he ouercame kyng Aistulphe, tooke from him the government of Rauenna, and deliuered it to the Bysshop of Rome.

The kings  
ouerthow-  
wen, the  
Pope him-  
self is made  
a king.

Herein may all men see, vntesse it be those which wyll see nothing, how this contemptuous Bysshop, and very small horne, hath at one pulche ouerthowen two hornes. For he hath put the Emperour of Constantinople from the government of Italy: and put downe the kyng of Lumbardy, and caused his people to be driven out of Italy. For a few yeares after, the Pope by the force of Charlemaigne, put downe Desiderius the last kyng of Lumbardy, and therewithall rooted out the whole people of the Lombardes. And thus sterte up the Pope, and became as it were king of olde Rome, and of the chiefe parte of Italy. And now are the beginninges of the kingdomes layed, but as yet he reigned not with full authorite, as is declared before. Eberardus therfore Bysshop of Halisburgh, whose wordes I recited in the preface of thyss booke, extendereth these thinges further. But I suppose thyss our exposition to accorde with the Prophet, with the thinges and tymes. And for this so great gift the Pope gaue to kyng Pipine title, as Platina sheweth in the lyfe of Stephen the 2. that all kinges of Fraunce shold be called most Christen. Afterward was the Image of the Empyre bestowed vpon Charles: wherof is spoken before.

And least the Pope shold seeme to haue received nothing,  
whylest

whilst king Pipine gane him the xarchate, the stories report thus: the xarchate was divided into two regions, namely, into Pentapolis and Aemilia. Pentapolis had five Cities, Ravenna, Cesena, Classe, Forum Iuij, and Forum popilij. In Aemilia were, Bononie, Rhezo, Parma, Placence, & all the landes that lie from the borders of the Placentines and Ticinians unto Adria, and from Adria to Arimine. &c. But he that list may read the donation of Ludouicus pius, in Volateranes Geographie, where he numbereth the kynges of Fraunce. We say nothing yet of this, that afterwarde he usurped to himselfe power ouer kings and realmes, finally ouer all Churches and soules, so that we must confess, that a more maruelous Prince never liued.

Thou hast here a breife and compendious stori, declaring how the Pope haning humbled & ouerthowen three kyngs, began himselfe to be a kyng. But let vs now apply herein to the number of the name of the beast, to thende it may so be knownen to the whole world, that there is no other Antichrist to be looked for, than the Bishop of Rome, that is comen: which in deede layed the foundation of his kyngdome vnder the Empereour Phocas, did builde it vnder the kings of Fraunce; and enlarged the same vnder the Emperours Henrickes and Friderickes, and finally, established it vnder the Emperours following: so as he now reigneþ in our time, and hath done certeine ages already past. &c.

The supputation of 666. yeares must be reckoned from the time wherein S. John saw the revelation. Ireneus layth: It was seene no long tyme since, but in a manner in our dayes, about the ende of the reigne of Domitian. And Eusebius in his Chronicles layeth, that it was in the yeare of our Lord. 97. Therefore there remayne yet three yeares to accomylshe an hundred yeares from the birth of our Lord. Add therfore to an hundred yeares, these yeares of the number of the name of the beast. 666. and substracte those three yeares of the fyfth hundred, and thou shalt haue the yere of our Lord. 763. which was the 13. yere, or thereaboutes of king Pipines reigne, and the 7. of Pope Paule. Notwithstanding that there be wryters of storiȝ and tymes, which attribut to Paule but one yeare. &c.

Now must we not looke onely what thing happened in the very instant of the yere. 763. but what chaunced in the next yeares afore and following. Whereof I will recite a fewe thinges out of the wryters of storiȝ and tymes.

Wonders & Naulerus in the. 16. generat. layth thus: In the yeare of our Lord. 750. vnder Pape Zacharie, and vnder thempour Constantine the. 5. began the. 26. generation, in the which was made an alteration of the kyngdome of Fraunce, an abolis-  
ment of the kyng of Lombardie, and translation of the Ro-  
mayne Empire from the Grecches. Thele so great alterati-  
ons, the wonders did haply portend, which hapned at this  
tyme. In Mesopotamia the earth clae a sander by the space  
of two myles, and a Mule is reported to haue spaken wyt  
mans voyce. Ashes fell downe from heauen. There were  
wonderfull earthquakes. Crosses appeared vpon mens gar-  
mentes. These thinges wrote Naulerus. The like are read  
in the storie of Eutropius, in the. 22. booke, vnder the yeare of  
Constantine the. 6. Moreouer in the historical glasse of Vincent  
and in Fascienclo temporum.

Pipine is  
made king.

In the yeare of our Lord. 751. through the counsell of Za-  
charie the Pape, Pipine the maister of the kinges householde,  
opressing his Lord Henderych king of Fraunce, beganne to  
reigne, and reigned. 18. yeares. This wryterh Emilius in his  
2. booke of the kinges of Fraunce. And in the peare. 755. Pi-  
pine entred into Italie with an armie, vanquished the Kyng  
of Lombardes, and gaue the whole gouernement of Rauenna  
to S. Peter, against the will of the Emperour of Constanti-  
nople. Vspergensis in chronicis. You see, how in stead of the  
Emperour, y Pape beginneth after a sort, to reigne at Rome  
and in Italie, and the hornes be shaken downe according to  
the propheetie. Mathew Palmer in his chronicles, vnder the  
yeare of our Lord. 756. wryterh that while the Romaine em-  
pyre slipped away apace in the East, and the Emperour per-  
secuted the Christians, (Idolaters he shold haue termed  
them) Pape Stephen gaue to the kinges of Fraunce the Em-  
periall titles and dignitie, and confirmed Pipine, and the  
successours of his stocke onely for their kynges, all others vt-  
terly excluded, and in the name of the people of Rome, called  
hym Senator. Hethereto Palmer.

The begin-  
nings and  
preludies of  
the empire  
translated.

John Functius in his Chron. In the yeare of our Lord. 756.  
the rites and ceremonies of the Church of Rome, were ca-  
ried into Fraunce and first received. In the yeares of our  
Lord. 757. Paulie was made Pape, and immediately follow-  
eth that fatall yeare of our Lord. 762. as the middle point be-  
twixt the yeare. 750. and. 770. or. 773. Wherein these thinges  
hane al together chaunced, which both gue the name to Au-  
richrist, and wheroft, as every thyng eis is knownen by his  
name,

The Ro-  
myn the reli-  
gion obtru-  
ted.

name, so hath he also his name and is knownen.

In the yeare of our Lord. 768 Stephen the 3. held a Coun-  
cell, of the Bisshops of Fraunce and of Italie, in the Church of Laterane at Rome, and decreed, that none shoulde be ordained Bisshoppe of Rome, but a Cardinall. He con-  
demned moreover the Breke Counsell of the Emperour Constantine agayust Images, which he commaunded both to be had and worshipped. These thynges wryteth, Antoninus in Thion, &c. 14. Chap. 1. and 5.

After this, that great Charles, the sonne of Pipine, beyng sent for into Italie by Pope Adrian, tooke Desiderius, kyng of Lumbardes, & destroyed the kyngdome of the Lumbardes. This was done in the yeare of our Lord. 773. & also the two hundred and fourth yeare, after that the Lumbardes had arriued in Italie. And he confirmed and augmented the donation of Pipine his fader, as many Historiographers make relation. Iohn Functius in his Thion, addeth, that thongh out the whole Realme of Fraunce, at the commaundement of Charles, the Ceremonies of the Romishe Church were instituted. We haue now then the name of Antichrist, by the number. 666. We know who he is, and whom we shoud beware of.

I can not here omit, but at few wordes must note the supputation of Sibilla, concerningyng the originall of Antichrist to my iudgement, very agreeable to the former accompt. For the 8. booke of Sibelles oracles, taken out of the Librarie of the honorable common wealth of Auspurg, were set forth by the most godly and learned man, D. Xistus Betuleius, in the yeare of our Lord. 1545. in Greke. And this Sibilla Erythrea, or what soever she were, prophesieith in the 8. booke, that Rome shall fall, and be burnt with fier. The wordes of Sibelle in Greke are to this effect.

The plague of God vpon thee once shall fall  
Proude Rome, vnto the grounde thou shalt be cast

Vnto thy foes made first captiue and thrall

And than with flamyng fier be burne at last.

And this thyng was accomplished, at what tyne Totila kynge of Gothes fired the Citie, as we haue rehearsed before. And shortly after in the lame Dracles are these wordes annexed.

When Emperours that haue the world opprest  
With bondage great from the East vnto the West

The number haue fulfilled of fiftene

A Kyng shall come in white hatte to be sene  
 Which vnto Ponti his name shall nere annex  
 (As he that shall be called Pontifex)  
 To worldly pleasures geuen shall he lyue  
 And with his wicked foote rewardes will geue.

And the residue which are read there.

She byddeth accompt frō the burnyng of Rome xv. kynges.  
 After whom shall come a new kyng , whom she describeth.  
 And it is manifest that Rome was taken, spoiled and burnt,  
 Under the Emperour Iustinian. After are accompted from Iu-  
 stine the younger, to the Emperour Theodosius. 15. After The-  
 odose, succeedeth Leo the. 3. whose name was Isauricus, she cal-  
 leth thole kynges Delicatos that is , geuen to pleasures. Be-  
 cause the most part of them were not very valiaunt , but un-  
 der Leo . 3. Italie reuolceth from the Emperour : And shortly  
 also the gouernement called the Exarchate, was geuen to the  
 Pope by kyng Pipine, agaynst the Emperours mynde . we  
 see therfore that the supputations do agree. For we haue also  
 brought to kyng Pipine the yeares . 666. And so a new kyng  
 ariseth , whom Sibille nameth πολιόχαρον notable by reason  
 of this white hatte or myter . For so she notereth the Wyshop  
 (which in old tyme dyd weare on their heades white miters)  
 that shoulde be a kyng. She geueth him a name also . For she  
 sayth how he hath a name nere vnto Ponti . For abde fex , to  
 the word Ponti, and you haue Pontifex. She annexeth certein  
 notes or markes also: that he shall regard earthly things, and  
 not heauenly:and that he shal also prouide (ποιήσει) or deuise  
 and geue rewardes, with his vngracious foote. And that is  
 rightly spoken, since that after Domitian and Dioclesian , none  
 of all the kynges, saue the Pope , hath offered his foote to be  
 kissed: whereby fooles thinke, they receiue great rewardes.  
 But omittynge these thynges, let vs returne into the way.

The blessed Martyr Ireneus speakeyng of this kyng, in the  
 same. 5. booke. In the beast commyng, there is made a fardle  
 of all iniquicie, and of all deceite , to the end that all Apostati-  
 call power beyng brought togither and packed vp in him,  
 Antichrist is the synke might be thowen into the fornace of fire. And that he hath  
 of all vngod spoken this thing by the spirite of prophesie, all men wit con-  
 fesse , that haue read the lyues of the Wyshops of Rome : but  
 especially of Siluester the . 2. Benedictus the. 9. Gregory the. 6.  
 Gregory the. 7. Urbanus the. 1. Paschalis the. 2. Alexander the. 3.  
 Innocentius the. 3. Gregory the. 9. Boniface the. 8. Clement the. 5.  
 John the. 22, and yet I will speake nothyng of diuers others.  
 what

What the Iulies, Clementes, Leos, and Paules haue done in our dayes, Spayne, Fraunce, England, Hungarie, and Germanie, and other Realmes speake, which haue bene set together by the eares, and intangled amongest them selues with most cruell warres. The bloud of Martyrs shed speaketh which cryeth vnto the Lord. What remaineth therfore, but that we shold take heede to our selues, & beware of this man of sin, and cleane to our redemer Christ our Lord, beschyng hym, that he wold come shortly, and deliuer vs from all euill, Amen.

**C**hrist standeth vpon Mount Sion, hauyng his Church: and is described by markes, who and of what sorte the sheepe of Christ shalbe.

### The Lxii. Sermon.

**A**nd I looked, and lo, a lambe stode on the mount Sion, and with him. 144000. hauyng his fathers name written in theyr foreheads. And I heard a voyce frō heauen, as the sounde of many waters, and as the voyce of a great thunder. And the voyce that I heard, was as of harpers, that play vpon their harpes. And they song as it were a new song before the seate, and before the foure beastes, and the elders, and no man could learne that song, but the hundred and .xlviij. thousand which were redeemed from the earth. These are they whiche were not defiled with women, for they are virgines. These follow the Lambe, whether soever he goeth. These were redeemed from me, being the first fruites vnto God, and to the Lambe, and in their mouthes was founde no guile. For they are without spot before the throne of God.

Like as he hath herherto mixed ioyfull thynges with sor-  
rowfull, and annexed consolation to most hard and cruell toun, and  
chaunces: so now also to the tyranny of the Romane Empire preaching  
he annexeth an exposition hauyng both a consolation and an exhortation most graue and weighty. Undoubtedly by the  
description of the Romish tyranny, and reigne of Antichrist

It might haue seemed, that the Church and the preaching of the Gospell had bene vterly lost, and that vngodlynes should haue triumphed for euer. He declareth therfore by a most excellent vision, how Christ shall reigne notwithstanding in his chosen, and shall ouercome, and shall haue his Church continually, yea and that right famous. He describeth what the elect shall be. He addeth that the preaching of the Gospell can not be so oppressed, but that it shall rather be preached with great constancie through out all the world. And that Rome also shall fall, and all the vngodly be punished. He exhorteth therfore most earnestly, that we haue not to do with Antichrist, least we also be made partakers of his damnatio, and to the intent there might want nothyng that concerned a full comfort, he addeth the thyng which may chiefly confirme the mindes of all the godly euен in their greatest daun-gers, namely how they that dye in Christ doe flit straight wayes from the corporall death unto lyfe euerlastyng. Which beyng finished, he turneth to the description of the punishment that shall assuredly light vpon the Antichristias. Wherefore if the booke of the Gospell and new Testament be to be esteemed for the manifold description of Christ, and of the saluation by him obtained for the saythfull, or if they are to be esteemed for the comfort, and preaching of the Gospell: this is doubtles a booke most Gospell like, as which by a continual tenour annexeth comfort to tales of distresse.

The Lamb     S. John seeth the Lambe standyng vpon Mount Si-  
standeth on on. Christ therfore slepeth not, he is not ignoraunt of the pe-  
mount Si- rils and conflicties of his Church: but he standeth prepared  
on. to ayde and succour his . He standeth as a kyng invincible,  
whom neither the Dragon, nor the old nor the new beast hath  
overthowen. For I haue told you oftener than once, especi-  
ally in the. 5. chapter that by the Lambe is vnderstode Christ.  
For he is the lambe and price of our redemptiō vnil the jud-  
gement: but then laying a part the office of an intercessour, he  
shall be a most severe, and also a most holy iudge. And Christ  
standeth, not on the lande, as dyd the Dragon: but on a Mount,  
yea and vpon mount Sion. Mount Sion was a figure of  
Christes kyngdome, as appeareth playnely in the. 2. Psalme,  
& the. 2. of Elay. And the kyngdome of Christ, is the Church,  
aswell triumphant, as militant: therfore in the fellowshyp of  
Saintes standeth Christ, the ioy and glory of them that are in  
heauen, and the lyfe and helper of them, which fight as yet in  
earth. Let vs beleue therfore, that in the Antichristian perse-  
cutions

curious Christ will never sayle his saythfull: as he is read never to haue sayled the old Saintes, that were afflicted vnder the old Romane Empire. For this consolation serueth chieflly for vs, which are vexed of Antichrist: & serued for them also, which suffered Martyrdome vnder the old Romane Empire. Neither is there any doubt, but that they confirmed the selues herewith in their greatest persecutions.

But this is a thyng most full of cōsolation, that the lambe with the is not alone, but hath with him an hundred and fourre and lambe are. fourtie thousand: that is to say a most ample Church. Now <sup>144000.</sup> soone therefore the beast rageith and slayeth the confessours of Christ, yet shall there be always a Church, that shall never be plucked vp, euen in the earth. He setteth a number certaine for an uncertaine, and yet certaine and determinate: for that the number of them that shall be sauued shall seeine small in comparison of them, which shall worshyp the beastes, and perish. Howbeit we understand that the number of them shall neuertheles be very great, which shall be the body of the Church, vnder their head Christ, euen then also, what tyme the Pope with all the limmes of Antichrist shall haue poured out all their furie. Of this number of the elect I haue spoken in the 7. chapt. where the selue same number is set.

And as the Antichristians beare the marke of Antichrist in They haue their righthands & foreheades: so verely the sheepe of Christ, the name of and which shall be the Church, the spouse of Christ, vnder the father their head Christ, shall haue their marke also in their fore-heades, to witte, the name of the father of the Lambe. For <sup>in their fore-heades.</sup> the word His, is to be referred to the Lambe. And he speakeþnot of an outward marke, which shoulde be printed on their foreheades, but of the marke of their mindes. The same is faith, the marke of all Gods children. And thys sayth is their trusting in the Father and the Sonne, which are not without the holy ghost. And how shouldest thou beleue, that almighty God is thy father, vnlesse thou understand the same to be obtained by the sonne? This faith therefore is here vnderstoode to be a Christen, and not a Jewishe or Turkeshe sayth, which yet confesseþ God to be their father. But since they haue not the sonne, as layd S. John in his Epistle, they neither haue the father. Therfore the true members of the Church of Christ, the true sheepe, do beleue that they haue a mercifull father through the sonne, by whom they knowe that they father being pacified, hath geuen them all thinges pertaining to life and saluatiō, in his sonne, They that seeke not

not for salvation and all goodnes in the onely mediatour the sonne of God, haue not doubtles the right marke of the chil-dren of God in their forhades. At this day all will be Chri-stians, and yet neglecting Christ, they depende wholy vpon Saints. Therefore their sayth is not the true marke of the children of God. No they neither know the father nor the sonne. And therefore they persecute those that cleave wholy to the father by þ sonne. And seing Christ is with his church, what needeth the church a vicar? certeinly it can not be the true church, which hath a vicar of Christ, for than it wanteth Christ, whom the true Church can not want.

It was not inough for the Apostle to haue sayde, that the Church was vnitid with Christ: vntille he had added more-ouer with many wordes, how he hath scorne the Church afflicted, and how shee demeaned her selfe, euen then verely, whē the beastes did afflicte her: that we also may learne thereby, what is the hope of Saints in greatest daungers, & of what sort it behoueth vs to be in persecutions and temptations.

He heareth  
the voyce  
of many  
waters.

First he heareth a voyce from heauen, as the voyce of ma-ny waters. Waters in the Scriptures many tymes do signifie people. We understand therfore hereby, that the Church shall be populous, and speaking: to the intent they shoulde dissemble nothing, but frely to professe Christ. And therfore he heareth also the sound of a great thunder. For the Church getteth from heauen power to preach and shew forth the gos-pell granely, though the worldes bowels burst. And verely of the franke and constaunt preaching of the Gosspell. John & James are called in Marke, the sonnes of thunder. And con-cerning the preaching of the Gospel, shall follow more after-ward. He heareth moreouer a melodious harmonie of men singing to their harpes, and singing as it were a newe song. The which is chiesly referred to the Saintes in heauen, sing-ing eternall prayses to God: and secondly to the Saintes lyng here yet in earth, which also offer vnto God continuall prayses and thankes giveng. Therfore howsouer their hartes be made sorowfull in perilles and aduersities, yet their spi-rite reioyceþ in the Lord. For no man could learne that same song, save the electe. For like as none of the heauenly dwel-lers can expresse or understand the excellencie of the ioyes of the life to come, and the prayses of God, except he dwell amonsgs the heauenly inhabitters, and be partaker of the most godly life: so except any man living yet here in earth be regen-nerated, he neither seeth how great is the felicitie of the faith-full,

full, neither can he iustly esteeme the prayses which they offer unto God. Touching the new song I haue spoken in the 5. chapter. And certenly to worldly men the thinges seeme as they were new, which the faithful bring forth of Gods word.

Now doth S. Iohn describe also what manner ones the true sheepe of Christ shall be, which shall continue in the Church markes of Christ, despising the wodnesse of the beastes. Unto whom also the marke of his fathers name in their foreheads is expounded. we shal perceiue moreover, what be the true markes of the faithfull. First they are redeemed frō the earth. Doubtles all we bearing the earthly Image of the earthly man, were solde vnder sinne, for the whiche cause we are also subiecte to cursing. But the Lord hath bought vs with the price of redemption, payed vpon the crosse, so that now we are shapē newe after the Image of the heauenly man, to wit, we be adopted for the children of God. Of the which redemption the Apostle hath spoken in the 1. Corinth. the 7. and to the Rom. the 3. and in other places. S. Peter also. 1. Pet. 1. And soasmuch as the faithfull know themselves to be bought and adopted by Christ to the heauenly inheritance, they are addicte to serue their redeemer onely, and inseperably cleave to him.

Moreover they are virgins, not defiled wyth women. In expounding the which thinges, the auncient writers comēt virgines. themselves, least any thyng here shoulde seeme to redounde to the derogation of holy matrimony, wherby doubtles by the witnes of the Apostle in the 1. Corinth. 7. and 13. to the Heb. no man is defiled. I am here ashamed to bring forth the tribles of the papistles. For who can heare the uncleanes of all men reasoning any thing of cleanness? They will hereby maintaine and couler that singel life of theirs: but all men see neverthelesse, except they be blynder then Betelles, what filthines hath beeene committed and is committed dayly, vnder the pretēe of this ungracious, and most vnicane singlenes. But the Lord speakeþ nothing at ths presēt of corporall mariage, but rather spirituall. For it is manifest, that the Apostles as the brideleaders of our Sauour, haue brought the Church to our Sauour q chaste virgin, which hath not had to doe with any straunge or forcine woman: that is to say, which is not defiled with the participation of euill doctrine. Reade Salomon reasoning of that woman grauely in the 4. chapt. of the Proverbs. Read moreover the Apostle in the 2. to the Corinth. 11. exceedingly well teaching, that the faithful are an undefiled virgin the spouse of Christ. The faithful ther-

therefore which liued vnder the tyranny of the beastes, received no straunge doctrine of Idolles, and of other heathenish ceremonies, neither doe at this day admitt the popishe infection, but keepe their maydenly myndes for their husband Christ, being despoyled vnto him by faith most sincere.

They fol-  
low the labe  
whether so  
ever he  
goeth.

These follow they lamb, whether souer he goeth. That is to say, they care for no man but Christ, they desire no man but Christ: in him they repose all their ayde, all their comfort, all their ioye, all their saluation, to him alone haue they alwayes respect, in him they know themselves to be complete: who being but one and alone, is to them all thinges. Moreouer whether souer Christ calleth the faithfull by doctrine and example, if it be to very death and most cruell butcherie, they follow willingly and chearely. Whereby it commeth to passe, that in the worlde to come, they can never be seuered from him. For where souer Christ is, there is Christes minister: as he him selfe hath witnessid in the. 12. and. 14. chapters of John.

Redemeed  
from men.

First frui-  
tes to God.

They are also redemeed frē men, deliuerned verely through the grace of Christ, that they shold not follow this corrupt and uncleane worlde, by all kinde of pollution. For Christ by his spirit & word calleth his out of this worlde, that although in body we are conuersant in the worlde, yet shold we with all our minde abhore the worlde, and the thinges that are therem. Furthermore for this intent hath he chosen, and redemeed his from the bondage of men or of the worlde, that they shold be first frutes to God the father & to his sonne. Which place the most godly and excellent learned man Doct. Fraunces Lambert exponduing in his commentaries vpō the Apocalipse, sayth: it is manifest by the. 23. of Levit. the. 15. of Numeri, and 18. of Deuter. what first frutes be, and that they were gathered for the Lord, and went to the high priest. But Christ is that high Priest, vnto whome the spiritual first frutes apperteine to witte, the godly, & sanctified to God. These thynges are confirmed of the Apostle, which sayd, that Christ gaue hym selfe for vs, to the end he might redeeme vs from all iniquite, and might purifie vs to himselfe, an espe-  
ciall people, and followers of all good workes. Therfore doe the true faithfull singularly apply them to godlines, that they may be the first frutes, and a most excellent present to the Lord, since they know them selues to be redeemed for thys ende, that all the rest of the tyme of their lyfe, they myght serue God.

In these mouth is founde no guile. He sayth not, no concupisence, or euill motion is found in the hartes of the fafhull: but he denyeth that there is any guile in their mouth. In their month no guile.

For albeit that the fafhull be troubled and vexed with the affections of the fleshe, yet they so loue the trueth, that to their knowledge they will deceiue no man. And chieflie they dissemble nothing, that apperteyneth to the confession of the trueth and veritie, nor vse any guile in the doctrine of the gospell.

They be moreouer without spotte before the trone of god, not by their owne vertue, but by the holynesse of Christ, which S. Paul also affirmyth in the. 5. chapt. to the Ephesians. And he hath spoken it aptly, before the trone. For S. Austin sayed, that our holynesse shoulde at last be made perfect in the Worlde to come.

These I say be the truе markes of the true fafhull, and of the true Churche of Christ. Let euery man search here the secret corners of his hart, & consider diligently in his mynde, whether he be marked with these signes: and let hym busily pray vnto God, that if he fele them, the Lord woulde confirme them: if he feele them not, that the Lord woulde priuete them depeley in his mynde. They be without spotte.

### The Aungell preacheth th: eternall Gospell of Christ.

#### The lxiii . Sermon.

And I saw an Aungell fliyng in the middest of heauē, hauyng the euerlastyng Gospell to preach vnto the that sit and dwell on the earth, and to all nations, kynredes, and tounes, and people, saying with a loude voyce: feare God, and geue honour to hym, for the houre of hys Judgement is come: and worshyp hym that made Heauen and Earth, and the Sea and the sprynges of water.

Antichrist desireth nothyng so much to haue oppresed, as the preaching of the Gospell. For euen therfore hath he ordeneid the Inquisitours for heresie, & he dareth call the Gospell heresie. Therfore he burneth the Gospell booke, & picachers of the Gospell, & every where restrineth the readyng of the Gospell, and Evangelicall booke. wherfore the simple suppose, that it can not be but that the Gospell with all

his adherentes should perish utterly. Now therfore in the Lordes consolation is brought in, a vision of an Aungell (for he is still in the vision) fliyng in the middest of heauē, hauyng the euerlastyng Gospell, and preaching it to the world. Wherby is signified, that the Gospell shall be preached vnto men, in despite of all the enemyes therof. And he gathereth a great sume of such thynges as by the Gospell are preached to the worlde. Those same appertaine also to the comfort of the Church, which vnder the old beast suffered persecutions for the Gospell. We will brefly consider every thyng.

**The Aun-**  
**gell is a fi-**  
**gure of the**  
**preachers.**

First it is evident euē by the former thynges, that by the Aungell is signified the ministers of the word, and the very ministerie of the Gospell. Certes the Scripture calleth preachers Angels. For so is S. John Baptiste named by the prophet Malachie, wherof is spoken before. And the Ministers by this honorable title are admonished, of puretie, & of most sincere sayth. For Aungels be Gods Ministers: whom they onely regarde, loue, and honour: whose commaundementes they execute most faythfully, sincerely, and diligently. Such ic beseech preachers to be in their kynde and office. And lyke as Angels can not be hurt through the treasons and iniuries of men: so God defendeth his ministers, vntill the houre appointed. So is Peter delivered out of prison, in the 12. of the Actes. So is Paule in Shypwzacke, &c. And he sayth, an other Aungell, for that he hath brought in already sondry visions of diuerse Angels. Notwithstandyng, that other, semeth to be put for the first. For he annexeth to this yet two Angels more. The first wherof he calleth an other, the later, the thyld.

**We flye**  
**through þ**  
**middest of**  
**Heauen.**

And this Aungell flyeth in the middest of heauen. By this thyng is signified the lucky course & procedyng of the preaching of the Gospell. It is also written in the Prophete, his word runneth swifly. Psalme. 19. David compareth the runnyng of þ preaching of the Gospell, to the course of the sunne, ioyfull as a gaunt he runneth his way: in the uttermost part of heauens he ariseth, and runneth agayne to the same, neither can any man stop hym, nor hide hym selfe from the heate therof. The sunne shineth in all places. Therfore shall the preaching be free. For as we can neither plucke backe noȝ hinder, the thyngs that are aboue vs in the ayre and skie: so shall we neither plucke downe, nor hinder hym that flyeth in the middest of heauen. The wordes and wrytynges stie, they stie farre and wide euery where. Neither can the truch be oppressed.

prest; God hath ginen to the world Printyng, whereby the Gosspell is preached and runneth farre, wide, and most swifly.

And this Aungell hath the euerlastynge Gosspell, wherein The Gos-  
is the greatest comson. For it signifieth, that the veritie shall pell cuerla=  
be in the world invincible. And for many caules is the Gos=  
pell called euerlastynge. First, because the veritie is immor=  
tall, which can not be bouneden, how so euer the ministers are  
fettered and slayne. 2. Timoth. 2. secondly the Gosspell is eter=  
nal, for because it was shewed to our first fachers, propheticid  
in the law and prophetes, fulfilled of Christ, declared by the  
Apostles, and by the grace of God brought unto vs. Yea and  
before all times was predestinated. Read the. 1. to the Ephes.  
For cuen for this caule is it called euerlastynge, for alsmuch as  
it apperteineth to vs and to our posterite unto the worldes  
end, and not onely to oure elders. And because it is euerla=  
sting, they lyke whiche at this day call it a new doctrine or lea=  
rnyng. Papistrie is new, which hath his originall, what time  
every chyng was ordeined. Et. Moreover the Apostle sayth: if  
I or an Aungell from heauen shall preach any other Gospel,  
or besides the same that ye haue receiued, let him be accursed.

And we heare exprestly, that the Aungell had not onely The Aun=  
gell prea=  
cheth.  
the Gosspell, but that he had preached the Gosspell. Many in  
deder haue the Gosspell, but dumme, and written in booke. The Gosspell must be shewed forth and pronounced. He de=  
clared also unto whō the Gosspell must be vterred and prea=  
ched: to the inhabiteres of the earth: for it must be cryed out to  
such as are drowned in earthly matteres, & they must be ray=  
led out of their sleepe. And after his maner by imitation of  
blessed Daniel in the. 7. chapter. He rekoneth vp nationes, kin=  
redes, tonges, and people: and thus signifieth he that the  
Gosspell shali be preached thorough out the whole world.  
Which chyng the Lord sayd also shold come to passe in the.  
24. of Mach. and then that the end shold come. And we see  
at this day, that the Gosspell hath in a maner thundered tho=  
rough out the whole world. And here I gue warnyng lest  
any deceiue hym selfe. The Apostle in the. 1. Timoch. 3. and. 1.  
Colos. hath sayd that the Gosspell was preached thorough out There shall  
no more be  
made one  
shepheard  
a concorde of nations, for that it is written, that there shold fold.  
the whole world in his tyme. Nowbeit all men had not then  
receiued it, but a few. Do not therfore Imagine with thy self,  
that the Gosspell is not preached, unlesse all receive it. They shepheard  
are abused, that promise to them selues before the iudgement & one shep=  
herde of nations, for that it is written, that there shold fold.

be ones one shepheard, and one shepefold. For the same was accomplished, whilist of the Jewishe Synagogue and dispersion of the Belis, the Lord prepared to him selfe one Church wherof Christ is head, and pastour, and Antichrist shall at the length by his last comynge be abolished. Therfore shall he alwayes resist Christ.

He preache=  
cheth with  
a loude  
voynce.

what the  
Vngell  
preacheth.

The feare  
of God.

The ho=  
nour of  
God.

Furthermore where he seeth and heareth this Anngell preach the Gospell with a loude voyce, he meaneth that the preachers shall with great constancie and frankenes, yea and with shirle voynces & very great earnestnes preach the Gospell agaynst Antichrist. And we see at this day, that the more cruelly the saythfull are greued and oppressed, the more fervently and louder do the other sort crye, so as they may well be called clamorous cryers, shrekers, shramers, or yellers whose crying must be stuned with an halter.

Moreover he compriseth in a brief sume, what thyngs are to be set forth in the preaching of the Gospell, chiefly in the last tymes. First he sayth: feare God. The feare of God is the begynnyng of wisedome: therfore not to feare God, is the begynnyng of foolishenes, and of all errours. The feare of God hath nothing commoun with the feare of the world. The godly man is not affrayed of God, as a gilty seruaunt feareth his maister, yea and of punishment more than of hys maister whom he rather hateth. For the feare of God hath the reverence and loue of God. It attributeth to God the supreme Maiestrie, embraceth sayth, and hath a saythfull care, whereby it awayteth upon God, worshyppeth, prayseth, and professeþ him. Doubtles because we more feare men, than God, and bycause we feare more the pope, and the malice and hatred of him and his, therfore do we not execute justice uprightly, nor professe the truth frankly, neither yet set forth the Gospell. But the Lord in the Gospell sayth: feare ye not them, which may kill the body and haue no power ouer the soule: rather feare ye him, which condenneþ both body and soule to hell fire. Certes the feare of God is not onely the begynnyng, but also the honde of all vertue. Hereafter we shall heare that the fearefull shall be cast into hell, with the beast and with the false prophet. Therfore let God be our feare, lyke as Elay teacheth in the. 8. chapter. Let vs feare God for our sinnes committed. Here few are affrayde: but many are affrayde to speake the truth, to mainteyne godlynes, and to rebuke wickednes.

Secondly the preaching of the Gospell comprehendeth the hos-

honour of God. For he layth: and geue him honour. And The hono-  
r thou doest not seperate the sonne from the father. For in the of God.  
s. of John he layth thus: the father hath geueis all iudgement  
to the sonne, that all shoulde honour the sonne, as they honour  
the father. He that honoureth not the sonne, honoureth not  
the father, which sent him. And in very deede the father can  
not be honoured, but by the sonne. For we honour him, whē  
we beleue him to be true, & receive Christ the sonne of God,  
as the onely righteousnes and perfection of all the faithfull.  
By faith therefore chiefly we honour God, then reuerencyng  
him onely by faithfull obedience, and walking in his com-  
maundementes. S. John in his Canonie. he that beleueth  
not the sonne, sayth he, maketh God a lyar (see how ye may  
highly dishonour God) which beleueth not the testimony,  
which God hath testified of his sonne. And this is y<sup>e</sup> testimo-  
ny that God hath geuen to vs, eternall life: and this life is in  
his sonne. He that hath the sonne, hath life: he that hath  
not the sonne, hath not life. We are therfore forbidden to secke  
lyfe and all goodnesse els where then in Christ alone. But  
the Papistes honour the Pope and his constitutions, and his  
Sainctes also, and honour not God alone. They ingraue in  
their cuppes, *soli deo gloria*: to God alone be glory: but yet in  
the meane season they persecute them, which will not ascribe  
the glory due to God alone, vnto their foolish tristes. But  
the Gospell will cry out, that to God alone all glory is due.

Hercvato is added a spurre, to pricke them to feare and  
glorie God: for the houre of his iudgement is come. The  
Gospell therefore in the latter dayes shall beate into men the  
last iudgement. This hath a wonderfull effecte to obtaync of  
men amendment of life. And it is purposely layd, it is come:  
and not, the houre of his iudgement shall come. For so is the  
certeintie of his iudgement expressed, and we are warned, to  
ooke for that same day every moment. The Apostle vseid the  
same argumēt in the. 17. chapt. of the Actes to them of Athens,  
and to the Corinth. the. 2. Epist. 5. chapt. Let vs remember,  
O brethren, that straite iudgement: let vs amende our fayth  
and maners, and all chynges that agree not wytch the Gos-  
pell. For certeinly we shall die, certeinly we shall be iudged.  
And when we shall promisse our selues peace, then shal come  
sodayne destruction. Watch.

Finally, the Gospell teacheth to worship God alone. Thā To wor-  
doe not the faithfull worship Idolles, to whom soever they worship God  
be erected, They worship not the Pope overwhelmed wytch

The judge-  
ment of the  
sonne of  
God.

wickednesse: much lesse doe they kisse, and by kissing worship his vngacious and stinking feete. They worship not the God Mauzim of the wafer makers, the God in the boxe, which is worshipped in palaces and Churches, as shute vp in the pise. They worshippe not Sainces: but God alone. Therefore liste vp your hartes unto heauen and worshippe. We haue here in earth wonderfull workes, which may moue vs to worshippe this God alone. He is maker of heauen and earth, and of the Sea. Who is greater? who is mightyer? Therefore worshippe him, the true God: Matth. 4. He an-  
rexeth here springes of water, for that the myracle and bene-  
fite of waters is great. For if we consider the original spring,  
substaunce, pleasauntnes and commoditie of fountaynes, we  
shall be compelled to wonder. God be prayzed.

**C**an other Angell preacheth, that Babylon shall fall: and  
an other diswadeth all men from the fellowshippe of the  
religion of the beast.

### The lxiiii. Sermon.

**A**nd there followed an other Aungell, saying: She is fallen, shee is fallen, euен Babylon that great Citie: for shee made all nations drinke of the wyne of her whoredome. And the thirde Aungell followed them, saying wyth a loude voyce: if any man worshippe the beast, and his Image, and receiuе his marke in his forehead, or on his hand, the same shall drinke of the wine of the wrath of God, which is powred in the cup of his wrath. And he shall be punished in fire and brimstone, before the holy Aungels, and before the Lambe: and the smoke of their torment ascendeth vp euermore. And they haue no rest day nor night, which worshippe the beast and his Image, and whosoeuer received the printe of hys name. Here is the patience of Saintes. Here are they that keepe the commaundementes, and the fayth of Iesu.

**The Ro-** For the comfort of the faithfull flocke of Christ, is here  
mish church brought forth an other Aungell, a type of all godly preachers,  
shall fall. which preacheth with great constancie, that the kyngdome of  
Anti-

Antichrist shall fall, howsoeuer it promiseth to it selfe everlastinges. And hereof the Saintes gather, that persecutions shall therewithall be finisched, with all other abhominations throughout the worlde. For whereas for the continuall persecutions of the wicked, all the Saintes cannot but be maruelously sadde: They must needes verely hereof receive no small ioy and comfort, that they heare how they shall not indure alwayes.

And here it is layd that Babylon shall fall. And in deede it Babylon. were soolyshnes to expounde these thinges of the olde Babylon in Asia, which was fallen long since, scarcely any token thereof being left: we must therfore understand it of an other, Rome. which is in her flowres, and euen by a figuratiue speach, we must understand it of Rome. For there is as it were a great Antono-Lozinnage betwixt them both. Babylon was the first Monarchie, Rome is the last. Babylon soye afflicted the people of God. So doeth Rome greuously vexe the Church of God. Babylon burthened Israell wyllyng a greeuous captiuitie: So Rome vexeth the Church wyllyng more than a long captiuitie. Babylon ouercame the people of God, and burning the citie of Hierusalem, and destroying the temple, led away Israell captiue: so Rome also having rased the citie of Hierusalem, and subuerting the temple, triumphed of Israell. Babylon planted Idolatrie, superstition, and all abomination, and aduaunced, maintayned, and set forth the same vnto all men: but at length when shee thought least of it, the people of God were sodauily deliuered, and shee was vtterly subuerted. So is Rome also the mother and nurse, and reuiner of all abominations in the Church of the last tyme, wherin shee shall perishe at the last, and all those that beleue truely in Christ shall be deluyered. And especially it is called great. For how great and mighty the Church of Rome is, all we see and by experiance know at this day. Neither am I the first that understand by Babilon, Rome. For many expositours reading the first Epistle of Saint Peter, in the ende of the epistle, doe understand by Babylon, Rome. Tertes Oecumenius sayth: And here he calleth Babylon Rome, for the excellencie and glorioussnelle of the Empire whiche Rome obteyned a long tyme since. But this the more auncient writers expounde more playnely, as Tertullian in his booke agaynst þ Jewes, which sayth: lo Babylon in Saint John beareth the figure of the Cittie of Rome, which is therfore also great and proud in her kingdome, and a murtherer of the Saintes,

Shee is  
fallen, shee  
is fallen.

Why the  
Romyshe  
Church  
should fall.

The same wordes in a maner, he repeareth in the third booke against Marcion. And no lesse plainely Saint Hierome calleth Rome Babylon: cuen that same Babylon whereof S. John speakeith in the Apocalipse. Read the Epistle of Paula and Eu-stochium written to Marcella, by the heipe of Saint Hierome. Read himself in the, 11. question to Algasia Againe in his preface to the booke of Didymus concerning the holy ghost, to Pauliniane. Also in the ende of the 2. booke agaynst Iouian. The same in the life of S. Marke layth thus: Peter in y first epistle, vnder the name of Babilon, doth figuratively signifie Rome. But S. John will expounoe himselfe in the 17. chapt. And we understand that the Citie of Rome shall fall chichly, wthy all her vngodlynes: And with the same allo, the Romishe superstition and abomination, throughout the wrold. And the Aungell in deede, sayth shee is fallen, which is yet to fall: And that by a propheticall maner of speaking, wherein that which shall assuredly come to passe is vttered, as though it were now done. To signifie the certeinie thercof pertayneth also the repeating or doubling of these wordes, shee is falne, shee is falne. This is also repeated in the, 18. chapter, where it shalbe shewed how it is taken out of y prophets sc. Notwithstanding both a desyre & ioy also, myght seeme here to be signified. For such thinges as we haue long, and wthy a desyre looked for, we receiue when they come, and say, thou art come, thou art come at the last long looked for, and now makest me glad. For the Sanctes with a great desyre, looke and long for the destruction of that most wicked, most vyle, and most troublesome kyngdome of Antichrist.

The cause is shewed also of the destruction of the common wealth and Churche of Rome: for that shee hath caused all nations to drinke, and hath made them dronken with the wyne of the wrath of her fornication. And verely the effect of wyne in men is greatest. Therfore doctrine is compared to it in the Prophets. Rome then wthy her vncleane and corrupt opinions, hath made all people dronke. And it is called the wine of the wrath. For looke with whom God is angry, he suffereth them to erre in the way of the Romyshe Churche. For in almyght as God hath revealed the sincere doctrine of lyfe, by his onely sonne, and most chosen Apostles: and men receive not the same: God is mylky vnsended wthy them, and geueth them ouer into a reprobate mynde, that they may followe shamefull errors: As Saint Paulle alio prophesied shoule come to passe in the, 2. to the Thess, 2. chapt. This wyne is called

called moreouer, the wyne of her fornication, wherby she her selfe hauyng first played the harlot, is become now alio the ~~pa~~isters of fornication, and as it were baude to all others. This maner of speakeyng is right well knowen, euen out of the Propheteſ. Rome dyd not perlit in the doctrine of the ~~The devil-~~ Gospell, and of the Apostles', but inuented a new, yea and a iſh doctrine contrary to the Gospell: namely of the Vicar of Christ in of Rome. earth, of the power of keyes, of indulgences and pardons, of iuſtification of workeſ and meriteſ, of ſatiſfactioneſ and confeſſioneſ, of worshyppynge of Images, & praying to Sainteſ, of celebrytyng Masses, and worshyppynge of the Sacrament of the aultar, as they terme it, of Monketry and voweſ, and ſuch other innumerablie. This doctrine as Apoſtolicall, auncient, and Christen, ſhe diurketh of to all people: and ſo plucketh them from Christ, withdraweth them from the Gospell, ſedonceth them from the old Christianite, and deſtroyeth innumerablie ſouleſ. Therfore God poureth out to her alio of the cuppe of hys wrath, and byngeth her alio to deſtruction for euer.

And vpon this occation he diſſuadeth all men from the ſe-  
lowſhip of the Romiſh Church or Paſtorie, that we haue  
nothyng to do with the Romiſh Religion, vuleſſe we will  
be partakers alio of the euclayſtynge punishment. He reaſoneth therfore vpon the loſſe and punishments, and deſcribeth  
greuous and horible paynes, if happily me might ſo be fea-  
red from that vngodlynes. The Aungell therfore cryeth, and  
that with a loude voce, & therfore let all Eccleſiaſticall prea-  
chers leare, that they muſt earneſtly, and terribly cry out in  
this caſe, that all ſhould flee the communion of the Romiſh  
or popiſh Church. I know doubtles what the common peo-  
ple beleue & ſay: namely that all ſhall be ſaued at the laſt day,  
what Religion ſo euer they be of: and namely if any remaine  
an open Paſt. But we can neither condemne nor abſolue  
any man, ſet them in Heauen, or cast them to Hell. God li-  
ueth a right iudge. He alone knoweth, who ſhall be ſaued or  
damed. We ought therfore of right, to credit his iudgements.  
But where as he pronoucereth openly, that the fauourers of  
the Romiſh Church ſhall be damed, who am I to ſay the  
contrary: or what men will pronounce otherwise? Let vs  
heare therfore the ſentencē of the iust iudge, and let vs beleue  
the word of the ſoncē of God, and let vs beware of the Po-  
pish Religion.

What it is to worship the beast and his Image, and what  
it is

it is to receive the marke in the forehead & on the right hand, I haue sufficiently declared before in the. 13. chapter. Briefly they worshyp, and receive the marke of the beast, which do participate with the Popish Churche or Religion: finally which obey the wicked decrees of the Empire, and persuer in the obedience of the Sea without repentaunce. Arcas expounding this place layth: to worshyp the beast, and to receave his seale, is to esteine Antichrist to be God, & in word and worte, to set forth such thynges as he liketh.

The de-  
scription of  
eternall  
damnation.

And here in horrible wile, and with propheticall wordes, is described everlastynge damnation, prepared for them, who forlakyng Christ the Sauour, cleane vnto Antichrist the destroyer. Lyke as they haue guuen other men the Popes corrupt doctrine to drinke: so shall they drinke that which the righteous Lord powreth vnto them, most mightely & strong ly out of the cup of his wrath: And the wyne that is poured in the cup of Gods wrath, is the strayte, exquise, and most greuous iudgement of God, where through he layeth horrible and unspeakeable punishment vpon the Antichristians in his anger. A lyke maner of speach is read in Jeremie the. 25. chapter. And like as pure wyne, not delayed, is of most efficacie, and more pearling: so the iudgement of God, wherein he will procede agaynst the Antichristians, shall be most greuous, such as no tong be it neuer so eloquent can expresse.

And for a further declaration shortly after followeth, what they must drinke of: verely fire and brimstone. Peraduenture the Lord alluded to these wordes of David in the. 11. Psalme. Vpō the vngodly he shall raine snares fire, brimstone, storme and tempest, this reward shall they haue to drinke. He lesmeth moreouer to haue alluded to the burnyng of Sodome, and to the. 30. chapter of Esay, in the end wherof is shewed, that hell shall be wide enough to receive all the vngodly, and that there shall neuer want fewell wherewith to nourish the fire that it go not out. He expresteth moreouer a greuous payne, where he sayth, that they shall be tormenteth: and that in the sight of the lambe, and of the holy Angels, that so they may receue condigne punishment for euer for their cōtempt, whereby they haue despised the lambe, and the messages of his Angels. Likewise in the. 13. of Luke the Lord sayth: there shall be wepyng and gnashyng of teeth, when ye shall see Abraham, Isaac, and Jacob and all the Propheteis in the kingdome of God, and you to be shut out. &c.

And it maketh to the evident setting forth of the matter and

and to styrre vp a terror in the hartes of all men, that by a notable and lively representation of the thyng it selfe he addeth immediatly, And the smoke of their torment goeth vp euermore. Therfore shall the burnyng and punishment of the vngodly be everlastynge, and never to be finished world without end. And we seale here by this description, as it were before our eyes to see the flames of eternall damnation caryed vp on high: and great heapes of smoke cast vp with them to rolle vp, and disperse them farre and wide. I remember here the saying of Virgill.

Hypotypo-  
sis.

The wastfull fire gan creepe and cracke a pace  
Till to the top through helpe of winde it came  
Out burst the blase, brake downe and did deface  
The sky flyeth full of sparkes of smoke and flame.

And that no kynde of terror might want, most aptely and Euerla-  
most abundantly he expresseth the perpetuitie of everlastynge stynge pu-  
nishment, saying: neither haue they rest day nor night: So nishment.  
sayth the Lord in the. 9. of Marke. Their fire is never quenched, and their worme shall never dye. They erre therfore, which promise the damned deliueraunce from their tormentes after many woldes.

And not in wayne he repeateth, that which he had sayd before, how they that worshyp the beast shal suffer these things. And therfore he repeateth it, lest (as it happeneth) we should esteeme it as a light matter. They shall be damned, sayth the truth, which receiue the popish seruice and Religion, & perseuer in the same. To all this is annexed an acclamation, or double sentence, notable and holesome. For in as much as Epipho-  
the wisedome of God dyd foresee, what aduersitie remayned nema.  
for the godly in this world, which all they might surely looke for at Antichristes hand which professed the truth, therfore for a comfort and consolation he addeth: here is the patience of Saintes, which is alinuch as if he had sayd: and here shall patience take place, wherby the Saintes may ouercome all euils. Here had we neede to haue a stoute courage, and a lute and constant mynde. In the. 12. of Luke the Lord likewise requireth patience in persecutions. Here therfore is counsell geuen, how the Saintes shoulde behaue them selues, to witte that they shoulde suffer patiently those euils, that Antichrist shall worke agaynst them. And there followeth an other sentence, which lighteth this: here are they that kepe the com-maundementes of God, and sayth of Iesus. They shall ouercome through patience in so great euils and daungers, which kepe

kepe the commaundementes of God, the soundacion wherof  
is the sayth of Jesus Christ: that is to say, v h ch put all their  
trust in Christ, heare the word of the Gospele, and kepe the  
commaundementes of God, and not of men. The like vnto  
these are read in the. 24. of Math. and the. 10. to the Hebrew.  
In this same tyme of Antichrist, sayth Aretas, the patience of  
Saintes is shewed. Than is the speach figured, as it were  
by a question moned. And who be they whom he calleth pati-  
ent? After, as thongh he shoulde aunswere: they that kepe the  
commaundementes of God, & sayth of Iesu. For they, when  
perils approach, wil set more by God, than by death and tem-  
porall euils. This sayth he. I pray God these thyngs may be  
as saythfully performed of vs, as they are easly vnderstode.  
The Lord graunt vs his spirite.

**C**The saythfull assuredly and streight way sittit from the  
bodily death vnto lyfe euerlastyng.

### *The lxv. Sermon.*

**A**ND I heard a voyce from heauen, saying vnto me:  
write, blessed are the dead whiche dye in the Lord.  
Thence, yea the spirite sayth, that they rest from theyr  
labours. But their workes follow them:

Of the cer-  
taine salua-  
tion of the  
faithfull.

Albeit he hath osterner than once spoken of the state of  
soules in an other world, and of the felicitie of the saythfull  
which are killed for religous sake: yet was it here chichly re-  
quisite to treate of the same matter. For I said, how that many  
must be killed of the beast. Now least they for feare of  
death shoud chose rather to worshyp the beast, than to be  
slayne for feare least happily haning lost this lyfe, there were  
no other lyfe to be looked for in the world to come: he trea-  
teth most diligently, and most certeinly of the state of soules,  
and of the felicitie and blessednes of mens soules, which they  
atteine as soone as they dye, assurcdiy and straighway sit-  
tyng out of this world into lyfe euerlastyng. Now then, they  
that know these thinges, and haue concerneid them by a true  
sayth, namely that they shall vndoubtedly sitt from the cor-  
porall death into the blessed life, it can not be chosen but that  
they shall moxe boldly contenne the life present.

And this holesome doctrine is comprised in three pointes.  
For first he sheweth the certeinie thererol: secondly he decla-  
reth

reth what it is: lastly he setteth forth and lighteth the same by most circumstaunces. At the first verely he seemeth to allude to the true tables maner, accustomably received of all nations, that such things as they would haue thought to be certeine and undoubteid, are to vs exhibited.

they would also commit to writing to leauem them vnto posterite. But the certeinite and trueth or authoritie of matters is grounded vpon the first authours of them, which haue determined vpon thinges among themselues, and afterward haue caused the same to be put in writing. At this present therefore God is shewed to be the Author. For S. John sayth; and I heard a voyce from heauen. And by and by addeth: yea the spirite sayth. Therfore there is no doubt, but that the sonne of God himselfe hath spoken and revealed these thinges. For him he saw at the beginning of this revelation: Our Lord after he seeth diuers kindes of Angels, but he seeth not Christ Jesus speaking to hym. But he heareth now his voyce from heauen, Christ. he heareth the spirite speaking, by whom the Lord sayd, whilist he was yet conuersant in earth with his disciples, that he would order and speake all thinges in the Church. Let vs beleue therfore that y<sup>e</sup> words which are here recited by Christes doyng, are a celestiall oracle certaine and true, whereof we ought not to doubt. And S. John the Apostle and Euangelist is commauded to write the sayings of Christ from the heauenly seat, which thing he doeth: and so at Christes commaundement sendeth them vnto all posterite, vnto vs also and to our offspring euen to the worldes end. But if letters written by the chancellours or secretaries of kings and Princes, being notable men, deserue credit: we may much more iustly and rightly beleue this writing, which the sonne of god inditeth from heauen: and which the beloued disciple of Christ the Apostle and Euangelist S. John writeth. Thou hadst once a confidence in the Popes Bulles (they may well be called Buls, since they be more bayne the bubbles or bladders in the water) sent from the Sea of Rome, wherein thou as one assured didst put full trust to haue remissiō of sinnes and blessed lyfe. And shalt thou not now be accoumpted madde and out of thy witre, in case thou wile not beleue this heauenly writing. That other was indited by the spirite of Antichrist, by the Pope the man of sinne, and childe of perdition: and written by some deceiver infected with Simony & sacrilege, who in life and maners was filthines it self. But in John is nothing but cleannessse, puritie, and soundnes, and the very Sonne of God which prescribeth these thinges to S. John,

This booke is the very truthe and life, the lyght of the world and Lord of  
heauen and earth, and of lyfe and death. See then how safely  
thou mayest leane to this heauenly writing, which here is of-  
fered and geuen thee freely. Thou needest not to disburse for  
the same one farthing. The Pope did set vp bying and selling  
and dinelishe bargayning about pardons and other thinges  
in the Church, which were playne deceites & illusions, plaine  
mockeries, and open blasphemies, and therfore accursed for  
ever: as S. Peter also pronounceth in the 8. of the Actes.  
God himselue disswadeth all men from such trumperies, and  
bargaynes, wicked and wayne, in the 55. chapter of Eslay,  
where he promiseth agayne, that he will geue to the Bodly  
all plentie of all good thinges.

Blessed are  
the dead  
which dye  
in the Lord

And now let vs heare, what the write is, and what S.  
John is commaunded from heauen to put in writing. It is  
a short sentence, like as in many places, the wisedome of god  
comprehendeth in fewe words the true summe of blessednesse;  
thereby prouiding for our infirmitie, least we myght com-  
plainethe that the doctrine were ouer long, which we with one  
slender vnderstanding are not able to attayne to. The Lord  
pronounceth them to be blessed, which die in the Lord. we  
therefore must see what he meaneþ by blessednes, and who  
they be that die in the Lord. Blessednes is that high felicitie,  
which chaungeth to the saithfull in an other world, wherein  
we shall see God hymselfe as he is, and haue the fruniton of  
him vnto a ioyfull, and neverlothsome fulnes. We shall liue  
in the same with all the Saints for ever, and shall haue ioyes  
that can not be expressed with tonges of men. Of the which  
it is sayd hereafter, that they shold rest from their labours.  
And more plentifull in the 21. chape. They die in the Lord,  
which bying by sayth grassest in Christ, doe leane to hym as  
alone, depende wholy vpon hym, onely regarde hym, and de-  
sire nothing els but hym alone. For they are sayd to lyue in  
Christ, in whom Christ liueth by faith: and they that lyue in  
Christ, doe leame their whole life after the will of Christ. And  
they die in the Lord chiefly, and before all, whiche for the con-  
fession of the Lordes saith, suffer death, and offer themselves  
to tormentes. And not they alone, but those also, whiche al-  
though they die not by the sword of the persecutors, yet dye,  
when the Lord calleth them in the true Christen sayd. For  
these are also blessed, as the Lord sayth in S. John, verely,  
Verely I say unto you, if any man keepe my worde, he shall  
not see death for euer. But they die not in the Lord, which  
either

eycher deny God; that they might not be slayne: or trust to their owne merites, and the intercessions of Saintes, or to other mens workes, be they monkes, Fryers, or mallemonging Priestes, and so depart out of this life, thinking that they shall be holpen by other mens workes. To be bische, the truch of the Lord pronoucerth them all blessed and fortunate which depart out of this world in true sayth.

Finally the Lord himselfe adioyneth a notable declaration of this bische sentence. For he setteth forth the circumstaunce of the time, and the maner of the blessedones. For it is wont to be demauded, what time saluation and felicitie happeneth to the dead: whether incontinently, or after a time: that is, wherher our soules sittre by and by and immedately after the death of the body to the blessed seates: or whether they be put off for a tyme, to the end they shold be pourged in purgatory before they enter into heauen: or whether they be holde with a sleepe, and looke for the resurrection of the bodyes, to the intent they might than awake, and together with their bodyes enter into heauen vnto all the which thynges the heavenly oracle answering, sayth, thenceforth, that is to say, the sayd happinesse besalleth to the soules out of hand, or immedately. When and how saluation com-  
meth to the dead.

In the Latin copies this place is pointed thus: blessed are the dead which die in the Lord. Thenceforth, now saith the spirite, that they may rest fro their labours. In lyke manner readeþ the Spanishe or Complutensian copie. But Are-tus and also the Greeke copies, and also the copie of Paris is pointed in such wyse, as *et acer*: that is to say, thenceforth, is the end of the sentence, according also as Erasmus hath mar ked. And forthwith there foloweth *et acer* to *mirus*, that is to say, yea sayth the spirite, for the word *et* importeth a certamis, ratifying, warranting, or assuring of a thing, & it is as much to say as yea, rightso, eneso, truly, verely, certeinly, certesse. The meaning therefore is, that the faythfull attaine saluation forthwith, immedately, and assoone as euer they be dead. For the word *et acer*, which Saint John vseth, signifieth from that very instant, from that very tyme, from thenceforth, forthwith, immedately, straighwayes, out of hand, by and by, or incontinently. It suffereth no space herwixte, but expresteth that, which we are wont to note by the Dutch phrase, when we say, that gone vp from out of the world entred heauen. Being admonished therfore by the divine oracle, and confirmed by a writte brought from heauen, let vs all be assured that the soules of all the faythfull doe sittre from the hodely

bodely death into life everlasting. These thinges are confirmed and made playne also by other places of Scripture innumerable: I will choose out onely a certein fewe, and those shalbe the wordes of our Sauour, who is the light of the worlde, and the word of life. In the 3. chapter of S. John he sayth exprestly, that the faithfull are so deliuerned from death by his crosse, as in tymes past by the sight of the brasen Serpent the Israclites were deliuerned from the deadly syng of venemous poyson. And playne it is, that they were deliuerned incontinely and most fully. In the 5. of John the same saith: he hath passed from death to life. Let this place be wayed diligently, and it will appeare that that one alone is able to saffie in this matter. In the 6. of John he sayth openly: & I will rayse him in the last day. But he rayseth not the bodyes onely at the last iudgement, but in every mas last day, that is, in the death of every one, he preserueth the soules, that they shold not perish, or be tormentted. &c. We haue in the Gospell examples most cleare: to witte, of Lazarus the beggar, which was by and by after his death carryed vp by the angels into the bosome of Abraham: and of the thiese, which heard of the Lord, this day shal thou be with me in Paradise: & of Stephen, saying: Lord Jesu receiue my spirit: but especial- ly of our Sauour, saying on the crosse: father into thy hands I commende my spirit. &c.

By these are quite ouerthowen, what thinges soever the Monkish and Antichristian doctrine hath builded of purgatory, of creditals, and of the miserable state of soules in another world. wherof they made a most shamefull gayne. They are also confuted whiche beleue, that soules be mortall, and moreouer that soules sleepe in another world, whereas they can not sleepe here in this infirmitie. Therefore you will say it is madnes to thinke that soules sleepe when they be quite dispached of the burthen of the body.

**Blessednes rest fro all labour.** But concerning the maner of the blessednes of the Saints, they rest from their labours. Saluation therefore, is a most joyfull tranquilitie. A way goe at ones diseases, sickenes grieves, affections, sorrow, famine, thirste, colde, bruyke all thinges that vere or trouble men. Rest and tranquilitie, ioy and blisse come in place. And since the dead rest from their labours, who can beleue that they be vexed with tormenttes? But least any man myght never so little doubt hereof, he answereth a confirmation vñ, yea, or certeinly, verely sayeth the spirit, the dead shall be quiet from all their grieves. Let no man therfore doubt. And

And he addeth an other thyng, that the workes of Saintes Their  
follow them; that is to say, after that the Saintes be departed workes fol  
hence, then are they rewarded in an other world, if they haue low them.  
done any thyng well, if they haue suffered hard thynges. For  
there is a reward prepared for vertues. The whiche the saintes do hope for and receiue without boasting of their owne  
desert, and not in contempt of the merite of Christ. For they  
acknowleghed, that God in his Saintes crowneth his owne  
gifts. And this is spoken of y reward of workes for the soli  
lacion of them, which suffer many thynges in this world. So  
sayd the Lord in the Gospell: your reward is plentyfull in  
heauen. And the Apostle affirmeth every where, that rewardes  
are prepared for the, that are crucified here with Christ. And  
here let vs marke diligently, that these thynges are spoken also  
by the spirite of Christ vnder the assurance of an othe. For  
the world despiseth religiouse persons, and such as suffer for  
Religion, and obiecteth, that they lose their labour and cost.  
Contrarywise the spirite by an othe auoucheth, that reward  
is prepared for vertue.

Let vs marke also this that is sayd, their workes and not Follow  
other mens, also, follow them, and are not by others sent af  
ter them.

Let no man therfore deceiue hym selfe, let no man  
think, that a fardle of other mens merites shall be sent hym  
into Purgatory by soule puestes after his death. Those are  
not good workes, which are done by puestes and Friers be  
sides and agaynst Gods word, but pronocations of Gods  
wrath. And be they not in the Gospell shut out of the kyng  
dome of God, which runne to others, to bye them oylye. The  
Scripture in an other place sayth. Let vs do good, whilst  
we haue tyme: the tyme will come that no man can worke.  
Let vs watch therfore, and throughsayth do good workes  
indeed.

¶The Judgement of the Lord is described vnder the para  
bles of haruest and vintage.

### The lxvi. Sermon.

And I looked, and behold, a white cloude, and vpon  
the cloude one sittynge, lyke vnto the Sonne of man,  
hauyng on his head a golden crowne, and in his hande  
a sharpe sickle. And an other Aungell caine out of the

Temple , crying with a loude voyce to hym that sat on the cloude. Thrust in thy sickle and reape, for the corne of the earth is rype . And hee that sate on the cloude thrust in hys sickle on the earth, and the earth was reaped . And an other Aungell came out of the temple, which is in heauen, hauyng also a sharpe sickle. And an other Aungell came out from the Aultar , whiche had power ouer fire , and cryed with a loude voyce vnto hym that had the sharpe sickle , and sayd : thrust in thy sharpe sickle , and gather the clusters of the earth , for her grapes are rype . And the Aungel thrust in his sickle on the earth , and cut downe the grapes of the vnyarde of the earth , and cast them into the great wyne fatte of the wrath of God : and the wyne fat was troden without the Citie. And the bloud came out of the fatte , cuen vnto the horse bridelles , by the space of a thousand and sixe hundred furlonges.

The ven-  
geance of  
God agaist  
the Anti-  
christians.

Now goeth he to the description of Gods iudgement, especially agaynst the Antichristians , and agaynst all the ungodly. This part might be ioyned with the matter and chapters followyng, as which is of the same Argumēt. And it apperteineth to the consolation and confirmation of the saythfull, persecuted by Antichrist. There be that thinke, how there shall never be any iudgement. How soever therfore they oppresse their neighbours, they thinke never to feele any displeasure for that matter, accordyng as we prouerbially say: never Cocke shall crow after it. Moreouer the saythfull are tempted also , whilst they see the wicked florish , and them selues wither dayly. Therfore they thinke also that the Lord tarieth ouerlong. Yea more they fall to pleading with the Lord , and say: when shal there be an end of iniuries? if Christ will come to iudgement, why doth he differre it so long, and to so great molestyng of his? The Lord therfore sheweth now , that the iudgement shall certainly be: and shall be then, what tyme all thyngs shall be ripe: to witte whē the iniquities of the Amortheans shall be compleat, and the measure of iniquite filled, accordyng as we say, when the mynt is rype and gapeth, it falleth. When wicked men therfore are waxed rype , that is to say, when their tyme is fallefilled: the Lord will come to iudge. In the meane tyme we must abyde in constancie and patiētē,

as husbandmen tary for haruest and vintage. If any through impaciencie renolte, he is not allowed of the Lord : as the Apostle alledgedh out of the prophet in the . 10 . chapter to the Hebrewes . And as we may haue a desire and a longing after haruest and vintage, so may we not finde fault with God, because he tarrieth longer than our wish is: likewise we ought not to contende with hym, why he commmeth so late vnto iudgement. And like as haruest and vintage are certeinly looked for, and come: so without all doubt God will punish the wicked: and saue the godly. And these are verely as it were tastes of all the things that follow plentyfully and are more expreſſely declared: and they are annexed to the former matters, for that they apperteine to the consolation of the godly.

And to the intent all thynges might be more manifest, he setteth forth all thynges to be iene before our eyes, by parables which he bryngeth. And he blyth in dede two parables borrowed out of the prophetes and doctrine of the Gospell. For the prophetes full oft do figure the iudgement of God by haruest and vintage. Cernes in the thyrd of Joel the Lord sayth: I will sit in the vale of Josaphat to judge all nations. Thrust in thy sickle, for haruest is ripe. &c. And it is also well knownen, what is read touchyng the same matter in the story of the Gospell. We must therfore copie these thynges more inwardly into our hartes, and feare God, and abyde his redempcion in patience.

First here is treated the parable of haruest, and then the vintage. both which two shew that the Lord will be iudge in due tyme, agaynst all thole, which either thinke there shall be no iudgement, or which quarell with the Lord for that he commmeth so slowly and late. &c. And first in dede here is described the owner of the haruest, the Lord hym selfe and iudge Iesus Christ. He is sayd to be like unto the sonne of man: not for that he is not now the very sonne of man, or for that he shall not come vnto iudgement in the very humane nature, which he hath ones taken of vs, and never put it of (for he is verely the sonne of man, and remaineth on the right hand of the fater: and shall verely come in the humane nature to iudge the quicke and the dead): but he semeth to haue alluded to Daniell, and to haue expressed hys phrase of speach, saying: I looked in the nightely vision, and loe, there came one in the cloudes as it were the sonne of man. &c. Where we read also the description of the iudgement agaynst the beast. And therfore he hath here made mention also of a

The deſcription of  
the Judge  
Jesus  
Christ.

cloude, &c. Moreover the Angels in the Actes say, so he shal come, as ye haue sene him go vp into heauen. And they saw him taken vp, and a cloude receive him, and conuey hym out of their sight. Therfore shall he come agayne in a cloude vnto iudgement. We read oftentimes in the Psalms, that God sitteth on a white cloude. By the way therfore here is signified the Godhead of the iudge. Therfore is this iudge very God and very man, the Sauour of the saythfull, the reneger and iudge of the infidels. We are sent therfore by S. John to the 7. chapter of Daniell.

A golden  
croone on  
his head.

A sharpe  
sickle.

Corneryc  
to y sickle.

Besides this, he weareth a golden crowne on his head: not that there is any corruptible gold in heauen, but he speakeþ so for corruptible mens sakes, that they may vnderstand their iudge to be the high kyng: and may gather therof, that no man is able to resist the power of this kyng. For otherwise our Lord hath no neede of any corruptible gold. Finally our Lord here hath a sickle, and that right sharpe. Whereby is signified his iudgement exceeding strayte, and the destruction of the wicked. In the 3. of Math. The iudgement of the Lord is compared to a fanne, by blessed John. He addeth, that the axe is layd at the roote of the tree: whereby he signified that certaine iudgement was at hand or rather destruction.

Now followeth an exposition of the procedyng of the iudgement, and he persevereth in the parable. For he speakeþ as it is a seruaunt returning home out of the fieldes, shoulde shew vnto his Maister which looked for the houre of haruest, that the Corne was now ripe (the hardnes of the grayne is a token of rypenes) and that it is tyme to be reayed: For es it is no neede to adnowith hym that knoweth all thyng; idang thyng, that he remembreth not: much leſſe of the house of iudgement which none of the Angels knoweth, but the father alone. Therfore we ascribe this wholy to the parable: and we vnderstand that a certeine houre of iudgement is appointed, at the comming wherof, the godly without delay shall be deliuered, and the vngodly condemned. An other Angel, sayth he came forth. For before we heard how duers came forth, This crieth with a loude voyce, as one that wil tell of a master most great and certaine, and to be declared in the Churche with exceeding great out cryes, to the comfort of the saythfull, which ought nothing to doubt of the iudgement, and to the terror of the wicked, which seeme to dreame the same. And this cryng Angel commeth out of the temple. For we heard before, that S. John saw a temple in heauen. And where the

tryer of the judgement commeth out of the temple; it signifieth, that no unrighteousnes is in any wise to be imagined in the iudge. For the temple is consecrated to holynes and righ- teousnes, and is called the house of God. Justly therfore he iudgeth, and in iust tyne he iudgeth, and iustly executeth all thyngs. The Aungell biddeth the iudge do that thyng, which he of him selfe was about to do. Thrust in thy sickle, sayth he, and reape. Two causes are alleaged. First, for the houre is come, that thou shouldest reap. Therfore a certeine houre of judgement is appointed, at the comynyng wherof, the iudgement shalbe most certeinly. And it is commen for thee, sayth he, for all judgement is geuen to the sonne. And agayne because the corne of the earth is ripe. As though he shoulde say: the iniquite of earthly me is growen vp to the highest, therfore is it reason that it shoulde be cut downe. And God alone knoweth, when the iniquite of the earth is fulfilled. &c.

But whē it shall come thereunto, there shall need no great preparation, deciding or pondering of causes. At one worde quicke iudgement he finisheth the judgement, and the execution of the same, and as it were swalloweth vp & devoureth the whole earth in a moment, saying: And he that late vpon the clowde did thrust his sickle into the earth, and the earth was reaped. The rest of the thynges which seeme to belong hereunto, take out of the. 13. chapt. of Math. And that which he hath sayed hereto, he repeateh, and beateth in by an other parable. For by this he shadoweth the same: which the other parable did comende. The foresayd plētie maketh for the playner euidence, and beateth in most diligently the certeintie and trueth of the judgment, leslast herein we shoulde doubt any thyng, and waue with the unfaithfull world, the parable is taken of vintage. The same is vsed very oft by the Prophets, speaking of the destruction of any nation. And the Lord also in the Gospell compareth his people to a vine. And the Angel holdeth in his hand a sharpe sickle. He representereth a sygure of Christ, which hath all power of iudgement alone. His sharpe shreaddingknyfe is his straight iudgement, as was spoken of the sickle before. This Angell commeth out of the temple also, to witte, a iudge most righteous. Unto hym cryeth an other Angell, which had power ouer fyre, which commeth out from the Aultar. For before we heard, that there is an aultar in the temple, and that vnder this Aultar do rest the soules of the blessed Martyrs. Here therefore is figured, that God doth vengeance upon the bloudshed of his seruauntes, which for vngodly,

The Angel hauing power over vengeaunce, hereto so long delayed. Therefore this Aungell is sayd to haue power ouer fyre. Fyre many tymes in the Psalmes signifieth Gods vengeaunce. This Aungell therefore is here, as it were Maister of execution, and captayne of vengeaunce. For Angels in Daniell also, as Gods ministers are sayd to haue rule ouer thinges: not that we shoulde worship and honour these ministers, but the Lord that worketh by them. The sunne and moone are the lightes of the world: but therfore no wylc man will worship them. Here is signified playnely, that vengeaunce is certainlye prepared for them which shed innocent bloud on the earth, and that this vengeaunce shall chiefly be executed in the end of this world. Albeit that he punishe neuerthelesse greuously before the ende also here in earth, namely murtherers: in so much that the Psalmograph sayth, men of bloud shall not lyue halfe theyr tyme. &c.

And as in the parable, haruest was finished wthy a shor sentence: So is here also vintage ended at fewe wordes. For so soone as the vngodly shall see Christ in the clowdes, wth the printes of his woundes, and his Saints wth hym, whom they haue contyned, hated, persecuted and slayne: they wyll gather straigtwyses, that they by their iust desert must be allotted wthy Deuils, whom they haue folowed & serued. Therefore shall there neede no long discussing of the matter. Every mans conscience shal accuse hym, & the sinnes of every man shalbe manifest to all creatures: The vngodly shall stand before the iudge with great confusione, in vter contempte, in payne and feare, and sorrowes not to be expressed, and shall goe straigtwyses into paynes and tormentes that shall never haue end. Hereof I say, it behoueth oft tymes to make mention, hereof it becommeth many tymes to warne all men, that they may beware in tyme, and take heede to themselves.

See the 3.  
c. 5. chapt.  
of the boke  
of wisdom.

A wine fat  
wythout  
the Citie.

Howbeit S. John hymselfe in a fewe wordes sygureth the everlasting damnation and vengeaunce, which God executeþ upon his enemies. And he sayneth a wyne presse or a winefat, that he may so tary in the allegory, & the same winepresse or wynefat is made without the citie. And by expositio he calleth it the great wynefat of Gods wrath. For the same is hell, or the place of punishment and condemnation. Into this wynefat, shall be gathered the clusters of the Earth, or grapes

grapes of the earth, I meane the earthly, and vngodly men. And the Citie of God is heauen it selfe, the seat of the blessed, which shall afterward be described most aboundingantly in the 21. chapter. But that wyne presse is set wythout the Citie. For in an other place of the Gospele the Lord sayth also, that the wicked must be cast out, into the uttermost darckenesse, where is weeping and gnashing of teeth.

And this wynesat is rightly called the wynesat of Gods ye. For the wrath of God is executed therein: and they with whom God is angry for their sinnes, are shutte vp therein, that there they may according to their demerites, be tormentted and vexed for ever, and without ende, for there shall the right pressingsat be set vp and made ready. And he calleth it great, for that the place is wyde enough to receiue all the vngodly. As also Esay hath admonished in the end of the xxx. chapt. Others read of the wrath of God.

There is added, that out of the latre or wynecresse there runneth no wyne, but bloud, and that in very great plenty. Which he shadoweth by a maruelous and horrible excelle of speach. The bloud flowed farre and broad, by the space of a thousand and sixe hundred furlonges. Agayne, it was very deepe. For it came vp to the brydles of the horse, of them I meane, which went and wrestled in the bloud, to wit in their owne bloud. By the which excessiue spech is signified, that the multitude of the vngodly shalbe exceeding great, and that God will most abundauntly reuenge that vnmeasurable bloud, which the wicked haue spilt in earth. They were delighted whilste they lyued in earth, with warres, slaughter, persecutions and martyrdomes. Therfore will the righteous God, powre vnto them in an other world bloud enough, in <sup>Thou hast</sup> so much that being drowned in their owne bloud vp to the thyrd chin, they may seeme to bath them in their owne bloud. And for bloud, here we must remeber, that the horses prepared to batteyle drinke of whom we speake in the 9. chapt. even the pampered paleys which eat away the prouender from the leane plough Hades, shalbe drowned in eueralsting tormentes. Thus, thus at the last will the Lord aduenge hymself vpon his enemyes. Let vs call vpon hym, and abyde patiently and valyauntly, The Lord graunt vs his grace.

**¶** The Angels of seuen plagues are brought forth. More ouer the triumph and myrthsong of Christes holy Mar- tyrs is described.

The 15.  
Chapter.

And I sawe an other signe in heauen great  
and wonderfull. Seuen Angels, hauyng  
the seuen last plagues. For in them is ful-  
filled the wrath of God. And I sawe as it  
were a glassye sea myngled wyth fier, and  
them that had gottē victory of the beast,  
and of his Image, and of his marke, and of the number  
of his name, stand on the glassy Sea, hauing the harpes  
of God: and they sang the song of Moses the seruaunt  
of God, and the song of the Lambe, saying : great and  
maruelous are thy workes Lord God almighty, iust  
and true are thy wayes , thou Kyng of Sayntes . Who  
shall not feare ( O Lord) and gloriſe thy name ? For  
thou onely art holy, for all Gentiles shall come and  
worshyppe before thee, for thy iudgementes are made  
manyfeste.

The argu-  
ment of the  
fiftē part.

Upon occasion of haruest and vītage exponed in the  
last part of the former vision , Here is annexed the fift part of  
this godly worke which representeth vnto vs the fourth vi-  
sion of this worke, which some make the fift. The same is of  
the iudgementes of God, it hath two partes : wherefore it  
might also be deuided into moe visions, but we had rather  
vse fewer . For first he discourses largely of the paynes or  
tormentes prepared of God, and to be executed vpon Anti-  
christ his members, and all the vngodly : here is treated of  
the judgement of the whore of Babylon, of the destinies and  
ruine of Rome, and the Church of Rome, of the reioycyng  
and song of saintes, of the comming of the iudge vnto iudge-  
ment, of the Payne and euerlasting destruction of all the wi-  
ked. And these are intreated of in the . 15. 16. 17. 18. 19. and . 20. chap.  
Furthermore also he reasoneth most excellently of the  
rewarde and of the euerlasting felicitie of the Saintes, tho-  
roughout the whole . 21. chap. and a good part of the 22. And  
in both those places is set open hell it selfe, and heauen it selfe:  
And it is genen vs in manner in this mortall beshe to looke,  
even into very hell it selfe and into the very palace of hea-  
uen. Neither shall you finde any where in all the Scrip-  
tures so continuall a treatise nor so plenteous a discourse

of the iudgements of God, of the tormentes of the wicked, and of the felicitie and ioyes of the godly, as in this present booke.

And full necessarie is this treatise, specially in this our last and vngracious world, wherin men neglecting the spirite of God, are become like brute beastes all together carnall, regarding the flesh, and wholly depending therupon. Happy, victorious, wealthy, honorable, and gloriouse are all the Anti-christians: but miserable, poor, & despised, are the true Christians, and subiecte to the iniuries & persecutio[n]s of all men. Therfore do the carnall men esteine all thyngs by the present fortune, and cry out that their religion and couersation please God, and that the Religion of the Christians doth displease God. The godly are here also greuously tempted, as they were also in tynes past, read Psalme. 73, and the. 1. chapter of Abacucke. The vngodly promise them selues, that they shall reigne for euer: and at the length also they contemne the iudgements of God, neither thinke they that ever it will come to passe that they shall be punished. They thinke the talke of punishments to be diuisid by melancholike persons, and to be uttered of mallice: and therfore they say and thinke them not to be regarded: but to be mery in this world. Therfore it behoueth the place of Gods iudgements to most largely & diligently decider, and to be set as it were before the eyes of the hearers: to the end all men might rightly understand, what should be assuredly the end of good and euill. But the punishments of the vngodly are divers, to witte of this present lyfe, and of the lyfe to come. And the punishments of this present lyfe are almost immumerable: but the tormentes of the lyfe to come are eternall and unspeakable. And as there is no comparison betwixt a paynted fire and true fire: so is there none betwixt the punishmentes of this present life and that to come. But in case men would earnestly beleue, that unspeakable ioyes and everlasting tormentes are prepared of God for good and euill: doubtles all would sinne lesse and serue God more diligently. But let vs see now, what is the treatise of S. John concerning the same.

First he sheweth the originall of all thynges that follow, The originall to be earthly, but heauenly. For he seeth an other token nall of the in heauen. He sayth an other, for that in the. 12. chapter we heard that mention was made of an other certeine signe. And he calleth that a signe or token, whiche signifieth an other thyng, and therfore not to be considered of it selfe: but in al-

A most ple-  
asent trea-  
ture of the  
iudgements  
of God.

much as it bringeth into knowledge an other certeine thing, and that much greater than it sheweth at the first sight . He calleth this signe, that is to witt, that same vision, great and maruelous. For the iudgements of God are excedyng great, and wonderfull. Whiles they are executed, the vngodly maruell, which had thought such thyngs shoulde never haue come to passe : the godly also maruell at the great power of God, his most iust righeousnes, and his rypenes and faythfulnes in deliuerynge and sauynge his people. Furthermore he declareth, what signe was shewed him in heauen, and by that celestiall vision: he saw seuen Aungeles, hauyng seuen plagues in seuen cuppes. That is, he percewes God prepared and furnished with power diuine, wherwith he both could and would send plagues and condigne punishmentes, aswell vpon Antichrist himselfe, as vpon his members, and vpon all the vngodly men in earth , for their wickednes committed agaynst God . And as we haue many tymes warned you in this booke, the number of seuen, is the number of fulnes . Wherefore God hath Ministers inough and enough, by whose seruice he may plague and destroy the vngodly. And therfore seuen plagues , are all maner of plagues . Tempozall plagues are abundantly recited in the 26. of Levit. and 28. of Deuter. Rich is the Lord, yea euen in euerlastynge plagues of diuers kyndes . For the Scripture in certeine places rehearseth a gnawynge worme, a lyte vnquenchable , wepyng and gnashyng of teeth , outward darkenes and many other of lyke sort . But these seuen plagues he calleth the last: and immedately sheweth the reason : for in them is the wrath of God fulfilled . For on those last and most corrupt ages the Lord will poure out his plague , yea euen the plagues of hys iust wrath, and he will poure them out most fully to the end, and execute his full wrath agaynst the vngodly, for euermore .

The ioyes  
& triumphes  
of þ godly.

Yet now he suspendeth a while that narration began, concerning the Aungels, the maisters of the plagues : and placeth or soreseteth the great ioyes, triumphes, songs of prayse reiopyng and thankes geuyng of the blessed Martyrs . And this ioy is interlased here in the treatise of punishmentes, for the consolation of the faythfull , that they shoulde know them selues deliuered from punishmentes. And if it fortune , whiles the wicked are punished, that any displeasure touch them also(as it can not be chosen, but when the wicked be plagued, some discommoditie must also arise vnto the faythfull ) they may understand yet, that the daungers of the discommodities,

ties, shall be recompensed with the excellent abundance of ioyes. Also he declareth that there shall be a chaunge of things, so as they that haue ere whiles wept in the world, must here after be glad and ioyfull, accordyng to the saying of our Sauour in the. 16. of John. Moreover it behoued by the testimony of all Saintes to be declared to the Saintes that dwel in earth, that the iudgements of God be righteous and true, at the vnderstanding wherof, all questionynges and varia-ble grudgingnes agaynst God do cease.

First he leeth them which ouercame Antichrist, and haue had nothyng to do with hym: as we say in Dutch, which haue neither made nor meddled with hym, for this I suppose be signified by that plentiful rehearsal of certeine members (the declaration wherof is set forth before), not in some doctor, or no where, as some men gather but in heauen. He saw I say, in heauen the blessed soules stand vpon a glassy Sea, mingled with fire. And in an other place I haue told you, that the A glassy  
Sea mixed  
with fier. Sea figureth the world, by reason of the rage and vnsatiablenes therof. Certeinly Daniell so taketh it in the. 7. chapt. And it is called glassy because of the frailtie and bricklenes. For worldly thynges shyne, but they are soone broken. Wherupon it is sayd that worldly thynges are as bricke as glasse: which whilste they shyne, breake. And not without cause is fire mixed with worldly thynges. For the Saintes, whilste they be conuersant in earth, seele alwayes in a maner the fire of affliction. wherof speake S. Peter. 1. Pet. 4. And they stand vpon a glassy Sea mingled with fire. For conquerours tread vpon the world, and vpon all the tormentes and mockeries of the world, as triumphyng ouer all worldly thynges. The Prophet in the. 66. psalme, bringeth in the Saintes singyng a ioyfull song unto God, and amongest other thynges saying, thou hast brought vs into snares, thou hast layd tribulations upon our backe, thou hast set men in our neckes. We haue passed through fire and water, and thou hast brought vs out into a place of relief. Therfore do there follow alterations in an other world. wherfore Aretas expounding this place, the glassy Sea, saith he, semeth to intimate nothing els, than by the Sea verely the multitude, and by the glasse the brightnes, by fire the puretie of them, which are worthy that blessed life. And certeinly the same wordes in divers respectes may signifie diuers thynges, and make the sense agreeable.

Herherto we haue heard, that the Saintes are in heauen, where they triumphe ouer the vnpunished world; but now we

We shall heare more clerly, what they do in heauen, and how they singe vnto the Lorde a songe of thankes and prayses, which fully agreeith with the psalme. 66. And he attributeth

**The harps to the blessed martyrs harpes, as he dyd to the Elders. These of God.** he calleth the harpes of God, as you would say diuine and celestiall, meete to set forth the prayses of God. For a celestiall Jubiley is signified wherof is spoken in the. 5. chapt. He addeth moreouer, to expresse the musickie: and they singe. And

**The song of Moses & the lambe** declareth also the maner of their singing, the songe of Moses the seruaunt of God, and the sonne of the Lambe. Therfore this songe of the Saintes, is a dittie of reioycing, triumphing and thankes geuyng. For like as in tymes past Marie with the company of vrgines of Israell, at the appointment of Moses sange a song, when the Israelites were deliuerned out of the bondage of Egypte, & Pharao was drowned in the read Sea with his whole armie: whereof you may read more in the. 14. & .15. chapters of Exod. So the blessed soules in heauen prayse God, which hath deliuerned them from Sathan, Antichrist, and the world. And the song of the Lambe is the Christian thankes geuyng, by the which the vertue of Christ and his redempcion, is praysed of the Saintes. For like as the old fathers after the earyng of the Paschall lambe made a reioycing, and gaue God thakkes: So the blessed Saintes being now infraunchised with the full libertie of the children of God, geue thankes vnto Christ their deliuener.

**Kyng of Saintes.** Finally he reciterth þ order & forme of their songe. God is highly commended herein, which is called the Lord, God, almighty, Kyng of Saintes, as for whom the Saintes make warre, by whom also they be gouerned, and which defedeth, mainteineth and keperh the Saintes. And he is called holy, in whom is no spot, no iniquitie. And before all thynges they prayse his workes, which they call great and maruelous. These are manifest in heauen and in earth. They declare the power, wisedome, and iustice of God. Therfore they inferre by and by: that the wayes, that is, the considerations of God which he followeth in gouernynge and doyng of thynges, be true and iust. For he deceiueth not, he doth no man wrong. Therfore God is iust in punishing the Antichristians, and in deliueryng his. For although he seeme to neglect his, yet keperh he promise with the godly: as a kyng that never neglegeth his subiectes.

Moreover they alledge, what it becommeth all men in the earth to do also: it is reason that all men feare thee, and gloriſſe

sie thee in all thynges, and not to accuse and murmur at thy iudgements. There is added an other reason for he alone is holy, without sinne, and without spotte. None of all the creatures hath this. Although many Benis now contemne God, yet shall they one day come and worshyp: and they shal know their owne hidynge, and the holynes and righconnes of God. For the iustice, and iudgement of God, which are not yet reuealed, and therfore are condemned, shall be one day reuealed, that all the godly of all nations may attribute glory to the righteous Lord. These thynges verely prepare also the reader and hearer to the treatise now followyng concerning the iudgements of God, and the punishmentes of the vngodly. The Lord opē the eyes of our myndes, that we may see these thynges with fruite pleneyfull.

**Q**The seuen Aungels are described, commyng forth to execute the seuen plagues.

### The lxvij. Sermon.

**A**ND after that I looked, and behold, the Temple of the Tabernacle of testimonie was open in heauen, and the seuen Aungels came out of the Temple, whiche had the seuen plagues, clothed with pure and bryght lynnyn, and hauyng their brestes gyrded with golden gyrdels. And ope of the fourre beastes gaue vnto the seuen Aungels, seuen golden vialles full of the wrath of God, which lyueth for euermore. And the temple was full of smoke for the glory of Gods, and for his power, and no man was able to enter into the Temple, till the seuen plagues of the seuen Angels were fulfilled.

**D**e returneth now to þ description of the iudgements of God, from the whiche he had make a litte digression. This treatise hath much fruite. For the iudgements of God, be the punishmentes or paynes of the world, and the commandementes of Gods righconnes and truthe. Agayne the godly are hōpe with confirmed in their hope. For they see that one Yere doth not fall from the wordes and chyrataynges of God althouȝ he be of long sufferyng, and winketh at them long, and even seemeth to fannir and to spurr the vngodly. This godly therefor perceiveth that their hope is vpon rayne. They denegalo

to feare God, and to pray continually, least beyng made dronke with the pleasures and felicities of this world, they might revolte from God to vngodlynes. Finally the wicked are feraid with paynes, and prouoked to repentaunce; which whilste they refuse, they feele vndoubtedly plagues, as Pharao felt.

**The description of the leuen Angels.**

But before the Angels powre out the cuppes of plagues received, they be very truely and aduisedly described. And here is shewed, from whence they came out: that is, what is the originall of the iudgementes of God. They come out of the temple set open, yea and out of the temple of the Tabernacle of witnes, which is in heauen. For Moses saw a temple on the Mount, and also in heauen, after the similitude whereof he was commaunded by God to make the Tabernacle of witnes. Therfore was the Tabernacle of witnes fashioned and built after the shape exhibited and seene in heauen, which the blessed Apostle to the Hebrewes calleth ὁπόδειγμα, to wit, the very example or patern. For it was sayed to Moses, see that thou make every thing according to the patern, which was shewed thee on the Mount. Which thing Moses did accordingly. But such thinges as came forth of þ Tabernacle of witnes made in earth, seemed to the Israelites iust and holy. From hence were asked the oracles and answers of God, which it was not lawful to speak against.

**The Angels come forth of the temple.** Therfore when we heare now that the very iudgements of God against the wicked wold, and their paynes & punishments come out of the true temple it self, the patern I meane yea euēn the heauenly patern: who shoulde hereafter doubt that all the iudgements of God, wherewith he plagueth the vngodly, be sacred and holy, and that when the vngodly are plagued, we must thinke nothing els, but that a sentence as it were an oracle is commen or pronounced from heauen, which it is unlawfull to gaynesay? To conclude, the diuins iudgementes doe proceede out of the very Throne of God: wherfore they can not but be most holy. Otherwise we shall heare in the 21. chapt. that there is no temple in heauen. These be therfore types and figures, not matters true and permanent: but after they haue signified this, for the which they were ordyned, they passe and fade away.

**Angels clothed in brighte white linc.** Hereto also appertayneth the apparel of Angels, that thereby we may also esteem the iudgementes of God. They are sayed to be clothed in pure linnen, or cleane and white, or bright (χαλαρὸν καὶ λαυρόν) wherby is signified, that þ iudgementes of God, are unsported and bright. For we haue heard that

that these thinges which S. John sawe were signes. Therefor we may not imagine carnall thinges in heauenly matters, but spiritually to expounde such thinges as in the signe seeme to be as it were corporall. The garment in this world is chaunged with the state of things. For they vse white garments in victories and triumphes, blacke at burialles and in mournings, red in battell. Here is signified therfore that the iudgements of God are most pure, and that God ouercometh and triumpheth ouer the vngodly. At the resurrection and ascencion of our Lord, Angels appeared in white garments, and shynning bright, to signifie the glory of Christ: moreouer, their brestes were girded with a girdle, yea euen with a golde girdel. Golde is taken of purenes. In the brest is the seat of affections. The girdell byndeth, & moreouer prepareth for the iourney. Therfore it betokeneth, y<sup>e</sup> the iudgements of God are prepared, & in a readines, & that they be voyde of affections, y<sup>e</sup> is to say, are not pronounced or done of envy or malice, loue or fauor, but be iust, moderate & vpright.

And one of the beastes gaue vnto the seuen Angels the revengers and punishers, seuen vialles, and the same full of Gods wrath. Now although God needeth not the helpe of creatures, neither receiuesth any thing of them, as wanting any thyng: yet since he made not his creatures in vaine, and doth thinges in order, all creatures doubtlesse (for I sayd in the 4. chapter how by the beastes the vniuersalitie of creatures is signified) bestow their labour agaynst the wycked, and whatcuer they haue of God (of whom they haue all thynges) at hys wyll and commanagement they imploye it wyllingly and franckely to execute the iudgements of God. Thus fier falling from heauen vpon Sodome and the cities about it, did minister the plague or cup of Gods wrath to the Angell reuenger. So the earth opening swalowed the company of Chor, Dathan and Abiron. &c. Thus the armyes of the Gentiles imploy themselues to take punishment of the vngodly. The walles of Iericho fall, the hayle destroyeth the Chananites. Thus God without any difficultie punysheth hys enemyes, seeyng all creatures are ready to ayde & assisse. And the viall or cuppe is of gold, for agayne here is signified the iustice and equitie of Gods iudgements. And where God is called a reuenger lyuing for euer: his eternitie and maiestie is signified, whiche the tranitorie thynges of thys worlde, and humane infirmities shall never overcome. In the sight of the lyuing God, all the wicked shall fall, and perishe euerlastingly.

After

One of the  
beastes ge-  
with vials.

The tem-  
ple full of  
smoke.

After this the Apostle seeth, the temple syld wylde smoke at the maiestie of God, and at his power. That smoke is a signe of Gods presence, it appeareth by many places of the Scripture, but chiesly in the 2. chap. of the 3. booke of kyngs. Then is it also a token of Gods wrath. For smoke (sayth Aretas) is a token of Gods wrath: according as it is layed, smoke ascended in his wrath. And neither is smoke without fier, nor fier without smoke. &c. Moreouer smoke hurteth the eyes, and maketh them blynde. So in Psay the. 6. The temple of God, which Esay seeth, is filled wylde smoke. And at this present here seemeth not onely the presence of God, and of his wrath to be signified; but also to be figured, that the iudgements of God be unsearchable, so that the thynges which he hymselfe reuealeth not to vs, we can not attayne to. For his maiestie is infinite, and his power passeth all things. Primasius Byshop of Utica in Africke expounding this place: Thinkle (sayth he) that by smoke here is meant that all men can not perce vnto the secretes of Gods iudgements, & that the eyes & myndes of mortall men shall dazel at the contemplation of the plagues, groyning in darcknes: which plagues he determineth to vster, affirmyng that smoke abydeth still in the temple vntill the accopplishment of them This saith he.

No man  
could enter  
into the  
temple.

Now followeth that which remeth to expound the same: and no man could enter into the Temple. &c. But certayne it is by the truch of the Evangelicall and Apostolical doctrine, that the soules passing out of the body before the end and last iudgement, go right into the blessed states, and haue there the fruition of the ioyes promised of God so true. Therfore here is an other thyng signified, to wite, that before the end of all thynges the Sainctes can not clearly see all the iudgements of God. For here we see by a glasse, ther face to face, & shall know God hymself, and the truch and maner of hys iudgements. Primasius sayth, neither could any man enter into the temple: that is, neyther could any man understand that secret, vntill the seuen plagues of the seuen Angells were finished. Therfore the Psalme sayth: It is but labour before me, vntil I may enter into the sanctuary of God, and understand the conclusion of matters. &c. Here is signified therfore, that the Sainctes before the iudgement shall not know the secret mysteris of Gods iudgements. Let that then suffice vs, which he hymselfe hath vouchsained to open to vs: for the rest let vs beleue, that the Lord is just in all hys wayes, and holy in all his workes. To him be glory.

The three former Angels powre out the vyalles vpon the Antichristians, and all the vngodly.

### The lxix. Sermon.



Nd I heard a great voyce out of the ten- The. 16. ple saying to the seuen Angels: goe powre Chapter.

out your vialles of wrath vpon the earth.

And the first went, and powred out hys vyalle on the earth, and there fell a noy-  
some sore botche vppon the men which had the marke of the beast, and vppon them that worshipped hys Image. And the second Angel powred out hys vyalle on the Sea, and it turned as it were into the bloud of a dead man: and euery lyuing thynge dyed in the Sea. And the third Angell powred out his vyalle vpon the riuers and springes of waters, and they turned to bloud, and I heard an Angell of waters saying: Lord which art and waste, thou art righteous and holy, because thou hast geeuen such iudgements: for they shadde the bloud of Saintes, and Prophetes, and therfore hast thou geuen them bloud to drinke: for they are worthye. And I heard an other Angell out of the Aultar saying: cuen so Lord God almighty, true and righteous are thy iudgements.

After he hath spoken in generall of the righteous iudgements of God, he proceedeth now particularly by the number of seuen, and declareth at large the plagues of God, The pla-  
which in this world also he layeth vppon the wicked, but gues of  
chiefly vppon the Antichristians. This place aufftereth to chiefe  
that (or at least hath many things like to it) which is in Mo-  
ses booke of Exod. from the. 7. to the. 12. For in all those  
whole chapters are described the ten plagues of God, wher-  
with for sinne he plagued kyng Pharao & the whole realme  
of Egypt. These plagues are comprised in goodly verses by  
D.Musculus my worshipfull Godfather.

The water turneth into bloud,

The frogges defile all that is good.

The duste brought forth the scalling lise,

Hh-j.

Than-

Than came the flie a newe devise.  
 The pestilence, the botche, and hayle,  
 Locustes and darckenes did assayle.  
 At last was slayne and quite forlorne,  
 All that in Aegypte first was borne.

**The cure  
of plagues.**

These plagues are set forth also in the. 105. Psalm. In the 15. chapt. of Exod. the Lord sayeth: if thou wolt heare diligently the voyce of thy God, & wilt doe that is right in his sight, and wilt keepe his statutes, I will send vpon thee no distaste, which I sent vpon the Egyptians: for I am the Lord which healeth thee. We learne therfore by the treatise of the plagues of God to feare God, and to walke in hys commaundements. Neither is it repugnaunt to this sentence of God, that we read, how Job, and other holy men, walkyng in the commaundements of God, were vexed wyth greuous diseases. For these were priuate and not chiefly sent for sinne, but for the exercise of fayth, and increase of vertues.

**The true  
cause of  
plagues.**

Men for the most part ascribe the causes of plagues to the starres, and to other matters: and therfore they doe not turne to the Lord that striketh them, by amendment of their euill lyfe. But we are taught by the treatise of Moses, which we alleadged out of Exod. and by this present disputation of S. John, that God him selfe punishment the sinnes and wickednes of men, although he vse the seruice of me and elementes, vnto whom as to the next causes men impute the euils received, which they suffer iustly of God for their sinnes. For the which cause at this present is heard a voyce, not out of þ ayre, or from the earth, but from the temple of the Lord, true, iust and holy, commaundynge the Aungels to come out, and poure their vialles vpon the heades of men. The wicked therfore are plagued of God him selfe. And a vialle is no other thing, (I speake of the word in the. 5. chapt.) but the iust iudgement of God, or vengeance by men deserued. Aungels poure out their vialles, so oft as men are punished with plagues thorough meanes by God appointed. And that voyce whiche is heard from the temple, is great. For no man can resiste God, nor infringe his Decree. Whē he commaundeth, all creatures doe obey.

**The first  
Aungell  
sheddeþ  
his vialle.**

And when the first Aungell the executer of Gods iudgement, poured out his plague vpon men, there fell ἀκόσ κακόν πονηρὸν a noysome sore botch vpon men. This plague aunswereþ to the sict plague of Egypt. And that botche signifieth a canker, a fistula, and swellying sores or boyles, but chiefly

chiefly the pockes of Inde, which others call the disease of Naples, some the French pockes, and some the Spanish: verely for that in the warre of Naples (which was made by the Frenchmen and Spanyardes in the yeare of our Lord, 1494.) they came vp first in the campe by meanes of a whore, which infected the Armie, whiche thyng Maynardus the Philition discourteth at large. But how soever diuers and venemous sores do infect many grenously, yet doe the French pockes chiefly corrupt the Abbayes of Monkes and Nunnes, and Colledges of Priestes, aboue others. For they geuyng them selues to most filthy fornication, do abhorre and deteste in others holy Matrimony, and therfore receive thereby the reward of their iniquite. Therfore is it sayd here expessely, that the Antichristians shoulde be with this diseased, vexed, or rather punished. Ye shal finde some, whose face is eaten with this disease. Whoremongers and aduouterers for the most part are commonly troubled with this plague. Job also the excellent seruaunt of God was couered with sores and blis: but that was vpon a singular purpose of God, as I touched also before. Therfore it is no maruell, though some tyme very good men free from the uncleanes of whoredome, be also infected with this disease.

The second Aungell shedeth hys viall on the Sea: and Pestilence therfore the bloud of lyuing thynges, became all together second. such as is in dead men: to wite corrupt, and turned into matter. whereupon all that lyued in the Sea dyed. The Sea is cuernore styrryng, and variable: full rightly therfore by this the world is signified, or vnconstant men in the world: these for their sinnes, are infected with the Pestilence, and dye in great plentie. In the wordes is the figure Synekdoche, where every liuyng soule is sayd to dye. This second plague answereth to the fist of Egypt. Under this plague we cōprise all kinde of Pestilences & plagues. Ezechias also was taken with the plague: as many godly men also dye of the pestilence: but that is by some singular purpose of God.

The third Aungell shed his viall on the riuers and fountains of waters, which were by and by turned into bloud. This answereth to the first plague of Egypt. The Egyptians had drowned in Nilus, the new borne bodyes of infantes, and had oppresed the innocēt Israelites: Therfore were they worthy to drinke bloud for water out of Nilus.

Water otherwise in the Scripture signifieth doctrine, as in Ezechiel and Zachary, Therfore do the riuers and fountaynes  
D. h. q. taynes

taynes of waters , signifie ecclesiasticall preachers and Princes, whom God hath givē to the people for a defence and relief. Certainly S. Peter calleth false Prophetes welles without water. 2. Peter. 2. In the. 17. chapter we shall heare , that by waters are ment people . This therfore is the plague of God : the Princes of the people , and preachers of peace , are become the anthours and ringleaders of rebellion and of warres: In the which they fall and kill one an other , which shed the bloud of Saints. And albeit that in warres the godly are also plagued : yet knoweth the Lord how to requite their paynes , and to ease their sorrowes . S. Austin derideth this matter at large , in his first booke of Christen doctrine. But if we looke vpon the variable historie of Italie, Fraunce, Germany, and Hungary , and of other Realmes , that glory to be called Christians : we shall finde these to haue bene the blasynge firebrandes of warres, which ought of dutie to haue bene the Princes of peace . And lyke as the Lord sayth in the Gospell, there must not a Prophet dye any where els, than at Hierusalē: So must there no warre be moued, but by popes of Rome, Wyshops and Prelates. I will onely recite a fewe. Pope Gregory the. 2. through sedition, expulsed the Imperour Leo Isauricus out of Italy . Pope Stephen brought in Pipine kyng of Frasice, into Italie agaynst the Lumbardes. Charlemayne hauyng made cleane riddāce of most part of the Lumbardes by the sword, draue the rest out of Italy at the motion of Pope Leo the. 3. Pope Gregory the. 7. a most wicked man, styred Peter kyng of Hūgarie, to warre with the Imperour Henry the. 4. intāgled all Italie, and Germany with warres, and droue Henry to fight many fieldes, and battels, that were not light . Vrbane the. 2. of that name, turmoyled both East and West and all other partes of the world with his warre which he called holy, taken in hand for the recoueryng of Hierusalem. This warre was long , cruell , great and bloudyy, such as in all worldes you can not finde the lyke. What Alexander the thrid, wrought agaynst Fridericke Barbarousse , and how he raysed vp all Italie agaynst hym, the Stories do tell. And whilst Fridericke the second warred in the holy land, Gregory the. 9. tooke Naples from him. Here the Abbot of Urspruge summeth, that so great a wickednes shoulde be committed by a Pope. There arose by the Popes meanes and motions, great factions in Italie, of the Guelphians and Gibilines: Clement the. 4. brought in the French Armie , by the conduct of kyng Charles, into the kyngdome of Naples: and put Conrade

rade Duke of Swaland frō his inheritance, and caused him & Fridericke Duke of Austrice to be beheaded together, with many thousandes of the Germanes. Pope Iohn the two and twentie, armed Fridericke Duke of Austrice, and Leopolde, as agaynst the Emperour Lewes the fourth, of the house of Basnier. Boniface the eight, commaunded kyng Albert Duke of Austrich, to beare armes agaynst Philippe the French kyng. And Martin the .5. syzyred vp greuous warre agaynst the Bohemers. Eugenius the fourth, betrayed the Conquerour Ladislaus kyng of Holl & Hungary, to Amurathes the great Turke to be vanquished and slayne through treason, sedyng his Legate Iuliane Cesarinus Cardinall about the practise, who perished also in that unluckie ouerthow. Where commeth to mynde that saying in Virgill : Columbius him selfe the south-sayer is slayne. Pope Sixtus the .4. sent to the most puissaunt nation of Suisses, a red scarfe or band, with a Bull hangyng at it, wherein he graunted most large indulgences to such as would fight for the Church of Rome. Iulye the secod through much and great bloudshed of the Suisses, began to expulse the French kyng out of Italy: which thing at length Leo the .10. brought to passe, receiuyng the Emperour Charles the fift whose sonne ruleth yet in Italie. Clement the seuench began to oppresse him agayne, but death disapointed his enterprisles. Paule the thyrd, ioyned the force of Italy with Charles the fift, & warred on the Germanes for denying obedience to the sea of Rome, & for receiuyng y' Gospell. In the whiche warre was take Philip the Lantzgraue of Hasse, and Iohn Fridericke Duke of Saxon, Prince Electour. Great villanie and crueltie, was wrought by y' souldours in Germanie. Pope Iulye the thyrd, began to dale with the Frenchmen: and syzyring vp the warre of Parma and Mirandula, brought the French men to Senes. There arose a most greuous warre by Sea and land, both in Fraunce, and Italie and also in Germany, which indureth at this day: The Princes and people teare a sunder one an other, they drinke their bloud most aboultly, which nevertheles in the meane season, persecute Christes Churche most greuously. The Lord send peace.

And now where the godly might maruell, why God so God is suffereth the wold to be shaken and turmoyled with mutu- righteous  
all warres: the Aungels preuent the maruelyng and com- in his  
plaint, and shew not onely the cause, but also prayse the in- iudgements.  
vice of God in these iudgements. And he bryngeth in two  
Aungels, as mete and sufficient witnessesse of this businesse;

The one he maketh ruler of waters, the other speakeyng out  
of the aulter. He semeth herein to follow Daniell, who also  
in the tenth chapter, sayth that Angels as gouernours, were  
set to rule ouer Provinces. Not that God doth not worke  
and gouerne all thynges in waters and in all elementes and  
Regions; but for that he vseth the trauell of Angels, as hys  
Ministers. But where the Papistes gather hereof, that sain-  
tes rule ouer elementes, diseases, limmes, Cities, and every  
part in man, it is foolish and superstitious, and sinfullyg of  
Idolarie. For the maner of Angels and of blessed soules is  
cleane diuers. Moreover, the Scripture attributeth vnto the  
sarie other thynges, than it doth to these. Thou shalt read  
nothyng of the blessed soules, as hauyng any thyng to doe  
with men here in earth, in the whole Scripture. But in sundry  
places of the Scripture, you shal read that Angels are  
set to be mens kepers, and to serue them with diuers minis-  
teries. Agayne, ye read not, that þ godly haue for this cause  
geuen any godly honour to the Angels: no, we shall heare  
in this booke how Saint John would haue worshipped an  
Angel, but was prohibited of the Angel once or twyse.  
Moreover, here the Angell rendzeth a reasoun, why the water  
is turned vnto bloud, and commordeth here in Gods iustice.  
For turning his taske vnto God: thou art iust, sayth he, O  
Lord which art, and which wast. &c. He pronounceth hym  
righteous, as he that wyll do no man any wrong, and ther-  
fore calleth hym also holy. In the meane ryme he signifieth  
hys everlastingnes, and that he geneth being vnto all things,  
where he sayth: which art, and which wast. &c. Of this phasse  
of speach is spoken in the first chapter. And the true righte-  
ousnes geneth to every one, that thyng which is his owne.  
Therefore the Angell sayth: Therefore Lord thou art righte-  
ous, and declarest thy righteousnes to the world, in that thou  
haft geuen them bloud to drinke, which haue shedde also the  
bloud of the Propheteſ: that is, of preachers, for preaching of  
erueth. And not their bloud onely, but haue ſhed also þ bloud  
of thy holy faythal, I meane, whom for the true profecyng  
of the fayth they haue vexed. And at laſt ſlayne. Therefore are  
they worthy, that they themſelues ſhould agayne drinke the  
bloud of theſelues and theiſ: that is, ſhould fall by the mu-  
tuall warres, tumultes, and slaughters, ſore recited.

Chapt. 19.  
and. 21.

The Angel  
speakeſ  
out of the  
aulter.

These thinges are confirmed by an other Angel which  
speakeſ from thaulter: and not without cause from the aulter.  
For we heard before in the 6. chapt. that vnder the aulter  
the

The soules of them that are killed crye out and say, how long is it that thou auengest not our bloud on them, &c. Therfore now is the talke vitered out of the Aultar , to the ende we shoulde vnderstand, that God forgetteth not the bloud of hys Saintes, but renegethe it in iust and due season. Now here is also commended (as it were by the way) the almightynesse of God, that the vngodly may vnderstand, how in the tyne of affliction and vengeance, there shall be no power able to resist the almighty. To him be glory. Amen.

**¶ The. iii. and. v. Angelles shew they; vyalles.**

### *The Lxx. Sermon.*

**A**nd the fourth Angell powred out hys vyalle on the Sunne, and power was geuen to hym to vexe men with heate of fire. And the men raged in great heate, and spake euill of the name of God, which had power ouer those plagues, and they repeted not to geeue him glory. And the fifte Angell powred out hys vyall vpon the seate of the beast, & hys kyngdome became darcke, and they gnewe their tongues for sorrowe, and blasphemed the God of heauen for sorrowe and Payne of their sores, and repented not of their deedes.

The godly esteeme not their afflictions sent by þ just iudgement of God, as the punishments of sinners, but as exercis-  
The afflictions of the  
ses of sayth, howsouer they acknowledge themselves to be godly and  
iustly afflicted for their sinnes comittid: yet here they com-  
mende neuerthelesse the grace of God which conserueth the  
punishments of sinners into the exercises of sayth. To the  
vngodly, punishments are plagues, which neither they can  
suffer patiently, nor glorie God, but rather blasphemie him,  
and suppose that they suffer unwoorthely. Therefore are the  
plagues of God to them most greevous, where neuerthelesse  
much more cruell thynges are for them prepared, to wit, that  
they shall suffer in an other worlde euerlastyng damnation.  
Therefore the plagues of this world that are layed vpon the  
vngodly, are as it were certaine preparatiuns and preambles  
of more greevous tormentes. They be small pittances or bea-  
things to feede the mych, till þ great supper be geeuen them.  
The fourth Angell poureth out his vyall on the Sunne, &

Drought þ unto hym was geuen power to plague men wþch heate or fyer. This plague doe many expounde allegorically, vnderstanding by the Sunne, to be Christ chearing vp the consciences of the saythfull: who is darckened in the myndes of me that chose rather the darcknesse of Antichrist, than the lighc of Christ: and therfore that mens consciences goyng astray and beyng seduced with errore, doe burne wþch sundry lustes & deliperations, wherby they be driven at the length to sundry blasphemies. Which exposition as I doe not vterly reiecte, so (after my iudgement) the sence shall be more playne, if we understand the fourth plague to be an heate & great drought, a barrennes of the earth, and scarsitie of Corne, finally an inollerable chylde afflictyng both men and beastes, and lastly breedyng and ingendring hoat diseases. For so we haue read in the threateninges of the lawe: I will geue an heauë of brasse land an earth of yron. In the tyme of Helyas for contynnyng and reiecting þ word of the Lord, God plagued Israell with a sore drought, as you may see in the 3. booke of Kinges, the 17. and, 18. chapt. Jeremie also describeth the like drought & heate in his, 14. chapt. Agayne, the Lord defended Israell wþch a pillar of a cloude by the day, and a pillar of fire by night.

Moreover, we haue heard heretofoxe in the Apocalipse: the Sunne shall not fall vpon them, neither any heat. And iustly is this world plagued with burnyng heat, as the which offereþ greuously, burneth wþch sundry lustes, and also by wicked proclamations prohibiteþ the coolyng and refreshing of Gods worde.

The effect  
of thys  
plague is  
great.

Name. 12.

For the effect of this plague followeth. And men, saith he, burned wþch great heat. At the first, sayth he, beyng inflamed with an exceeding great heat, they were euē raging madde. For we read in stories that men beyng afflicted wþch ouermuch heat, haue felt greuous displeasures and tormentes both of body and mynde. Than he addereth that which followeth of the former number: the impatiencie of the heat pronoked the to blasphemie God, and euē hym that had power ouer these plagues: to witte, for that hauyng full power so to doe, he wyl not deluyer them so vexed wþch burnyng heat. Contrariwyse the children of Israell in their tentes beyng stongen wþch Serpents, inflamed the whole body wþch their stynge, did repente, neither did they blasphemie God. But comyngh unto Moses, they sayde: we haue sinned, for we haue spoken agaynst the Lord, & agaynst thee. Pray the Lord, that he wil take away fro vs theie Serpents. They blasphemie therfore

the

The name of the Lord, so many as through vnpatientnes doe murmur agaynst the iudgements of God, and wyll not acknowledge themselues to be rightly and iustly punished, and so crave pardon. Finally here is added, neither did they repent that they myght geue glory to God. &c. For the Lord plagues vs, to the end being afflicted we shoulde repent, and geue God the glory, confessing, as I layd before, y<sup>e</sup> we be punished iustly, and ought with weeping and wayling to turne to the Lord that striketh vs. But these like Pharaos, neyther acknowledge their sinne, nor pray vnto God, nor yet are amended, but many tymes ouercome themselues in malicie, godly vngodly, and how both use themselues in afflictions. How the godly & vngodly deuines in afflictions. For the godly gene glory vnto God, and amende their life; and the other gene not God the glory, but become worse than themselues. To geue God glory, is to geue place vnto God, and not to resist, but to acknowledge their sinne, and Gods righ- teousnes: and not this onely, but also to acknowledge the mercy of God, and his clemencie towardes the penitent, and the same to require humbly.

The fift Aungell powreth hys cuppe vpon the seat of the beast. That a seat or crone is vsed for a kyngdome, is more nesse of the manifest than that it neede to be proved by testimonies, since Romish sea- that S. John hymselfe doth by and by for a seat place a king- dome. And also in tymes past the maisters, or rather ministers of Churches taught sittynge, and had their stooles and chayres in holy assemblyes. That saying in the Gospell is knowen: In the chayre of Moses sitte the Scribes and Pharisies. &c. It is knownen that in aunciente tyme there were seates of Patriarches, Hierusalem, Antioche, Rome, Alexandria, Constantiople and others: and that the same are called Apostolical seates, forasmuch as the Apostles have taught there. And so is y<sup>e</sup> Apostolical seat vsed for y<sup>e</sup> Apostolical doctrine it selfe. That seat erected and established at Rome by the Apostles and Apostolike men, the beast that is the Pope hath subuerted, and in the place thereof erected the seat of pe- The dark-  
k. b. plague. silence, which he dare neuertheles call the seat of Christ, and the seat of S. Peter. Christ hath no more any seat in Earth, saue that he dwelleth in the hartes of the faythful Church. O- therwyse the true seat of Christ, is the right hand of the Fa- Thaposto-  
licall seat of  
Christ and  
S. Peter. ther. The true seat of Peter, is heauen it selfe. Rome is no longer his seat: for the Apostolical doctrine, and Patriar- chal chayre is destroyed and troden vnder foote; and in stead therof

therof is an earthly Empyre or kingdome set vp by the pope. Yea more he pursueth y<sup>e</sup> Apostolical seates by force of armes. Now the rfoze Bod hauing compassion vpon his, poureth out hys wrath and plague on the Sea of Rome, illuminynge men wyth the light of the Gospell, to the ende they myght know and see the wickednes and abomination of y<sup>e</sup> Romish Sea. The which is a woderful benefite to them that be ligh-  
ted, and a great griesle and torment to the Romishe sort. For  
the effect of the plague followeth: and his kyngdome became  
darcke. This plague aunswereþ to the 9. of Egypt. For like  
as thicke darcknesse plagued the Egypcians, and bright light  
reioyced the Israeliteþ: so were the Papistes tormented w<sup>t</sup>ih  
shamelesse errours, and it shall grieue them also to haue their  
errours detected, and their glory obscured: but the fayth-  
full shall reioyce in the light of Christ. For now begynneth,  
and already hath begunne the Maestye of the Seat, and  
of hym that sitteth therin, to be obscured. That which was  
once called an holy seat, is now of the godly and learned cal-  
led wicked Rome, the whore of Babylon, the mother of all  
fornication, the denne of theues, Sodome, Egypc, the red  
harlot by reason of the purpule senate of Cardinales, which  
weare red and purple. It is commonly sayd and truely, the  
urer Rome, the further fro Christ. They call (and that most  
rightly) the Cardinals, Bisshops, and spirituall fathers, the  
familie and limmes of Antichrist, me deceiued and deceiuers,  
with Symonie & filthy lust most corrupt. Therfore the king-  
dome of the beast (so he expondeþ the seate) was made darke.  
There is added furthermore, how the worshypers of the  
seate of the beast haue and do behaue them selues. First for  
payne and sorrow, indignation, wrath and ennie, they gnaw  
or bite their tonges: which is the gesture of angry men,  
yea and of such as haue no stay of them selues in their rage,  
I meane that burne in furious rage. It is a phaze of speach,  
signifying how they will rage with great furie agaynst the  
truth opened, which they would haue vterly hidde and op-  
preſſed. Agayne they blasphemie the Lord of heauen, and ma-  
ker of all, both for that he afflicteþ them with bochis, and  
sundry plagues, and also for that he casteth a darcknes vpon  
their kyngdome. For euen therfore the Romishe sort do call  
the preachers of the Gospell deceiuers and heretickes: and  
the very doctrine of the Gospell, heresie. But this reproche  
redoundeth to hym which is authour of the same doctrine.  
Finally they do not repeþ them of their doyngs, of their Sy-

The furie  
of the Pa-  
pistes a-  
gaynst the  
Gospellers.

mony,

mony, of their craftie fugglyng, sacrileges, id olatrie, and all vngodlynes. And the Apostle sayth, how euill men, & deceauers will waxe worse and worse, deceiuyng and beyng deceiued. Therfore is it no maruel, though you see the Papistes at this day, with a sticke necke to procede obstinately in their errours. But the greatest plague is to be forsaken of God, and stubbornely to mayntaine their errours & vngodlynes, and therein to perseuer. The Lord deliuer vs from euill. Amen.

**T**he sixt Aungell shedeth his vialle.

*The lxxi. Sermon.*

**A**nd the sixte Aungell powred out his vialle, vppon the great riuier of Euphrates, and the water dryed vp, that the way of these kynges of the East myght be prepared. And I saw three vncleanespirites, lyke frogges come out of the mouth of the Dragon, and out of the mouth of the beast, and out of the mouth of the false Prophet. For they are the spirites of the deuilles working miracles, to go out to the kynges of the earth, and of the whole wold, to gather them to the battell of the great day of God almighty. Behold I come as a theefe. Happy is he that watcheth, and keepeth his garmentes, let he walke naked, and men see his filthynes. And he gathered them together in a place called in the Hebrew tong Armageddon.

**T**he sixt Aungell powreth out his viall on the great Ri-  
uer of Euphrates: the end of this shedyng is, that the way  
might be opened for the kynges of the East, that is, that Ba-  
bylon might be taken. This plague chiedly apperteneth to  
Rome and the Romish Church. The speach hath an Allego-  
rie, or a secreet comparison, and allusion vnto old Babylon.  
We read in the 5. chapter of Daniell, that Babylon was ta-  
ken the same night, wherin Balchazar the kyng therof had pre-  
pared a sumptuous banker, and looked for nothing lesse than  
for destruction. Herodotus and Xenophon report, how the  
kynges of the East Darius Priscus, who is also called Medus,  
and Cyrus of Persia besieged the citie round about: but where  
there was no hope to winne it, Cyrus let out Euphrates by  
ditches, so that the Army might wade ouer the riuer: and so  
was the Citie layd open, and taken, on the same side, where  
it was fensed with the Riuier, Euphrates therfore fortifyed  
The drying  
vp of Eu-  
phrates the  
sixt plague.

Ba-

Babylon, and brought vnto it many other commodities and pleasures. Here therfore are signified, by Euphrates, riches, munition, pleasures, commodities, tributes and customes, which the Romish Churches cal sacred, or of the holy church. These commodities & pleasures, I say, are diminished by the kynges of the East, that is to say, by true Christians, wh<sup>t</sup> the Scripture calleth Kynges and Priestes, and deriuued and put to an other use. Wherefore the power of the Romane Church begynneth to decay, to the intent that at the length it may be taken and abolished by the Lord Christ hym selfe. Doubtles the true Christians understand, beleue and profess, that Christ alone is the Sauiour, and that there is no saluation in an other: that the same is geuen freely: and that they be madde, and committē Symonie and sacrilege, which in this case practise and make marchandise. Read the . 55. chapter of Elay, and the . 8. of the Actes, and finally the . 1. and 2. chapter of S. Paule to the Colossi, wherein it is most diligently declared, shewed, and set forth that by Christ alone we are absoluued, and in him alone haue all fulnes. And what tyme the common people do heare this, to witte that by those Romish trifles, fayres of pardons, & other crafty iuglynges they are deceiued, and robbed of their substance, they shut by and by and make fast their chestes, their purses, their cel-lars and garners. And so dryeth vp the riuier of wealth & pleasure: the golden streme shall be takē from them. Also it drieth vp, whē the godly deny to geue other customes, as tēches, palles, first fruictes, and such other like thynges. So I say is the way prepared for the kynges of the East, so begynneth Rome the second Babylon to be taken and come to naught.

How Anti-christ beha-  
neth hym  
for the pre-  
seruing of  
Euphrates

It followeth furthermore, how Antichrist shall fight for the mayntainaunce and increase of hys kyngdome agaynst the faythfull and godly sorte that labour to dry vp Euphrates. And whereas he might briefly haue sayd, he will send forth Ambassadours vnto all Kynges and Princes, to syzre them vp agaynst the Gospellers, for the defence of the priueleges, rightes and reuenerewes of the Sea of Rome: he had rather to describe those Ambassadours aduisedly, and to shew their destruction. It forceth very much to haue knownen the popes Legates. For they are maruelous pestilent to the Church of God: for we haue not onely experiance of it at this day, but also by the readyng of all storyes, that great euils, and all calamities in a maner haue bene brought into the Church, and are also at this day, through the instigatiōns of thosē Legates.

I touched a litle before, what mischief Cardinall Julian Cesa-  
rine the Legate of pope Eugenius wrought in Germany, Bo-  
heme, Pole and Hungary. what is done in our ryne, & hath the Popes  
bene done in our fathers memorie, it were to long to rehearse. Ambassa-  
dours cal-  
If our Elders had by the doctrine of Jesu Christ reuealed to led Legate  
the Church by S. John, understande and knownen the nature a Latere.  
of the Popes Legates, they might easely haue eschewed the  
great mischiefes wherewith they haue vndiscretly intangled  
them selues, and suffered great losse and hinderasice. I speake  
nothyng here of the Ambassadours & Ambassades of Kinges  
and commonon wealthes uncorrupted.

First he sheweth diligently the originall of Legates, to the The origi-  
intent we might understand, that they be led with a wicked nall of Le-  
sprite, and that their vocation is not godly, but devillish. He gates.  
sheweth a thresold originall, where in very dede they may all  
be reduced to one devillish vnitie. He saw ( sayth Primasius ex-  
poundyng this place) one spirite, and for the number of the  
partes of one body, he sayth three, that all the number of the  
wicked might be vnteed to be led with one devillish spirite.  
Therefore the first denne that the Legates breake out of, he  
callid the Dragons mouth. Of the Dragon is spoken in the.  
11. chapter neither is there any that understandeth not, that  
it signifieth the devill him selfe. They come forth therfore fr̄  
the devill. For all the affaires of their Ambassade consist in  
lyes, cratkes, practises, and finally in corrupcyng the truth  
and sincerenes of the Gospell: and also in factious, dissenti-  
ons, slaughter and bloud. And the devill was from the begyn-  
nyng a lyar, & murtherer, as the Lord him selfe sayth in the. 8.  
of John. And hercherto they be of the Dragons mouth. The  
selfe same arise also out of þe mouth of the beast. For they come  
furnished with the popes authoritie, legates Lateral with ful  
power. Of the beast I haue spoke in the. 13. chap. finally they  
come out of the mouth of the false Prophet. The onely true  
Prophet and hygh Shepheard of the vniuersall Church, is  
Christ the sonne of God. Antichrist, is that false Prophet, and  
chief seducer of the whole world: as is sayd in the. 13. chapter.  
Therefore come the Legates, sent from the Pope, whiche hath  
put into their mouthes wordes, or instructions or commissi-  
ons that they should speake those thinges which are of false  
prophesie. Howbeit he expounding hymselfe more playnely, Three vn-  
declarerh of what sort the Legates shall be: to witte, the vn- cleane spi-  
cleane sprite. An uncleane spirite is every where in the scrip- rites.  
ture called the devill or Sathan, verely of nature and effecte,

For

For as the spirit of God is called holy, so contrarywise thys  
spirit is called vncleane. For he hunselise is of nature, (or ra-  
ther of his owne corruption, and reuditing from God) im-  
pure, and the authour to men of all impuritie and vnclean-  
nesse. He signisith therfore, that thole Legates shall be men  
of a deuillish vncleanenesse. And in dede if you lay hereunto  
to the lyfe, manners, and conuersation of thole Legates late-  
rall, and of the families, you shall finde in manner nothyng  
els but extreame vncleanesse, filthinesse and beastlynesse,  
monstrous lust, whoredome and aduoutrie, and detestable  
fornications, wonderfull sursetting, blouderrafes and coun-  
selles. Therfore the thyng it selfe speaketh: and the thynges  
that the Legatis doe euery where, are a commentary of this  
place. And where there be three vncleane spites reckoned,  
some doe expounde it of diuines, laweyers and religious, as  
Monkes and Fryers, of the which three sortes for the most  
part are chosen the popes ambassadours. I understand simply  
by the nûber of thre, þ those Legats shalbe thourghly furni-  
shed wyth all mischeuous authoritic, & that they shal al agree  
well amonsgs theselues, and all helpe one another: that what  
soever one seemeth to lacke, an other may supply. Salomon in  
Eccle. sayth, þ a thefholde rope or lyne wil not lightly breaue.

They be  
lyke frog-  
ges.

Aristophane  
s in ra-  
ning.

But now to the end that no man shoulde finde any lacke of  
lyght, he setteth as it were before our eyes, by bringing in a  
parable, what maner ones these legats shal be, verely frogs  
marrish or fenny, and impotunate yellars, tedious, foule, &  
filthy. And he sayth not that they be frogges in dede, but  
like frogges: for like as frogs by their impotunate crying  
are most tedious and troublesome, and the fennie are also fil-  
thy: so doe those Legates loue earthly thinges and filthines:  
and by their complaints, accusations, wranglings and dispu-  
tations altogether froggelyke and fenslyke, they be hatefull  
both to God and men. They are nothing ashamed: If they  
be interrupted a little, by and by they retурne to their olde  
song, that is to say, they play the waterfroggs, singyng croake  
croake, for they haue nothyng els to sing but croake. Prima-  
sius discourteth very much of frogs. Amonges other things:  
it is meete for those false þrophets lyke frogges crying in the  
nyght, to make a dainnable noyse by barking of errours. For  
frogges both by reason of the place, sight, and troublesome  
noyse are so hatefull, as the Deuill with his is knownen to be  
abominable to the truch, and with iust fier to be rightly co-  
deynned. &c. Thus sayth he. And lyke as the frogges of Egyp-  
tayled

rayled out of the dust, by the deuillish arte of the Magicians cryed out agaynst Gods truch by Moses and Aaron called backe the people of God to true libertie and worshipping of God: right so doe the Popes Legates with their talke molest the preaching of the Gosspell, the free deliueraunce, the christian libertie and true seruice of God. And like as y frogs doe double and repeat that croaking of theirs, cuē till it wearieh me to heare them: cuē so these fennish beastes of Rome, haue euermore in their mouth, the most holy Sea, the most holy father, the holy church of Rome. The holy Church of Rome erreth not, the holy Church of Rome must be obeyed. He that will not obey her, is an hereticke and a schismaticke. These thinges full many tymes and ofte, and to all men, and in all and singular cases doe they repeat, singing awyayes that one song of theirs, croake, croake, croake.

The Lord annexeth by S. John, and so yet more clearely The spirite  
of Devils, declarereth: for they be sprites of deuils working myracles, &c. *δαιμων* (which is here vsed in Greeke for deuill, hath hys name of sundry knowledge, and skilfulnes of thinges: and seemeth to be in a maner indifferent, although it be commonly put for the deuill. Neuerthelesse, for a difference they are called Eudaimones, and Cacodaimones, as it were welskilled and miskilled. For the Greekes say that *δαιμων* is called of *δαιμων* that is, knowyng or skilfull. For *δαιμων* is called a cunning person or a craftsmaister. The Lord therfore signifieth, that the Popes Legates shall be sprites of deuils, that is to say, spirituall fathers (but indewed wytch the spirite of Sathan) wyse men or skilfull, craftie workers to bring their matters to passe. And therefore he annexeth, working wonders, wherby he seemeth to allude to the Magicians of Egypt, who also wrought myracles, and deceyued kyng Pharaoh in lyes agaynst the truch. S. Paule moreouer in the 2. to Timoth. the 3. chapt. compareth the wyse men and ministers of Antichrist to the Magicians of Egypt. And right well knownen it is, that the legates doe euery where boast of myracles, which haue been done in their church and religion, and so keepe still the hartes of kynges and princes in popish erroours. Of myracles speakest S. Paul in the 2. to the Thess. 2. And I haue layd something hereof in the 13. chapt.

Here is shewed moreouer the end of all the practises and The Le-  
ders of the Popes legates: mainly, to goe forth to the gates are  
kynges of the whole earth, to assemble them to battayle. &c. in all kyngs  
They shall creepe in the courtes of all kynges and princes, courtes.  
Doubtles

Doubtes ye shall haue the popes legates welneare in all kynges courtes. And what doe they? They inuironne kings and princes. They see that no faithfull man be admitted to the kynges speach, they leare to know all the kings counsell, which they wryte and signifie to Rome: and if they mislyke any thing, they labour to infringe and subuert the same: and they alwayes beat in that song of theirs, to witte, croak, croake, that is verely obedience, which all men owe to the holy See: finally, they arme kynges and princes to defend the church of Rome, and to destroy heresies. This I say, is the battell of that same day of the great God almighty, that is to say, which shall be parted by the commyng of the sonne of God vnto iudgement, and which shall indure to the commyng of Christ vnto iudgement, who shall then auenge the bloud of hys, at the handes of that vgly beast. And he calleth y day of iudgement, the day of the great God: as doeth also Saint Paule in the. 2. to Tit. And the day of God almighty; as he that shall then shewe his almightynesse and the full power of his Godhead, whom the vngodly surmisse to be as now a sleepe by reason of his long sufferaunce. This necessarie and most profitable description S. John hath set in here, by the reuealing of Iesus Christ, to the end that we shoulde watch and beware of them.

In exhortation to  
watching.

Keep thy  
garmentes  
that thou  
go not na-  
ked.

Hereafter followeth a faythfull admonition and exhortation to watching, least we fall a sleepe and perishe wyth the Antichristians in the cares and pleasures of this world. And he layth how that day of the Lord wyll come sodeinly, and when we shall least looke for it. For the Lord here repeateth that thyng, which he layd also in the gospell: beholde I come like a theife. These thynges are read in the. 24. of March, and are repeated of the Apostle in the. 1. to the Thess. the. 5. chapt. And verely that same soden commyng of the Lord wakeneth the myndes of vs all, and prouoketh vs to watch, least we shoulde at vnwares be oppressed. He adioyneth also immediatly a profit prepared for them that watch. Happy saith he, is that man that watcheth. He addeth moreouer, how the godly shoulde demeane themselves in watching. How they must keepe their garmentes, that they be not defiled; and take heed moreouer that they walke not naked, least their filthynesses be espyed. Touching garmentes, I haue spoken very largely in an other place of this booke. That man keepeth his garmentes whiche keepeth his lyfe and couersation vnspotted of worldly filthinesse. He walketh not naked, whiche putteth

putteh on Christ: but his shame is scene, that sinneth impudently. But chichly is their shame scene, whiche whoredome, aduoutrie, and fleshly lustes are knownen, and open to the eyes of all men. And here is the state of them to be lamented that are called spirituall, and rather yet are in deede to be detected than to be described. Blessed are they whose sinnes are couered, and happy are they that haue learned to be ashamed. Unhappy are as many as can not blush, but set such a face on the matter, as they glory in their sinnes and wickednes.

After this he toucherh at few wordes the destruction both <sup>The destru</sup> of the Legates and also of them that are deceaved by the Legates, and of such as fight against God and true religion, for frogges. the maintayning of the Romishe maiestie. The Legates indeede doe assemble men of their faction vnto battayle against the Bodly: but the Lord hath gathered them into a place which is called in Hebrewe *aguayedow*; which some interprete the destruction of the Riner, and some the armye of desolation. But howsooner that is, the sence seemeth easie: they are in deede assembled by the Legates, that they might withstand, or prohibite the destruction of the Riner, and ruine of Roine. But the Lord shal assemble them also, that in the very same place and wozke they may be destroyed by the Lord, which finally at the last iudgement we beleue shal be accomplitshed. To the Lord Christ our redeemer and renenger be prayse and glory. Amen.

### **C**The seventh Aungell powreth out hys vyalle.

#### *The Lxxii. Sermon.*

**A**ND the seventh Angell powred out hys Vyall into the ayre. And there came a great voyce out of the temple of heauen from the seat, saying: it is done. And there folowed voyces, thunderinges, and lightainges, and there was a great earthquake, such as was not since men were vpon the earth, so mighty an earthquake and so great. And the great Citie was diuided into thre partes. And the Cities of nations fell. And great Babylon came in remēbraunce before God, to geue vnto her the cup of wyne of fiercenes of hys wrath. And euery Egle fled away, and the mountaynes were not founde.

And there fell a great hayle , as it had beeene talentes ,  
out of heauen vpon the men, and the men blasphemed  
God because of the hayle, for the stroke of it was ex-  
ceeding sore.

The last  
iudgement  
of God si-  
gnured by  
seuerth <sup>the</sup>  
gell.

The seuerth and last cup poured out into the ayre , signi-  
fieith the perturbation and alteration of all clementes , and the  
horrible, but yet iust iudgement of God, and finally the end of  
all thynges, and paynes euerlastyng. The thynges be inclo-  
sed with figuratiue speaches , taken for the most part out of  
the Propheteis, and by a priuie comparison brought out of the  
holie storie . which is done for this consideration , that all  
thynges might be more full of Maistrie , and that every man  
should more diligently , search for the sence of so excellent a  
matter , which beyng founde once , ought to be kept and re-  
tained in perfect memorie.

Sore tem-  
pestes.

An end is  
at hand.

And what tyme the Ayre is moued , sundry and horrible  
tempestes arise in the ayre . And the Lord Iesus in the Gos-  
pell after Mathew testifieth , that about the last commynge of  
Christ, the powers of heauen shall be moued . And as soone  
as the cup was poured out into the ayre , and a great tempest  
arisen, a voyce sounded yéore, it is done. By the whiche voyce  
is signified, how all thynges are at an end, euen of the whole  
world , much more of wicked Papistrie . And this voyce is  
heard out of the very temple of heauen, and thone of God,  
lest we should doubt any thyng of the truthe and certeinie of  
the sentence geuen , and agayne of the vertue and power of  
him that doth pronounce it . Therfore are they shamefulliy  
deceived , so many as affirme the world to bee euerlastyng ,  
and that they shall reigne alwayes vpon earth, and inioy the  
pleasures therof. A voyce from heauen, out of the most holy  
temple of God, and euen out of the most sincere thone of the  
almighty , speaketh , that it is done . For he speaketh of the  
tyne to come as though it were past , that we might as cer-  
tainly know that all worldly and Popish thynges shall haue  
an end, as we vndoubtedly know thynges to be done, which  
are already past. Let vs therfore watch , & put no confidēe in  
the thynges of this world, which are most deceitful. All things  
shall fall to decay , and come to naught , men onely , and the  
blessed spirites, remaining through the grace of God, the vn-  
happy also remaining perpetually , appointed to perpetuall  
punishment by the justice of God.

And lyke as the holy Propheteis dyd by figures set forth  
the

the iudgement of God to be sene of mens eyes, so now here I shewe of the Lord Jesus by S. John in a figurative speach, shad-<sup>e</sup> Godd iude-  
doweth the terrors of that horrible iudgement. For he sayth gement,  
how there shall be thundersynges, voyses, lightnynges, and  
thunderboltes, and an earthquake, so terrible, that the world  
hath never at any tyme felt the lyke. For S. Peter also in the  
end of his latter Epistle, recureth terrible thynges of the last  
day, and burnyng of all worldly thynges. But the quakynge  
and terror of mens myndes, shall be yet a great deale more  
terrible than all these.

The Lord in S. Matth. Gospell. Than shall wayle, sayth The godly  
are exempt  
from  
torments unspeakable.  
he, all the kyndedes of the earth. For the vngodly, whose con-  
sciences are wicked and corrupt, shal feele those terrors and ted from  
tormentes unspeakable. Like as the godly (according to the erneil ter-  
saying of our Sauour) come not into iudgement; so althoough  
that they also by reasoñ of the infirmitiess of their flesh, be some-  
what astonyed at the sodaine alteratiō of things, & at the ter-  
rible tearyng & crashyng of all elementes: yet soz asmuch as  
they haue knowē before, that the same shoud come to passe,  
& belue the Sauour, saying, your redemptiō draweth nere,  
they gather vp their spires, & confort them selues in Christ,  
and reioyce in him, commyng to iudge or condeinne the vn-  
godly, but to saue the godly. And herein is alluded to sondry  
stories of the holy Scriptures, but chiefly to the burnyng of  
Sodome, to the drowyng of Pharaō in the red Sea, and to  
the ruine of Jericho, &c. Those were verely but seuerall de-  
structions, & yet terrible aboue measure: therfore what thinke  
we that last destruction will be, which shall be generall?

Than shall that great Cittie, namely the vniuersalitie of The great  
Cittie shalbe  
decided in =  
to 3. partes  
men in the great Church be cut a sunder or deuided into three parces: that is to say, in the end there shall be three kyndes of men found in the Church. There be true Christians, which attribute to Christ his true glory, that is, all thynges of true saluation, and cleaue to him alone by sincere sayib. There be Papistes, which after the letter ascribe vnto Christ many thynges, but not as become them: for they ascribe those things to Antichrist, which belong to Christ alone: and in commun-  
icacyng with him, such thynges as be not to be communicated, they deny Christ. For if the Pope be head of the church vniuersall, if he be Kyng and Priest, &c. Wherfore is Christ preached to haue those thynges alone? There be moreouer Newters, which will not leme to deny Christ, and yet attri-  
bute not a litle to Antichrist, whom neuerthelesse in many

thynges they contemne and despise vterly. These haue id  
certaine Religion, but such as is established and concaneed  
at their pleasure, as it liketh or pleaseth them to beleue this or  
that. There is a great number of these me at this day, whiche  
scorne and mocke what soever is not tuned after there most  
light, & wanton Lucianicall wittes. You may finde also in the  
Bolpell, a field sownen with sondry seede, to bryng forth most  
divers frutes, yea euen cockie and darnell, which at length  
in the end of the world shalbe gathered. sc. Math. 13.

The cities  
of the Hea-  
then fail,

Moreover the Cities of Beuties (sayth he) shall fall, by  
the which I vnderstand the Jewish, Turkish, and straunge  
Religions, plucked into sondry sectes or heresies. And euery  
one of these haue their societie, rites, and lawes, which they  
commende to be the best, and such as shall induce for euer: but  
they shall fall also. The onely Religion or sayth of Christ shal  
prevayle and ouercome. Areas expounding this place after  
the same sort sayth: The Cities of the heathen tallyng downe,  
be diuers opinions of sayth about Religion. sc. They (I say)  
are fallen all.

Great Ba-  
bylon came  
into the re-  
membrance  
of God.

But as it was mete and requisite, he affirmeth and shew-  
eth diligently, that the Cittie and Church of Rome shalbe de-  
stroyed, and committed to perpetuall tormentes. I declared  
sufficiently before, that Babylon is Rome, which in very  
dede is great, not in Italie onely, but throughout all Fraunce,  
Spayne, Germanie, and other Realmes. The Cittie and  
Church of Rome hath semed to many, that it shoulde be euer-  
lastyng and triumphaunt for euer. As who would say, that  
God knoweth not of them, but must let them worke their  
pleasure. Herein the Epicures cry, that God careth not for  
these inferiour thynges: but that euery man lyueth here, ei-  
ther happily or vnhappily, accordyng as he hath discretly &  
wittely framed his lyfe, and that God knoweth not of our  
pleasures and displeasures, nor of our conuerstation. But con-  
trarywise S. John affirmeth, that the Lord hath remembred  
Babylon: yea and so remembred her, that he hath determined  
to commit her to tormentes. The which he vttereth by a pro-  
pheticall phrase of speach, that he might geue unto her, the cup  
of wyne of indignation, or fearenesse of his wrath: that is to  
say, that he might punish her accordyngly, as the great indig-  
nation and wrath of God requireth. Therfore she shall haue  
no small punishment: for the wrath of God is not light, but  
most greuous and herte. For he requireth and recompenseth  
the slackenesse of punishment, with the extremitie of payne  
and

and torment. The lyke thinges you may read in the thyrd of Malachie: how God hath booke written. Touchyng the cup also, of the wyne of Gods wrath, is spoken before out of the Propheteſ.

Now also amongst other thynges by a figuratiue speach All Iles he sheweth, that the vngodly haue no refuge, nor way to elſeſee. Otherwile in daugers the richer sort would hyde them ſelues farre of in Ilandes, that they might be out of gunshot: many fle into the Mountaines, that they might there lurke ſafely. But now he ſayth, how the very Ilandes fle, and therfore that ſuch as would fle unto them can not get to them. He addeth that the Mountaines, that is to ſay, the places of refuge or luckyng can not be founde. Therfore there remayneth nothing but that all the vngodly in generall ſhalbe taken and put to tormentes.

Furthermore he addeth that byting or destroying hayle, or hayle as byg as talenteſ shall be cast downe from heauen vpō the wicked: yea & ſuch haile as hath not bene remembred Hayle lyke to haue fallen in ns memory of men. And he ſemeth to haue alluded to the ſtory of the Chananites, which is in the. 10. chapter of Iofua. To be ſhort here is ſignified that the greuous and ineuitable iudgement of God pronounced agaynst all the vngodly, ſhall at the generall iudgement torment the wicked with ſuch an extremitie, that no eloquence of men, no ſence nor understanding can attaine unto it: for it is alwayes more greuous. Primarius expounding this place, ſaith: he ſeteth the wrath of reuengeinent in hayle. Wherof we read: the wrath of the Lord falleth downe lyke hayle. Neither doth he without cause make mention of a talent weight. For with equitie will he execute his iudgement. &c.

Here is ſhewed the obſtinate and vncurable mutinyng The wic- and impatiencie of the wicked, wherby they are incensed a- hed blas- gaynt Gods iudgements, vomiting out blaſphemyes a- pheme God gaynt the Judge him ſelue and his iudgement. I haue hand- in their tor- led theſe thynges more briefly, for that we haue heard in a ma- mentes.

nner the ſame before about the end of the. 11. chapter. To the Lord be prayſe and glory.

**C** The Judgement or punishment of the purple whore, is described; and also the ſinne, and vngodlynes of her.

*The lxxij. Sermon.*

Ii.iii. And

The. 17.  
Chapter.

¶ And there came one of the seuen Aungels, whiche had the seuen vialles, and talked with me, saying vnto me: come, I wil shew thee the iudgement of the great whore, that sitteth vpon many waters; with who the kynges of the earth haue committed whoredome, and the inhabiteres of the earth are dronken with the wyne of her fornication. And he caryed me away into the wildernesse in the spirite. And I saw a woman sittynge vpon a rose coloured beast, full of names of blasphemie, whiche had seuen headeis, and ten hornes.

He hath hethereto discoursed in generall of the iust indgements of God: albeit that in the meane tymc he hath touched rather than handled some particular matters cōcernyng Babylon or Rome. And now consequently severally, and euidently he handleth the destruction or end of the beast, and of his Image, of old Rome and new, I meane both the Empire and Papistrie: which he semeth to point at, as it were with his finger. In the. 13. 14. and. 16. chapters he gaue some incklyng hereof: and now he purleweth eucry thyng with a notable plenty and euidence. And the same that I sayd in the begynnyng of this place, I repeate here agayne; that hereby are affirmed, how the iustice of God is shewed to be the end

The profite of good and euill, that the godly are confirmed, and the iudgement of this place conserning to come established, as we confesse exprestly in the Apostles Crede. The same of all is this: the old & new Rome, the Empire and Popish kyngdomme, which is the kyngdomme of Antichrist shal perish for sinnes, and great enormities. For he ioynceth together the beast, and the Image of the beast, the beast and one sittynge on the beast, a prouide stromper, so that they can not be seperated. Therfore must the place be expounded of both Empires.

That S. And least any man shoulde thinke me to be led with an euil John spe- affection, for understanding these thynges of Rome, I will kerth of shewe by the testimony both of God and man, that the same Rome. exposition is olde, and not newe, true, and not affected. For straight way the Angell himselfe, as we shall heare, expoundeth these thynges of Rome. Arcas alio an other expositione of this booke, sayth thus: divers expositours doe by sy whose understand olde Rome, And the same Arcas saith by and by agayne

ayne : whilste he sayth the mother of whoredome, whether so ever you meane either olde Rome or new, or the tyme of the coyning of Antichrist (beholde the tyme of Antichrist he sayth) you can not erre from the truthe, for that both cities (Rome and Constantinople) haue occupied the Empyre, and every of them hath beene imbrewed wych the the bloud of the holy Martyrs, &c. Hethereto he. And what the most auncient wryter Tertullian, and S. Hierome hath spo-  
ken ostener than once of Babylon and the purple Whore, I  
haue hererofore reportid in the. 14. chapt.

And in this order he proceedeth. First he sheweth the au- The order  
thour of this revelation, and afterward gathereth the summe of this  
of the revelation or vision. For againe he treateth by visions, chapt.  
to the ende all thinges myght be more lively and evident. And  
in dede some make this seuenth vision from the. 17. chapt. un-  
to the. 21. chapt. be but the sixt vision, as I admonished in the  
beginning of this worke. Than noteth he the place and ma-  
ner of the vision. Finally, he propoundeth the vision it selfe,  
and immedately adioyneth the exposition thereof. And in the  
processe of this matter he vseth a iudicall kynde of pleading,  
and that after a propheticall maner. For the Prophete doe  
commonly first of all set forth the sinnes and wickednesse of  
the people before the eyes of all men : and then they annexe  
Unto it the iudgement, payne, or punishment. For so doth S.  
John also at this present.

First, the authour of this dreadfull vision, is the Lord Christ who shew-  
hymselfe: but he vseth the ministerie of an Angell, and names eth thy-  
ly, of one of them which came out of the temple of the diuyne vision.  
maiestie, and was appointed wych sixe others to pouere out  
plagues and vyalles. This is the head minister. And it was  
seemely that the iudgement of Babylon shoule be uttered by  
an Angell that had the rule ouer tormentes. The Lord Jesus  
himself will take punishment of the beast, for whom this tri-  
umph is reserved. And we understand that such thinges as  
are set forth and treated here, haue proceped from the hygh  
Byshop hymselfe Jesus Christ: and the maners of speakeyng  
to be Angelicall, hearely, and godly. Who shal than blame  
vs, if we vding the wordes of Angels and of Christ hymselfe,  
shall say that the Byshoppe of Rome and all Popery is that  
purple, and great and most common harlot. It seemeth also  
to many which beare a countenance of godlinesse, that mos-  
deration is neglected, when these thinges are repeated by the  
preachers, which are playnely set forth to vs by the expresse  
P. iiiij. wordes.

**Free mou-**  
**thes against**  
**Rome.**

wordes of Angels and of Christ. It seemeth that they would shute and stoppe the mouth of Christ himself. Howbeit they attempt it in vayne. For if the preachers holde their peace, the stones will crye. For it behoueth, that like as the glory of Christ, so the shame of Antichrist shoulde be knowne to the whole world. But they offend most greeuously which in the Sermons made against Antichrist, require I know not what indeſtie. As though he ought to be spared, which spareth no good man. As though that doctrine were not indeſtie, which is taken and received of the mouth and wordes of Christ. After in the. 18. chapter. We shall heare the Lord commaunde: render vnto her, as shee hath rendred vnto you. &c.

**The summe**  
**of the vision.**

**Rome is a**  
**Whore.**

Secondly he compriseth in fewe words the summe of all, and sheweth wherunto we shoulde referre all thyngs. Come sayth the Anugell to S. John, and I will shewe thee *xpiua*, the iudgement, condemnation and punishment of the great whore. And where he sayth, of the great whore, he doeth intitiate what the crine is or cause of punishment: namely, fornication, misbeleife, or vngodlinesse. This vision also apperteyneth hercunto, that we might understand, how Rome shoulde be punished or destroyed, that is to say, the Romayne Empyre, or the kyngdome of the Pope or of Antichrist: and wherefore, or how it deserueth to be destroyed. Shee is a whore, and a great and an arraunt whore. And who knoweth not, that a mariage is contracted betwene God and all singular saythful: y<sup>e</sup> God is the brydegrome, and y<sup>e</sup> church his spouse: Shee is bound then & coupled to her husband alone in sayth & troth. If she break this faith, & loue others, geue her selfe to the, call vpō, & honour them, shee is a whore. Whereof I haue spoke many times both in this booke and els where.

And a most common thing is it in the Scriptures, to call reuolting, vnaſtaſhulnes, vngodlines, ſuperdition and Idolatrie, fornication or whoredome. If any ma desire testimonies hereof, he ſhal finde them in the. 8. of Judges, 1. of Eſay 2. and 3. of Jeremiy, the. 16. of Ezechias, in the. 1. 2. and 3. of Oſee, and in other places. Rome therefore was a great ſtrumpet, and is alſo at this day a moſt ſtinking harlot. For why, ſhee is full of Idolatrie, worſhipping of creatures, and abominable ſuperditions. Neither is ſhee her ſelfe onely polluted with all filthines, but ſhee copelleth mozeouer the whole world to ſerve, yea and to ſerve in Idolatrie and ſuperditions. What will you ſay, that through the wonderfull prouidence of God it came to paſſe, that a woman ſayning her ſelfe

a man,

a man, did clyme vp to the Sea of ROME, was created Byshop, and called Iohn the 8. which was one Gylberta, a great whore, borne at MENTZ. For thus would God declare, that the Byshop of ROME sitteth a whore vpon the beast. And herein I follow the constant consent of all Historiographers. Nevertheless, I am not ignoraunte, that therre be some which haue thought, how this Iohn was intruded into the seat by an harlot, and for that cause was called an harlot.

Furthermore, olde ROME had power to doe these thyngs: She sitteth vpon many waters: that is, had dominion and rule ouer many people, and sundry nations. Ye also þ kings of the earth haue committed whoredome with her, whylest they haue submittid theirselues to the ROMAINES, bounde themselves in league, and received of them superstitions and Idolatrie. For the children of Israell were also sayd to haue committed whoredome wþt h the EGYPTIANS, for that they had ioyned amity wþt h them, and were become felowes wþt h them in religions. And so new ROME the Popes kingdome stretcheth farre and wide, and kynges & Princes of the earth committed whoredome wþt h her. Therfore doeth the word of the Lord call that thyng filthy whoredome, which the Romishe sort doe terme by the name of a holy bond and obedience. There is added, and they that dwell vpon Earth are made dronken. For he signifieth, that beyng infected wþt h errores, yea rather assortid, and cleane out of their wittes, they haue been madde in Idolatrie, and yet rage in their superstitions like dronkerdes, and can not for furie receiue the preaching of the Gosspell. Touching this wine of fornication and whoredome, and the dronkennes, I haue spoken in the 14. chapt. And it is aptly spoken, that the dwellers vþt h earth are made dronken, not so much for that men dwellying vpon earth are made dronken, as for that earthly men and such as are choked wþt h earthly desires, shall become fayefull worshippers of the Romishe SEA.

Thirdly, he expoundeth the maner of the vision thus: I The maner was carryed away in þ spryte. wherfore with his body remai- of the visio- ning in Patmos, in spirite he sawe a woma sitting on a beast, and destroyed with fier. Such be many visions and sightes in the Prophets. And he noteþ also the place, wherin he saw the beast: not in heauen, neither in the temple or tabernacle, or in a fruitfull place, but in the wildernesse. Esay calleth the The beast Gentiles and Heathens, a wildernesse. And verely the olde in the wil- ROMAINES and newe with their superstitions hanc had no dernesse. g  
Ii. v. place

place in the Church, but are without the Church. God for-  
bidde then that we should acknowledge the church of Rome  
to be head of all faithfull churches. And at this day many of  
them which are called most holy and most reveret, differ no-  
thing from the Gentiles, their titles and hypocritie onely ex-  
cepted. wherof is spoken before in the. ii. chapt.

Fourthly and lastly he exhibiteth this vision or type of old  
and new Rome, and the ruine and destruction of them both,  
and therewithall he describereth most diligently the wickednes  
of eyther of them. And first must the beast be considered, and  
afterward the woman sitting on the beast. The beast repre-  
senteth the figure of olde Rome: the woman the figure of new  
Rome and of Poperie. And the woman sitteth upon the  
beast. For the Image of the beast hath succeeded, and hath  
placed her seat in old Rome. For Daniel also affirmeth, that  
**The beast  
is Rose co-  
loured.** Antichrist shall pitch his seat or palace betwixt two Seas, to  
witte, the Hadriaticall Sea called comonly the gulfes of Venice,  
and the Tyrehene or Tuscane Sea. And the beast is Rose co-  
loured, it is of a red and bright colour like Crimoline. For  
Rome hath been most cruell and bloudy, and swimmynge al-  
together in the bloud of all men, but specially of Christians.  
How much bloud was shed by Marius, Sylia, Pompey, Iulius  
and others, after histories Plinie hath reported. Rome hath  
with sword and fier destroyed the whole world. The ten per-  
secutions of Christians before the Empyre of Constantine  
are most commonly knownen.

How the beast was full of names of blasphemy, I shew-  
ed in the. 13. chapt. Rome abounded with chapelles & Idols.  
Dayly it blasphemed God, and Christ, and his Gospele, and  
rent the Church a sunder. Of the 7. heades and ten horncs,  
is spoken also in the. 13. chapt. And certaine thinges shal fol-  
low in this same chapter playne enough. And thus much he-  
thereto of the olde beast: here followeth of the woman sittyn-  
g upon the beast.

**The same matter is yet still treated of, and the vision is  
expounded.**

### The Lxxiiij. Sermon.

**A**nd the woman was arayed in purple and rose co-  
lour, and decked with golde, precious stonye, and  
pearles:

pearles; and had a cup of golde in her hand, full of the abominations, and filthinesse of her whoredome. And in her fotehead was a name written, a misterie : great Babylon the mother of the whoredome and abomination of the earth. And I saw the woman drunkē wyth the bloud of Saintes, and with the bloud of the witnessē of Iesu . And when I sawe her, I maruailed with a great wonder. And the Angell sayd vnto me: wherfore maruaileſt thou? I will shewe thee the misterie of the womā, & of the beast that beareth her, which hath ſeven headeſ and ten hornes. The beast that thou ſeeſt, was, and is not, and ſhal ascende out of the botomleſſe pitte, and ſhall goe into perdition, and they that dwell on the earth ſhall wonder (whose names are not writte in the booke of life from the beginning of the worlde) when they beholde the beast that was and is not . And here is a mynde that hath wifedome.

He describeth exceedingly well and lively, and ſeteth forth to be ſeen of the eyes of all men, that ſame woman before named the great whore. About the end of the chapter he expoueth hymſelfe, and ſayth: And the woman which thou ſawest is the great citie: great verely, as ſhee that beareth rule ouer the kynges of the earth. He meaneth therfore the very citie of citie, lady Rome, and enen the popishe and Romishe Churche, and the Pope hymſelfe wyth all his creatures & Chappplaynes, which make a great and strong citie, reigning ouer all kynges and Princes of the earth. For who knoweth not that Rome and the Prelates of the Churche, doe rule enen aboue magistrates and Princes? conſider what is done in courtes of kynges & Princes, and by whose aduise and counſelles the Princes of the earth are chiefly gouerned. And in calling papistrie a woman, he alludeth to the 5. and 7. chapt. of the Proverbes of Salomon, who alſo likeneſt craftie and deceiptfull phylosophy, and worldly wifedome to a fayre woman full of iudry craftes and guiles.

And now alſo he painteth out trimely and euidently the apparel or cloþing and very whorish behaviour of this woman. Shee is furnished with no good qualities inwardely, wherby ſhee may commende her ſelue to the world and to her louers; therfore ſhee excelleth in outward decking of her ſelfe, where

where she is inwardly full of all abominationes: for all the world, like unto the Phariseis & hypocrites, whom the Lord sayth are without, like shinyng tumbes of marble, but within replenished with all corruption and filthynes, and even stinkyng. And hereby is signified chiefly that the Church of Rome and kyngdome of Antichrist setteth forth it selfe altogether with worldly furniture, to witte with gold, siluer, precious stones, and all costly array. These thinges are found in the old people, beyng vnder the discipline of the law: they are founde also amongst the Gentiles, which suppose not God to be rightly honoured, but with the precious thynges of this world. But we know that the Levitcall Priesthode is abrogated with all the outward array and that now the Church decketh her selfe with vertues, and hateth and abhorreth outward garnishing. Lactantius cōfuteth at large all outward deckyng in religio or godly worshipping, in his booke of *Institus. de vero cultu. &c.* Moreouer all old writers shew, that God is not worshyped of the Christians with golde & siluer: but with fayth, charitie, and righteousness. What will ye say to this that Daniel in the. 11. chapter sheweth that Antichrist shall worshyp God with gold, siluer and precious thynges: which thyng he condemneth and reiecteth.

The Pope  
painted  
forth is  
shewed to  
the world.

The dona-  
tion of Cō-  
stantine fail-  
ued.

And doth it not appeare here playnly, that the Lord Jesus him selfe hath set forth to vs the Pope or Antichrist painted as it were in a table. For he appeareth altogether such, and in such like apparell he sheweth him selfe to be sene of all men, as the whore of Babylon is decked with at this present. And he chalengeth to him selfe this apparell by a certaine right. For the Papistes byng forth a false fayned donation of Constantine, amongst other thynges pronouncynge thus, in the Distinct. 96. We geue and dimise to blessed Silvester and to all his successors the palace Laterane of our Empire: moreouer the Diademe, to write the roiall crowne of our head ( which the Pope calleth a kyngdome, and hath made it triple) and also our purple robe and coate of Crimoline, and all our Imperiall array. &c. I can not here omitte, but must nedes write a few thynges out of Placina, the Popes Secretary, *De Cōris pon-*  
*if.* For describyng the life of Clement the. 5. at the Popes cor-  
onation, sayth he, were present Philippe kyng of Fraunce, & Charles his brother, and John Duke of Britaine, who beyng overwhelmed with the fallyng of a waile, dyed ( see the di-  
uine and iust judgement of God) with many others, whilst  
the pompe of the Coronation, as the maner is, was led thoro-

rough the Citie. Kyng Philippe also by the same ruffe was sore hurt and lamed: the Pope was stricken of his horse, and lost a Ruby out of his myter that cost sixe thousand Ducates. This sayth he.

This whore moreouer drinkeþ to all nations of the cup <sup>The drin-</sup>  
of Circes, which the Lord calleth of gold. And it signifieth do-<sup>ket to the</sup>  
ctrine. For to geue drinke is to teach, Ezechiel. 24. Gold he-<sup>carouse,</sup>  
tokeneth sincerenes and purenes of doctrine. Doubtles vn-  
der pretence of sincerenes and Gods truth, Rome hath eas-  
ily perswaded all people, to receiuē the doctrine of the Romish  
Sea. For the Pope hath both named him selfe Apostolicall,  
and the Church of Rome also Apostolicall. And in the Cano-  
nes, he hath left wriuen: right so are all the lawes of the Sea  
Apostolickē to be taken, as though they were confirmed by  
the godly mouth of S. Peter him selfe. *Distinct 19.* Read the.  
*20. 21. 22. Distinct.* Therfore the more simple sort of the world  
haue supposed, that they receiuē the very word and lawes of  
God, what tyme they received the Decrees and doctrine of  
the Church of Rome. But our Lord Iesus Christ doth here  
declare vnto vs, what hath bene, and what is euē at this  
day their doctrine, and sayth: full of abhominations, and vn-  
cleanes of her filthy lust. And the Scripture calleth abhomina-  
tion, Idolatrie, Deut. 7. chapter. Moreouer the falle wor-  
shyping of God, superstition, and such other thynges lyke.  
The vnaues of whordome in the Propheteſ is nothyng  
els, but peruerle doctrine, and peruerle Religion, not attri-  
butyng all good thynges to God alone by his sonne, but ra-  
ther diuidyng the hart, and applyng them both vnto crea-  
tures, and to wicked worshypyngeſ. But ſuch is the do-  
ctrine and Religion of the Romish Sea. Therfore is her great  
ſinne here recited, that ſhe hath with her euill and venemous  
doctrine ſeduced and infected all nations, and euē now alſo  
receiñeth them in ſuperſtitioñ and Idolatrie. A lyke place is  
in the. 16. chapter of Ezechiel. And I ſuppoſe that our Lord  
Iesus Christ uſed here now wordes very filthy, to the intent  
he might plucke away from the Romish decrees and Canōs  
their authoritie and vilerde, and that their filthynes might  
appeare vnto all men, and be knownen, and eschewed.

Furthermore leſt any ſhould be ignorant, what the ſame  
woman were, which is here ſet forth to be ſene, and that all  
might ſee that great wirche Circes, he wriþteth her own name  
in her very forehead, that all men might read it, and that the vnderstan-  
ding by no meaneſ be unknownen, For he calleth a misterie dyng.  
<sup>A name</sup>  
<sup>written in</sup>  
<sup>the forehead,</sup>  
<sup>which may</sup>  
<sup>open the</sup>  
<sup>mystery or</sup>  
<sup>the</sup>

the meaning or signification of a secret, for by a figure Rome is called Babylō wherof I haue spoken before. And after the true signification of the word, Babell sondereth confusion. And Rome hath brought an excedyng great confusion into the Church. For like as the primitive Church of Rome set forth the Gospell in the weast countrey; so after that the first simplicitie and purenes was once extinguished, the later By shps, regardyng more ambition and covetousnes, than humilitie, liberalite, and godlines, haue brought into the whole world all maner of Idolatrie and superstition. Certeinly she is called of the Lord exprestly the mother of the whoredomes & abominationes of the earth. For we may thanke the church of Roine, for all the corrupt doctrine and vngodlynes that is in the Church. She is the original of Idols, Massē, and other abominationes. Therfore is she most worthy to be punisched with most greuous tormentes. And this verely is the most worthy title of the Romish Church. Others call her Apostolicall, divine, chief, and of all most holy: The Lord Christ calleth her Babylon, yea and great Babylon a most common harlot, and euen the mother of the abominationes, & whoredomes of the whole world, fightyng agaynst God and his annoyncted. Therfore let all the holy and obedient children of God the fater flee from her. I will not here make rehearsal, how she is also the mother of all abominationes and whoredomes, euen after the flesh. For whilste the Church of Rome hath prohibited lawfull Marriages permitted by God to Ecclesiasticall persons, it hath opened the gate to fornications, adulteries, whoredomes, and lustes abominable. There nede no wordes, the thyng it selfe speaketh.

Unto these he annexeth a crime of all other most greuous dronkennes, tyranuy, and murther. And here also he vseth an amplification. For he sayth how that great Circes the most venemous wiche & sorcerer, is not sprinkled, or imbrewed, or wette, but dronken with the bloud of Sainctes, I meane of holy Martyrs, whiche haue boorne witnes to Iesu Christ, by preaching of the Gospell, and ascribing all thynges of saluation to Christ alone. But how many thousands, nay millions of Martyrs through the instigation and meanes of the Byshop and Church of Rome, haue bene executed with most extreine and horrible punishmentes, with in these syx or nine hundredth yeares, hystories make mention. What hath bene done, and what plenty of mans bloud hath bene shed euen within these 30. yeares, which our memory doth attayne to,

Dronken  
with the  
bloud of  
Sainctes.

my hart grudgeth to recite. Great is the truine also, for the  
which Babylon is plagued of God by iust and most greneous  
tormentes. And full aptly is here mention made of Marryys,  
that is of the witnessess of Jesu. For they that confess the E-  
ngangelicall doctrine of Christ, to be the true and absolute do-  
ctrine, that Christ is the onely head of the Church, the onely  
Priest and Bishop, Mediator and Sacrifice: and will rote  
toynie with all, by the way that the doctrine of the Church of  
Rome is also most perfyl, to be had in lyke reverence with the  
doctrine of the Gospell, that the Pope is head of the Church  
militar, and in earth the true Vicare of Christ, and generall  
Shepheard, and that the Sanctes in heauen pray for vs, and  
that the Mass is a true and reall sacrifice for the sinnes of the  
quiche and the dead: they are condemned for heretickes and  
schismatiches, to be rooted out of the earth with sword & fire.

And hetherro reacheth the mysterie of the vision, by horri-  
ble lightes set before our eyes, wherin is lyuely described  
both the old Romane Empire, and chiesly the Poperie of  
Rome with their sinnes and crimes haynous and full of ex-  
nomie. Hereafter shall follow an exposition of the vision,  
to the which at the last shal be annexed the punishment to be  
taken of Antichrist, and the whole Antichristian Littie. But  
in case ye shall apply all these thynges which are spoken of  
the wolumen to old Rome, I will not be agaynst it: For there  
was also a Religion at Rome, which consisted in gold and  
precious thynges. Old Rome had a cuppe of falle wisedome,  
wherewith she made dronken and infected all nations. She  
was therefore the mother of abominationes and whore-  
domes, as of whom the prouincies learned superstitiones, &c.  
Howbeit these thynges peculiariy, do concerne the Pope:  
Notwithstanding that old Rome also was dronken with  
the bloud of Sanctes, &c.

S. John maruaileth exceedingly, when he saw the woman. S. John  
For Daniell also maruaileth till his hart almost fayled hym, maruaile-  
when he saw that Romish beast, as appeareth in the chap- leth at the  
ter of Daniell. All the godly in a maner maruaile also at this sight of the  
day, when they see so great thynges graunted or permitted  
by God to the Church of Rome agaynst the pure sincerenes,  
For the Prelates of the Church are fortunate, victorious,  
puissant, and in fauour with all princes: and byng to passe  
what soever they imagine or list. Happy is he that is not in  
them offendid. Read the. 73. Psalme. How good is God to  
Israell, to them that be right in hart, &c.

The exposition of the vision of the S. John and the whole Church; that is to say, openeth the secrete and true meaungyng of the vision by partes most diligently. And he speakeþ in dede of the whole bodye of the beast, notwithstanding that the beast, hath certayne thynges peculer, and likewise the whore: yet the Aungell hym selfe, sayeth: I will shew thee the misterie of the woman, and of þ beast that beareth her. Neuertheles this same is also a darke speaking, where in the beginning of the exposition he layþ the beast which thou sawest, was, and is not. The Romaine Empyre was yet whilst Domitian ruled: but it was no more such, as he had been before. For from the first Monarch Iulius, it was as it were by inheritaunce in the house of Cesars, vntill Nero. For in him the beast receaued a deadly wounde: but it was healed, and diuers Emperours reigned, not of any one familie. The Empyre therefore had been in the power of one house before: but after Nero it was not so. Agayne, the Romaynes possessed the Empyre after Nero. From Nerua, which is the 2. after Nero, the Empyre was conuayed to Traiane, vnder whom it was puissaunce and strong. Therefore it was and it is not, whereof S. John hym selfe will speake a little after. Moreover the stories testifie, that the Empyre of Rome was extinguished, and in place thereof sprang vp another, which is also called the Romaine Empire: whereof you may say most truely it was and is not. For that old Romaine Empire, was the most ample & noble Empire in the world: but this new, now erected by the Pope, is none such, but rather an Image of the beast (as I layd in the 13. chapt.) a shadow and a dreame. Therfore we doubt nothing but that in this vision is exhibited to vs a type, both of the olde and new Empyre, but chiefly of þoþer.

The originall of the beast.

And now he sheweth none other originall of the beast, but hellishe and deuillishe. For he sayþ, how he shall come vp out of the bottomelesse pitte. Whereof is spoken before, All Empyres verely, as witnesseth Daniell in his 2. chapter, be of God. But in case the gouernours be corrupted, the beginning of vnguall, nor of the Empyre in dede, but of the corruption is referred to the deuill. Here is added moreover, what ende that unhappy Empyre is like to haue at the last: and goeth into perdition. For it is cutte vp by the rootes in earth, and cōdemned in an other world to paine euerlasting. But lyke as he shewed in the 13. chapt. who should wonder at, that is, shoulde honour and worshyp the beast; so here

he repeateth the same: not the chosen children of God, but who be the earthly men, and reprobates, whose names are not written worshyppe in the booke of lyfe, whereof we haue spoken before. He ans<sup>vers</sup> of the nexteth an acclamation: and here is a mynde that hath wisedome. The Lord stirreth vp all hearers to the diligent consideration of these thynges, least we myght be deceived and perishe. They be fooles that maruell at the beastes felicitie, victories, pompes, maiestie, riches, and pleasures, and submit themselves to him. They be verely wylle, that understand the Empyre to be take away, and know that vnder the shadow of the Empyre, lurketh Antichrist the childe of perdition and man of sinne, to be eschewed of all the godly. For these are conuerted to Chyist. In whom they know that they haue all thynges pertayning to lyfe and saluation, and that they lyue in hym. To hym be prayse and glory.

**C**The godly vision is yet more playnely declared.

*The lxxv. Sermon.*

THE seuen heades, are seuen mountaynes, on which the woman sitteth: they are also seuen kynges. Five are fallen, and one is, and the other is not come. When he commeth he must continue a space. And the beast that was, and is not, is euen the eight, and is one of the seuen, and shall goe into destruction. And the ten hornes whiche thou sawest, are ten kynges, whiche haue not yet receiued the kyngdome, but shall receive power as kynges at one houre with the beast. These haue one mynde, and shall geue their power & strength to the beast. These shall fight with the lambe, and the lambe shall ouercome the. For he is Lord of all Lordes, and kyng of all kynges: and they that are on hys side, are called chosen, and faithfull.

The Angell the expounder of misteries, proceedeth to declare to Saint John the misterie of the beast that was shewed, and of her iudgement, particularly. And at this present he uttereth three thynges: what is signified by seuen heads: why he sayed of the beast, he was and is not: and what the tenne hornes doe betoken.

He expoundeth the seuen heades two wayes; first by seuen

**S**even  
heades are  
seven hilles  
mountaynes, byon which the woman sitteth, whom in the  
ende of the chapter he calleth the great Citie: to witte great  
Rome, which all surname Seuenhill, as standing vpon seven  
mountaynes.

**M**oreoner the beast hath seuen heades, because hee had  
many tymes seuen kynges. Whereof I speake also in the. 13.  
chapter. At this present he reckoneth so the seuen kynges, as  
there is no doubt, but that it is Rome whereof he speakech,  
which I suppose to be the Lordes chiese intent in these mat-  
ters. For he coulde not speake more expressely, vnlesse he  
should haue expressed the name of Rome also: but the name  
of Babylon we heard expressed before. Fine, sayth he, are fal-  
len, to witte, since the deadly wounde was geuen, in þ death  
of Nero, in the space of. 14. yeares. For immediatly after Ne-  
ro, beganne Galba to reigne: after whose death Otto reigned:  
after that Otto had killed hymselfe, Vitellius succeeded, who  
was also killed by the Flauianes. For after him, Flavius Ves-  
pasiane was Emperour: after whom came Titus, the best  
Prince of all. And these fine fell within. xiiij. yeares. He ad-  
deth, and one of those is, that is to witt, reigneth now, verely  
the sixt in order, Domitiane the sonne of Vespasiane, & bro-  
ther to Titus a most vngracious man, whiche persecuted the  
faithfull, and had condemned S. John into exile. An other,  
sayth S. John, is not yet commen: namely Cocceius Nerua.  
For after he came to the Empyre, and liued most vertuously,  
and most righteously ordered the Empire, he taried not long.  
For whē he had reigned one year, three monethes, and nine  
dayes, he dyed. And thus much heretherto of the seuen kings,  
and of the seuen heades of the beast.

**T**hese thynges so certaine appertaine, not so much to the  
exposition of this place, as to the consolation of the fayth-  
full: which here may clearely perceine how Empires consist  
in the hand and prouidence of God almighty, who knoweth  
hys, and hath a care of the godly, although they may seeme,  
by reason of their gretious persecutions, & cruel tormentes,  
to be of God neglected.

**C**onsequently he expoūdeth, whersoe he sayd of the beast,  
he was, and is not: verely for the eight king of Romanes, Vi-  
pius Traiane. For he is the eight from the Empire wounded  
in Nero: Traiane was of the seuen, that is to say, was adopted  
of Nerua the seuench Emperour. And heretherto the Romane  
Empire was gouerned, first in dede of Cæsars, after of the no-  
blest Citizens of Rome. But of this Traiane, which succeeded  
Nerua,

The beast  
was, and  
is not.

Nerua, the writers of histories say, that he was the first stra-  
ger that ruled the Empire. For he was a Spanyard. The  
Empire therfore was or hath bene in the handes of the Ro-  
manes, now it is so no more. For a Spanyard succeedeth, so  
as it semeth now, that the Empire might be called Romish  
Spanish. And for as much as Traiane persecuted Christ and  
his members, he also went into perdition. And let no man  
thinke that this was the onely and sole cause, wherfore S.  
John sayd, how for Traiane it was sayd: he was, and is not.  
For hee hath pronounced exprestly, and hee is the eight: as  
though he shoulde signifie, that there be other causes also, for  
the which it was sayd, that the Romane Empire was, and  
now is not, wherof is spoken before.

Hereafter followeth also the exposition of the ten hornes. The ho-  
And the same hornes are here recited, which are spoken of in nes, are ten.  
the eleventh of Daniell, and in the. 13. of the Apocalipse. Nei-  
ther is there any cause, why ye shoulde superstitiously sticke to  
the number of ten. For in the. 14. of Num. the Lord saith, how  
he hath bene now tempted ten tymes of the Iraelites: for  
many tymes. Here is signified therfore, how the Romane  
Empire shall be dispersed into many kyngdomes. For whe-  
ther you say kynges, or kyngdomes, the matter is all one.  
Doubtlesse when the Romane Empire began to fall to de-  
cay, there sprang vp kynges in the East and West, which in-  
vaded the Romane Empire: namely Persians, Gothes,  
Vandals, Lumbardes, and I wote not what others: at the  
last in Spayne, Fraunce, Hungarie, (I speake not of Af-  
fricke and Asia,) were founde diuers kynges, and the Ro-  
mane Monarchie ceased.

Of these kynges the Aungell warneth vs for diuers cau-  
ses. These, sayth hee, haue not yet received the kyngdome.  
For whilst Saint John wrote the Apocalipse, Domitiane  
ruled, and the Romane Empire was yet mighty and strong,  
and so remained still certeine ages. When therfore dyd they  
receive their kyngdome? They receive, sayth he, power as  
kynges at one houre with the beast, namely with the second  
beast. For these thinges can not be vnderstode of the first and  
old Romane Empire. And Primasius, expounding this place, The kyngs  
admonisheth, that an houre here is taken for a tyme present. recyue  
Therfore at the same tyme, the beast, that is to say, that new  
Empire groweth vp and increaseth, and the kynges receive  
mighty and power. For the decay of the old Empire, was the  
strength of kyngs, and the decay of the new Empire was the  
decay of the beast.

Strength of the popedom. And in dede the Emperor Phocas commannded the Church of Rome, and the Byshop therof to be head of all Churches: wherby he gane a certeine begynnyng to the Popes dominion, as also in the . 13. chapter I haue recited: which he obteined at the legh more fully vnder kyng Pipine, and other Princes of Fraunce and Germany. But Naucleus speakeyng of the Empire of Phocas in the . 21. Generation. The enemyes, sayth he, of the Romane Empire, growyng strong thorough the sleuthtimes and cowardise of the Emperours, had taken away in the west countrey Ilandes together with Germany, Fraunce, Spayne, Hungary, Slauonie, and a good part of Italy, and thereto a great part of Aſtricke: and in the East partes, Cacannus of Thracia, kyng of Hunnes cealed vpon the Averians, Armenians, Arabians, Dardanes, and the middle partes of Macedonie and Grece. And the Persians in a maner possessed all Asiria. The Saracens destroyed Egypt. Fye for shame, our strength hath so fayled vs thorough riot, couetousnes, and voluptuousnes, that the Romane Empire stode than onely in name. Thus much sayng he. The lame thynges haue we discoursed more at large in the . 13. chapter of this worke. And verely Daniell sheweth how amongst those ten horneſ, one other little horne shoud grow vp, whiche shoud strike of three, and take their place, and reigne wantonly, cruelly, and wickedly. Wherfore the popes Empire, & thole sondry kyngdomes grew vp in a maner about one ſelue lame tyme.

## 2. Thess. 2.

The kings  
haue one  
mynde.

He sheweth moreouer, what maner of kyngdomes thole ſhall be, and how they ſhall deemeane them ſelues towardes that latter beast, namely toward the Church of Rome: they, sayth he, haue all *μιαν γνώμην*, one opinion: they beleue all one thyng, and be of the lame Religion. He speaketh chiefly of the westerne kynges. For they all receiue the Decrees of the Byshop of Rome, and honor them, as moſt obedient children of the ſacred and holy Church of Rome. They ſhall deliuer to the beast *δύναμιν*, their power, *κράτος* their authoritie, or kyngdome. For they ſubmitte them ſelues to the Sea of Rome. If the Church of Rome haue neede of an Arme or force of armes, the kynges ſend their power gladly to hym: which thyng the noble kyngdome of Bohemie ſelt about an hundred yeares ſince, though it were to no great commodite, and beaſtly triumphes of the inuaders. Yea moreouer they acknowledge them ſelues to owe homage and fealtrie to the moſt holy and ſupreme Bishop in all the world. Hereunto

unto chiefly apperteineth that whiche Augustin Steuchus hath written in his booke agaynst Laurence Valla, concernynge the <sup>Donatio</sup> of Constantine, in the . 94. Section, on this wise: Gregory the. 7. unto Geusa kyng of Hungary: we suppose it is not unknowne to thee, sayth he, that the kyngdome of Hungary, lyke as other most noble Realmes also, ought to be in the state of his owne libertie, and that it ought not to be subiect to any king of an other Realme, save to the holy and vniversall mother Church of Rome, which hath her subiectes, not as seruaentes, but as children. Hereunto addeth Steuchus: thou heardest with what governement the Church ruleth, that she may interteine her subiectes, not as seruaentes, but as children. She putteth not kinges out of their possession, but permitteth them to reigne as her sonnes: and by their reignyng, she reaigneth her selfe also. Neuerthelesse she will be knownen for Queene and Lady. Thou heardest how all the most noble <sup>Queene &</sup> Realmes be subiect to the Apostolicall Sea. Even there he sheweth that the noble kingdomes of Spayne, Fraunce, England, Denmarke, Russeland, Croatic, Dalmatia, Arragon, Sardinia, Portugalle, Bohemia, Swetia, and Norway, be subiect and tributaries to the Church of Rome. In the <sup>Section. 97.</sup> <sup>rule</sup> he addeth moreouer: although the kynges reigned and continued in possession: yet are they wont to acknowledge her as Queene, and true Lady and giuer of their kingdomes. And in the <sup>Section. 105.</sup> he sayth: The old monumentes of all popes are full of hygh authoritie, whereby they haue verely spe-  
rule and order of all landes: which power and authoritie thinges. A mouth  
that impudent prayser of the Romish Sea is not ashamed to call omnipotent or almighty.

And doubtles we see at this day, great Ambassades sent to Rome by the western kyngs newly elected and crowned, to the intent to kisse the popes feete or toe of Antichrist, and to offer due obedience, as they call it. Therfore heretofore he called them not kinges absolutely, but as kinges. For they acknowledge a superiour, and be enen as it were seruaentes or wardes of the seruant of seruaentes. Of whom one hath made these proper verses:

Ye folke that come flocking from all coastes wthy Payne,

The seruant of seruaentes doth ouer you raigne.

Hereunto the Apostle addeth a thyng yet more gredious. The fift  
These kynges (I meane the confederates of the pope, and wthy  
obedient children of the Church of Rome, indewed with the lamb;

spirit of the beast) shall fight with the Lambe. whereby is signified the tyranny, which kings, and princes, and certain other states of the Romane Empyre doe practise, and long haue practised agaynst Christ and his gospell. Concerning the lambe we haue already spokē inough before. John Baptiste, pointing with his finger to Christ, sayth: Beholde the Lambe of God, which taketh away the sinnes of the worlde. Therfore shall the Romishe princes fight, not agaynst Christ hymselfe, for they will be Christians, but agaynst the Lambe, that is, agaynst the sanctification, iustification and satisfaction of Christ. For if any man say at this day, that the sonne of god is most holy, by whom alone sinnes are forgeuen, and we are sanctified: and say not also, that the Wyshop of Rome is most holy likewise, and purgeth by pardons graunted, but shall say rather, that pardons are plaine deceitfullnes, and the Pope most vncleane of all: he shall doublesse neither be take for right catholicke, nor be spared for confessing the Lambe of God. If any man confesse that iustification is onely in the sonne of God alone, and that men are iustified by fayth onely, and not also by our owne workes and merites: he shal be carryed to death or to prison, neither shall the confession of the Lambe of God preuyale hym any thing. If any man say, that he is fully purged through the onely oblation of Christ on the crosse, as of a lambe without spotte, and sacrificed from the beginning, & that he needeth not any popishe Masses, whereby the shauelynges boast that they make a dayly offering for the sinnes of the quicke and dead, which in dede is both false and blasphemous, he is straight wayes hurred to prison, and from thence drawen to the stake and brent. we can not deny but that this is true, seeing there be at this day innumerable examples of Romishe kynges and princes in this behalfe. We shall not neede therfore to fetch out exposition farre of, now these kynges, which wholy depende of the Pope shall fight with the lambe. I speake here nothyng of others, which cleave wholy unto Christ.

The lambe  
shall ouer-  
come them.

And therfore for a comfort here is consequently annexed, and the Lambe sha'll ouercome them. For albes that popish kynges and princes seeme to ouercome the Sanctes, whom they burne, murther, and destroy: yet Christ lyueth for euer, and the redempcion of Christ florisheth. As most godly that good poct hath song:

Christ liueth yet, and shall doe still,  
His trueth eke shall remayne:  
Whilst all that doeth this world fulfill,

Shall

Shall perishe and be vayne.

Kinges perishe, kingdomes perishe or be chaunged: but the truch is never chaunged, Christ neuer perisheth. Head-tooyeith a most strong reason: for he is Lord of Lordes, and kyng of kynges. Therefore shall they be made a foote stoole for the fete of th Lambe, as many as shal staine against him. You see agayne, why S. John sayd before: they receiue power as kinges. For all kynges are vnder Christ, who excelleth all Lordes in the worlde. For to hym is geuen power in heauen and in earth. Let vs therfore be of bolde courage. For the Lord is our Empereour, and kyng almighty, immortall, and invincible. He will come shortly in the clowdes of the ayre, to judge the quicke and the dead. &c.

Moreover victory is promised assuredly to vs that be the seruauntes of Chist. And they that be with him or on hys side are called, chosen, and faithfull. we be chose in Chist before the foundations of the world were layd, that we shoud believe in hym, and be sauued, the first to the Ephel. Hereunto we be called by the preaching of the Gospell. Read the. 2. to the Thess the. 2.chapt. And we ought to geue thankes vnto God for ever. &c. Let vs holde fast these thynges, and be constant and without feare in the troublous of this world. To God be glory.

Called, chosen, faithful.

Agayne this vision is more fully declared, and the punishment of the beast is shewed.

### The lxxvi. Sermon.

And he sayd vnto me: the waters which thou sawest; where the whore sitteth, are people and folke, and nations, and tounges. And the ten hornes which thou sawest vpon the beast, are they which shall hate the whore, and shall make her desolate and naked, and shal eate her fleshe, and burne her wyth fier. For God hath put in their hartes to fulfill his-wyll, and to doe wyth one consent, for to geeue their kingdome vnto the beast, vntill the wordes of God be fulfilled. And the woman which thou sawest, is that great citie, which reigneth ouer the kinges of the earth.

The Angell sent of the Lord Christ, vterereth to John and the whole world the misterie of the beast that was shewed;

Bk. iiiij. but

waters  
vpon wa-  
ters the  
whore sit-  
teth.

but especially her iudgement or punishment, for her hayuous crimes, which he will pursue also in the chapt. folowing.

And now he expoundeth the signification of waters, ouer the which the whore reigneth: to witte, the Romishe power. Waters signifie kingdomes dispersed throughout the world, which he expoundeth after his maner, altogether propheti- call, as was also noted before, by thre termes. For in naming people, folke, nations and younges, he comprehendeth as it were innumerable nations, distincte with sundry languages and maners. And soasmuch as nothing is more mouable or vncoustant than waters, nor when they be once stirred vp more furious and outragious: the common folke or people are rightly compared to water, because that they also for their unstabilitenes are called mouable or vncoustant, and for theyr rage, both furious and madde.

**Commoti-  
ons.** Therefore not without cause all wise men haue greuously condemned seditions, which we are wont to call tumultes or vprores; as by the which are assembled many naughtie natures, and occasion is geuen them to breake out at there lust, and to hurt. But seeing that so many nations were subiecte to the Romaine Empyre, and haue erred neuerthelesse in the true sayth, what shall it preuayle hereafter to reckon vp many and sundry kingdomes, which shoulde consent in any religion: as though the sincerenes and certaintie of religion shoulde depend upon a multitude of me agreeing in the same.

**The iudge-  
ment of  
god against  
Rome.** Now followeth the iudgement of God agaynst blouddy Rome, which is the chiefllest thyng in this vilion. The stune of all is, Rome shall be brent in peeces, and burnt wyrh tier: as we heard also in the 13. chapt. like as she hath done to others, so shall be done vnto her. And these thynges are to be expounded first of the old Rome, and after of new: and in the same must the wordes be first considered: and then a conseruance of stories must be had, out of the which the truthe of the prophecie may appeare.

**The hatred  
of x. hornes  
agaynst the  
whore.** The ten hornes, signifie kynges, which haue risen of the tearing a sunder of the Romaine Empyre, such as were the kynges of Westgothes, Eastgothes, of Germaynes, Frenchmen, Lumbardes, Hunnes, Vandalles, &c. These nations serued once the Romaines, and tooke their wages: they fauoured them, and to their owne losse brought their maters to passe: no otherwise than as an earnest louer serueth some one harlot, from whom he can by no meanees be withdrawen as whom he loueth most scrupuly; but at last perciuing her

vntre

vntrue dealyng, he beginneth to hate her most deadly. So these nations and others, begaune so to persecute the name of Romaines, that they would haue no monuments or soote steppes of them any where to abyde or remayne. All the provinces of the Romaines were fuled full of Romaine polices, Images, pillars, titles and writinges: but in the same, especially in Germany, & the borders thereof, how many I pray you, of so great plentie remayne? The cities wherin the Romaines had their garnisons, are utterly destroyed, that scarsly there appeare any soote steppes of them at this day.

And like as an honest man hauing a whore and a shainelesse strumpet to his wife, doeth not onely hate, but also forsake her, trouble her, and turne her naked, stripping her out of all her wisely apparell and ornamentes (for so God in his Prophete threateneth to doe vnto his people for their vsayffulness:) so the nations that revolted from the Romane Empire, destroyed and impouerished the same, spoyling the riches thereof, which the Romaines had heaped together by the robberies of all nations: they spoyled euery where also Romaine prouinces. And where it is sayd that those kynges shall denour the fleshe of the beast: it is to be vnderstoode of the manner of speaking. For so are we wont to say, what tyme we signific extreame crueltie and mallice without mercy: therfore like as Rome hath been most cruell towardes all nations, even so shall all nations most cruelly teare her, and finally shall burne her with fier.

Now let vs compare the hystories with these things, and see how they were fulfilled in the old Rome, and may be yet fulfilled in the new. And first we will speake of old Rome, & after of new. Verely old Rome grew many yeares, and practised robberies throughout the whole world, and destroyed the Saines of the most highest: wherfore it was worthy, that the punishment therof should extend & indure many yeares, and so as it were by Degrees descend to the last burning and destruction therof. The yeares of her punishment be gathered to be about. 136. in the which she beyng unpenitent, was vexed and turmoyled with continuall calamities, slauishers, and vexations. And hereof I compiled an abridgement in the. 57. Sermon of this worke the. 13. chapter. And here I will reperce a few thynges, and reharse certeine other thynges more playnely and at large. As the Lord in punishing the Ninuites and people of Hierusalem declared his long suffering and clementie, and also his streight iustice: right is in proceeding

Ose. 2.  
Ezech. 16.

They shall  
eate her  
fleshe.

A story of  
the destruc-  
tion & bar-  
ning of  
Rome.

slowely, to destroy Rome, he left them mercifully space to repente in, which seyng they refused to do, he wasted & destroyed them terriblely as unpenitent. He gaue therfore to Rome excellent good Princes, Constance, Constantine, Iouane, Valentian, Gratiane, Theodosie, &c By whose diligent labour and godlynes, he disclosed the furies and ragyng idolatrie of the heathen, and also restored and establisheo the true Religion. But as in the tyme of Iosias the old cankred erroure and abominable idolatrie could not be rooted out of their hartes, but that the greater part had rather haue still the abominationes of the Amorrheans: so the Romane both in the Citie and in the prouinces gaped greedely after the restoration of the old idolatrie. Therfore like as he tamed at the leugh with greuous warres the invincible vngodlynes of the Jewes, and destroyed the Citie of Hierusalem: so by the warre of the Gothes and Vandales, and by the innasions of the Barbarous nations (so the storied terme them) he destroyed pronde and wicked Rome, with her prouinces, and finally confunne the Citie with the sword and fire of the Gothes. The very name of the enemy cryed out, that the vengeance was not executed by men, but by God him selfe. For the Germiane terme of Gothes, doth signifie the people of God, or Gods people. For God in high Dutch is called Gott: therof commeth the Gothes, Die gother, the people of God. Therfore God, and not man dyd chasten, turmoyle and at last destroy Rome. whiche thyng S. John at this prelent speakest most expressly.

Alaricke &  
Welgotth.

First in the Empire of Honorius and Arcadius, the westgothes, (by the conduit of Alaricke) besieged the Citie, assaulced it, tooke it, and spoyled it. S. Hierome to Principia doth greatly lament this chaunce of Rome, in the Epitaph of Marcella: but Orosius as I also rehersed in the. 57. Sermon, doth, in my iudgement, more rightly commend the iust judgement of God in punishing of Rome. It is playne, that Rome was then for the greuounies of her sinnes, chasted with mercy. But forasmuch as the Romanes would not acknowledge the hand of the striker, it came to passe, that when Alaricke was dead, the victorious army hauyng now Adolph. or A-delhilf commonly called Attyla to their captaine, returned out of Lucani, and spoyled the riches of Rome much more gredely than they dyd before.

From the which tyme was graunted agayne to Rome a space of repentaunce, about. 42, yeares. In the meane tyme by

by destructions and ouerthrowes geuen by the Hunnes in their prouinces, which ouerthrowes were great and wonderfull, they were admonished to be wise. What will they say to thys that Athila hun selfe with his Hunnes invaded Italy it selfe, and hunge ouer the necke of Rome? There chaunced tha a thyng, which had bene able to haue turned the Romanes to the seruice of the true God, in case there had remayned in them any one sparke of thankefulnes. For the minister of the Churche of Rome, Wyshop Leo (the ambitious pride of popes was not yet knownen) a preacher of the Christian fayth, and a steward of Christes misteries, makynge supplication to Athila, obtayned peace for Rome, and by a manifest Oration turned away the bloody enemy from þ neckes of the Romanes. This was an exceeding great benefite, whiche God by his seruant would shew to the Romanes, in case they would yet cease to hate the Religion of Christ, and to sciaunder Christ, as though he poured out euils into the wrold, and that there came no good nor quietnes by the preaching of the Gosspell. For euenerthen (not to speake of others innumerable) he imployed vpon Rome a benefite incallimable, and that by the preacher of the Gosspell. This was done in the yeare of our Lord. 454.

Nowbeie whilst the Romanes proceded after their accu-  
stomed maner, & also that Valentinian a Prince not euill was  
murthered, and many unworthy thynges were done, by ryot,  
and yet no token of thankefulnes towarde Christ, or signe  
of true conuerision appeared: through the meanes of one wo-  
man Eudoxia the wife of Valentinian, who her selfe also suffe-  
red many unworthy thinges in that tumulte, it was broughte  
to pale, that Géserichus kyng of Vandalles, layled out of Als-  
fricke with three hundred thousand men to Roine, and tooke  
it, and by the space of fourteene whole dayes, gathered vp the  
treasures brought therther out of all parties welnere of the  
whole wrold inhabited. Than could the intercession of Leo do  
nothyng, save that the Vandalles absteyned from kylling and  
burning: which was also a benefite of God not to be contem-  
ned. The first king of westgothes, whiche brake into Rome  
was called Alrich, others call hym Atalaricke: but this kyng  
of Vandalles is named Genserych. The first made his men all  
riche, & this other made them whole rich. And so Rome that  
whore which had herherto bene so proude bycause she was  
inriched with the spoiles of all nations was left desolate and  
naked, I meane lacked her selfe, But yet she was not now

altogether defaced & brent: the which was no small benefite  
which Christ agayne shewed to Rome for an amendment.

And yet mozeouer are graunted about twentie yeares, in  
the which neuertheles, as in the ten tribes of Israell before  
4. booke of the destruction of Samaria, were practised continuall mur-  
thynges. whilst ten Princes raigned at Rome: yet so for all  
that, that there was never one of these which was not either  
slayne, murthered or expulsed by other. Augustulus amongest  
these was the last. For as Augustus succedyng Iulius gaue the  
begynnyng to the Romane Monarchie: so Augustus ended  
the same.

Odacer a  
Germane.  
Theodo-  
ricke an  
Eastgoth.

For after that the Romane legions, and the name Impe-  
rial were dispatched by the Germanes: Odacer, (which tooke  
his name of destroying of landes, Oedacer, and was called  
as it were a destroyer, wāne Rome, and in it raigned king a-  
bout. 15. yeares. Yet was he expulsed agayne, and slayne (at  
the instigation of Zenon Emperour of Constantinople) by  
Theodorick Prince of the Eastgothes. And the Eastgothes  
raigned at Rome about fifty yeares, till the Emperour Iusti-  
nian sent Belisarius into Italy with a Breke army, to recouer  
the same: whom the Eastgothes, bryng ayded with a power  
of Germanes, sent vnto them by Theodoper kyng of Fraunce,  
valeantly resisted. They warred in Italy by the space of. 18.  
yeares continually, with fortune variable.

At the last Totila Baldeuille got the upper hand. He tooke  
and burnt the Cite of Rome, and yet not sodainely. For he  
gave a tyme to deliberate. And where he could not so pre-  
uyale, he destroyed Rome, and as S. John hath prophecie  
burnt her with fire. All stories make mention of this destruc-  
tion. John Auentine in his thyd booke of Chronicles, of the  
same matter hath written.

Totila  
Baldusse  
or Baldwill

This Totila besieged Rome, and tooke it, the. 16. kalēdeg.  
of January (or the. 17. of December) in the yeare of the chri-  
sten saluatō. 548. Totila gaue all the goods to the soldiours,  
but he commanidē by proclamatiō, that their bodies shoulde  
be free. From thence he sent ambassadours with his pleasure  
to new Rome (that is to say, to Constantinople) vnto Iustini-  
an. He required of the Emperour, Italy, and the league as  
it had been vnder the Emperour Anastase, and king Theodo-  
ricke. Which if he might not obtaine, Totila threatened, that  
he would rase the citie, which he could not keepe, and abolish  
the Romaine name. Iustinian answered how Bellitarius was  
in Italy, vnto whom he had committed all Italian matters.

Totila

Totila therfore, when the Emperour would not graunt hys  
requestes, determined to rase the citie of Rome. The greatest  
part of the walles in most places he made euē wyllynglye,  
and set the Capitolle house on fire. He commaunded all Ci-  
tizens with their wifes and children to depart out of the ci-  
tie. The commonis of Rome were dispersed in the townes of  
Campania. The Senatours and nobilitie, Totila kepe wyllynglye  
him for pledges. Then was fire put into euery house. Thus  
was Rome syred in all places, and Totila left it vacant, and  
13. dayes the fire brent cleare. The Citie of Rome was 40.  
dayes in that solitarines, that there was neither man nor wo-  
man in the same. Whē the citie was ouerthrowen, he remoued  
his campe towardes Lucania and Calabria. Bellisarius came to  
the Cite thus vacant, and sooner than a man woulde haue  
thought, fortisid a part of it wyllynglye ditch, walle, rampare, and  
turrets of wood. For all could not be repayred. Totilas came  
to hym: but being repulsed he departed to Tibur. Bellisarius  
was sent for into Grece by the Emperour. Totila besieged  
Rome and tooke it. So in one yeare Rome the head of the  
world, and Lady of all nations, was taken chyse: thus wyl-  
lynglye Auentinus. Leonarde Areteine writing of the Italian war  
agaynst the Gothes, in the end of his. 2. booke, sayth chyse:  
After this Totila departing from Rome wyllynglye his whole ar-  
mie, left it utterly desolate and vacant. &c. Who wil say now,  
that S. John hath not in fewe wordes comprecheded the de-  
strukcion of olde Rome, which the stories afterwarde haue  
plentifullly described: and finally how after the same maner  
as it was prophesied, it hath followed the prophesie, after  
451. yeares: And that he hath set it forth so euidently in fewe  
wordes, that you woulde thinke presently to beholde Rome  
both fallyng and burning.

And like as in the storie of the Gospell the Lord intermix-  
eth a prophecie of the destruction of Jerusalem, and of the end Rome also  
of the world, to the end that when men saw how the Citie of shall fall  
Jerusalem was destroyed according to the Lordes prophesi- with Em-  
ing, so as one stone renayned not vppon another, they pire.  
might gather that this world shall as assuredly and certainly  
perish likewise: So may we of this that we see the olde citie  
of Rome fallen, and so great an Empire, which was thought  
should haue lasted for ever, brought to naught, gather also  
that new Rome with her shadow or Image of the Empyre,  
shall as surely decay and be brought to naught. And first in-  
decde the Saracenes and Turkes, which ruled, and yet raigne

in the prouinces subiect to the Romaine Empyre, as in Asia, Grece, Egypt, Affricke, Slanorie, and hale Hungarie, and therfore be rightly accompted amonges the ten horres, doe hate both the Popedome it selfe, and Rome, and all that Imaginerie Empyre, worse than a dog or a snake. Yea and stroies also testifie, that they haue oft times made invasions, and spoyled Rome it selfe. What is done at this day, experience it selfe teacheth. But whether the Turke, or the Christen Princes themselves which are conuerted to Christ by the Gospell, shall spoyle this newe Rome, destroy it vitterly, and burne it wyth fier, the Lord knoweth, who seemeth here to intimate some such thyng hereof. This is certayne, that Christ alone wyth his hand shall bring downe Antichrist, and abolishe hym wyth hys commyng. Certayne it is, that the Earth, and all the workes that be therein shal be brent. For thus is the Apostolicall doctrine; and that all these thyngs shall be in the end of the world. Read Paul. 2. to the Thess. the. 2. And pethe. 2. Epistle the. 3. chapt. Moreover, there arise in sundry kyngdomes of the world learned men, which hauing heretofore bene bound to the Sea of Rome, haue desedes her & her stinking Idoll, but now beyng conuerted to Christ, begyn to hate both Rome, and the Romishe Church, which also they assayle, and burne wyth the fier of Gods word. Therfore all the glory, dignitie, and wealth of the Pope and poperice hath perished and perisheth dayly in the godly. All that be godly wyse, hate Rome and Romishe wares. All cry out, that this Sodome is worthy to be brent wyth fier falling fro heauen. Neither is there any doubt, but that a greeuous vengeance is prepared agaynst her.

God hath put into the hartes of kynges, &c. sayth he, hath geuen into the hartes of them, τοῖνα τὰ γνώματά, τῷ πονηροὶ μιαργνόμην, that is: that they shoulde worke his will, and shoulde doe wyth one mynde and cosent. For wheresome referre auer his, to the beast, that seemeth too farre of, and straunge. It is referred rather to the next, to God I meane, who hath put into the hartes of the kynges to doe his wyll, I say the wyll of God. For it is the mynde and will of God, that the beast shoulde perish, and that punishment shoulde be taken of her, for shedding of innocent bloud. The same God will procure that kynges shal not be at discord, but at concorde, that beyng of one mynde and accordē, they,

they may execute Gods judgement. So we read in the Prophetes, that God did put into the hartes of the kynges, Salmanasar, Sinacharib, Nabuchodonoser, Cyrus and others, to doe as they are read to haue done, to witte, in punyshyng the wicked, and defending the godly. And there is also mention made in Hystories, how Alaricke Kyng of the westgothes was in deede dissuaded by a seruaunt of God, that he shold not make such hast to destroy Rome: and that hee answered. There is one that continually troubleth me and sayth, goe, destroy Rome. And he that put that mynde & will into the hart of Alarich, Adolphe, Genserych, Odacer, Theodoricke and Totila: The same if he will, and when he wylle, and into what princes he wylle, shall put, that they also shal doe their durtie agaynst this new Cittie and Churche of Rome.

The Angell annexeth, how God moreover hath put into the hartes of kynges, that they shold gene their kyngdome to the beast, till the wordes of God be fulfilled. The which the interpreters expounde and say, how God hath permitted, that they shold conceiue this intent or purpose in their myndes, to deliuer their kyngdome to the beast. But I suppose it to be more playne, if we simply confesse God to be au-thour of no sinne, and that men sinne as compelled by no fataall necessitie, but through their owne faulfe and vice. Therfore God would, (as by his word also he hath expressed and taught) that kyngs shold deliuer their kingdomes to Christ the hygh kyng: wherof forasmuch as they had no lyking, but rather for diuers fleschly and worldly causes had leuer to deliuer their kyngdomes to the pope, and to submite themselves to the See (as they call it) Apostolicall, God of hys iust iudgement hath forlaken them, and geuen them ouer (as S. Paul wrote the Romanes) into a reprobate mynde, to doe those thynges which God alloweth not. And so are the wordes of God prophesied by the Prophetes and Apostles, on this wise fulfilled. Doubtlesse they be the wordes of God and not of men, which are read of this matter in Daniell, and in all this booke of reuelation.

Finally, the Angell expoundeth, what is signified by the woman sitting on the beast: to witte that great citie of Rome man is the the head and Lady maistresse of the worlde, and the Ro-  
mishe Church, Popery, and power, stretching ouer her selfe and her kyngdome, ouer the Bynges of the Earth. Of whom already hath beene spo-  
ken enough. To God be glorie,

The sheweth that Rome shall assuredly fall: and addeth  
the causes of her fail.

## The Lxxvii.Sermon.

The. 18.  
Chapter.



And after that, I sawe an Aungell come downe from heauē hauing great power, and the Earth was lightned wyth hys brightness: and he cryed mightyly wyth a strong voyce, saying: shee is fallen, shee is fallen, euен great Babylon, and is become the habitation of Deuilles, and the holde of all vncleane spirites, and a cage of vncleane and hatefull byrdes: for all nations haue dronken of the wyne of the wrath of her whoredome. And the kynges of the earth haue committed fornication wyth her, and her marchauntes are waxed ryche of the aboundinge of her pleasures.

The same  
of the. 18.  
Chapter.

He pursweth throughout all the. 18. chapter the destruction of olde and newe Rome, and also of Heithennes and Antichristiantie, and that with a maruelous plentie and euidence of speach, so as ye woulde thinke, that you sawe all thynges presently. And he vseth a very godly order. For first the Angell declareth the destruction of Rome with most apte wordes. Secondly counsell is geuen to the godly, how to behaue themselves in so great daungers. Then is added the maner of the desolation: that lyke as Rome hath gredely and cruelly spoyled and destroyed other nations, euен so it shall chaunce vnto her also. After this, a lamentation is made, wherein the Princes and marchauntes doe mourne for the ruine of Rome: where they also recite the riches and pleasures of Rome. Fynally, the Apostles and Propheters reioyce at the most iust iudgement of God. Agayne, the Anngeil of the Lord, casteth a milstone into the botome of the See: that thereby the most terrayne, vre recoverable, and soze destruction of Rome myght be signified. Whereunto agayne are annexed the causes of so great euilles, and the same are finished with the prayse and reioycing of all the heauenly dwellers.

S. John<sup>t</sup> imateth<sup>s</sup> And most luckily doth he imitate the holy Prophetes of prophetes. God, wheroft two in a maner after the same sort, do describe the

the destruction of old Babylon. *Isay* in the . 13 . 14 . and . 21 . chapt. And *Jeremy* in the . 50 . & . 1 . And so doth *Ezechiel*, describe the ouerthrow of *Tyrus*, in the . 26 . 27 . and . 28 . chapters. For as the lot and end of all the vngodly is lyke : so doth the *Canonickall Scripture* in payntyng out their destrucciō, right well agree with it selfe . Moreover, although the *Apostles* The mate= spake and wrote to the *Gentiles* in *Greke* : yet altered they sic of the nothyng of their naturall phare of speaking, but constrainyd holy young, straunge tounges to serue the holy , and not the Hebrew to serue vnto heathen langages. For speakeyng *Greke*, they obserued the naturall phare of the Hebrew speach , as first, diuine , and holy . And where they could speake all langages, yet dyd they never speake nor write any foreme langage so, but that in the same the Hebrew phare might be perceived.

Let some therfore beware at this day , that they be not to de- The curio-  
intie eared, and follow the purtie of the *Latine* speach so , as sic of the  
in expessyng the same, they may fall in the meane while from readers in  
the simplicitie of the holy young, and lost not a few misteries. the transla-  
They that be not froward , had rather frame them selues to  
tions of the  
the holy langage , and learne the phares therof, than to sub-  
due the same agaynst the heyze to straunge tounges , and to  
compell it to serue our delicate eares . Moreover we haue al-  
ready admonishid ostentymes , what is the end & vse of this  
creatife , conceruyng the iudgements , or punishmentes of  
God. For the truth and iustice of God is confirmed, the afflic-  
ted receive comforē , and the wicked and all Gods enemys,  
are made affrapē . &c.

But when *S. John* published these thinges, and prephe- The vngod-  
sied of the destruction of *Babylon*, which all men at that tyme sy deride  
(by reason of the late subuersion of *Jerusalem* and most gre- the oracis-  
uous captiuitie of the *Jewes*, which had lately chaunced vnder *Vespasian*) dyd clearely vnderstand to signifie *Rome* : For  
right so had *Babylon* in times past, vexed the holy *Citic*, and  
nation, as now *Vespasian* had done the *Romanes*. The godly  
indeede belevez them to be true , & that they shoule vndoub-  
tedly come to passe: But the vngodly laughe them to scorne  
as dotages. The same had their *Elders* done . For when the  
Prophetes also prophesied the subuersion of *Amme*, *Baby-  
lon*, and other most mighty Monarchies, they seemed to them  
to be mad. Notwithstandyng euen as they had sayd , so came  
it to passe. Therfore the faithfull beleue Gods laynings which  
are prophesied to come, how long soever they be deferred , or  
how impossible soever they appere vnto the world. For nos-  
thyng.

The An=  
hour of  
this oracle.

thyng is hard if God speake it and will it.

And goyng about to shew the subuersion of Rome, he pre-  
pareth his hearers, and winneth credit to the prophetic, whi-  
lest before all thynges he sheweth the authour of the Oracle  
or prophesie, the very Aungell of God. And verely he com-  
mendeth highly the same Aungel to vs, to the end we should  
doubt nothyng, of the vertue of those thinges which he spea-  
keth. For he sayth, how he came from heauen, wherupon we  
gather, those thynges that he bringeth to be diuine and cele-  
stiall. And he is layd to haue great power: lest verely we  
should thinke those thynges to be vnpossible, which he sayth  
shall come to passe. Now if the Aungell Gods minister be of  
so great power: what may we think the Lord to be, which  
sent the Aungell? One Aungell before the walles of Hierula-  
lem killed an hundred four score and five thousand men of  
warre. One Aungell in a night fewe all the first borne of  
Aegypt. Therfore syng the most mightie Aungell prophe-  
cieth the destruction of old and new Roine, we nede not to  
doubt, but that it shall vterly perish. Moreover the Earth  
was lightened with the glory, that is to say with the bright-  
nes or light of this Aungell. For this prophecie is neither  
darke, neither wil it be hid, but chiesly, and most cleerly prea-  
ched throught out the wrold.

we must  
preach frely  
and clearly  
agaynst  
Antichrist.

Wherfore the same Aungell crieth with all his force, & that  
with a great voyce. For it behoueth these oracles of God,  
wherin is treated of the glory of God, and saluation of mens  
soules, to be preached with londe voyces, how soever the  
wrold prohibith and persecuteth the same. And let them ob-  
serue those thynges which thinke that men may be restrey-  
ned by proclamations, fire and sword, that they shall not  
with voyce most cleare preach agaynst Antichrist. The fooles  
are deceaued. They haue fought and contended herein these  
sixe hundred yeares and more, and yet could not (though he  
raged never so fiercely) bryng this preaching a slepe. It brea-  
keth out many tymes, and pearceth farre, euen at this day al-  
so throught out the whole wrold: therfore the glory of this An-  
gell is yet, & euer shal be shining and bright, and his voyce &  
preaching most strong, though the Popes guttes burst.

She is fallen,  
she is  
fallen Ba-  
bylon.

Now followeth the prophecie of the Aungell, the summe  
wherof is: Roine shall perish, neither shall any steape of her  
be left. This vterreth he prophetically, as he dyd also in the  
14. chapter. She is fallen, she is fallen great Babylon. She  
is fallen, he sayd, for shall fall: puttynge the tyne past, for the

certeine of the thyng, for the time to come wherunto the doulblyng also apperteineth. Likewise spake the Prophete, Macrobius maruelleth at the wonderfull breuitie of Virgill. And amongest other thynges in the first chapter of the 5. booke of Saturnalles, wylt thou heare Virgill, sayth he, speakeynge with so much breuitie, that breuitie it selfe can be no more clokly pac-ked and drawen together: And feldes where Troye was. Behold in how few wordes he hath supped of and swallowed vp a mighty great Citie, & hath left no ruine of it at all. Hethereto Macrobius. These thynges may we moze truly & moze rightely applyed vnto our Prophete most eloquent in theyz tounyng, and chiefly to S. John. For what could be thought more brief, than that which he sayd, she is fallen, she is fallen great Babylon: For S. John both expressed the greatness and maiestie of the citie, and swallowed it vp whole, leauing no ruine at ali: for he meaneth that both old and new ROME, although it seme stoute, invincible, and eternall, shall neuer-theles fall: and so fall, that nothyng therof shall be left. Which shozily after he setteh before our eyes more exprestly by a certeine notable fact and saying ioyned together, in that the Aungell takynge vp a milstone, and castynge it into the botome of the Sea, addeth: thus or with such a violence shall Babylon that great Citie be ouerthowen, and be founde no more. Therfore there never was, is, or shall be any thyng in the world so mighty or vnpregnable, whiche the invincible power of God can not byng to naught, when he will, and when the fatall houre is come. Old ROME is lost, and that mighty Monarchie decayed: there is fallen also the superstition and Idolatrie of the Heathen, that hath reigned many yeares: new ROME shall perish also with her Imagely Empire: the kyngdoome also of the Pope or Antichrist whiche hath long sotted and plagued the world, shall fall, and fade with smoke.

Moreover by a figuratiue speach taken out of the Prophete, he sheweth the maner of the destruction by consequences: made the habitation of devils. And hereby he signifieth that it shall be so destroyed, that the place whiche was before much frequented of men, shall be now the habitation of wilde beastes and deuels, who delight in wildernes, as our Lord also testifieth in the. 12. of Math. And he alluded to the wordes of the Prophet Esay in the. 13. chapter. And Babylon the beauty of Realmes shal be ouerthrown, as the Lord subuerted Sodome and Gomorrah: it shall not be ins-

habited, but beastes shall there take there rest, and the Satyres or hearry shall there leape. The same thynges are repeated also in the. 50. of Jeremy. And in the. 51. he sayth; and Babylon shall be in heapes, and an habitation for Dragons, a wonder & a hissyng, that no man may dwelle there. Not much vnyk thynge are read in the. 26. of Ezechiel of the subuersyon of Tyrus. And that old Rome was destroyed, I shewed before; & for the space of fourtie dayes and more it was inhabited of no man. And that we see it inhabited agayne, it letteth notyng the truthe of Christes propheetie. For Frances Petrarche an Italian, and amongest the best learned Italiās not hindermost, in a certeine Epistle to a fr̄nd, expounadyng these wordes of the Apostle S. John, amōgst other thyngs, sayth: thou art verely become such already, for how much better is a wicked man, and of desperate doynges, than a deuell? verely thou art become the habitation, or rather kyngdome of deuils: which by their craftes, albeit in mans shape, raigne in thec. &c. Petrarche lained and wrote these thinges about two hundred yeares since. And in an other certeine Epistle, speakeing of old and new Babylon: she was, sayth he, worst of all others, and at that tyme most filthy: and this now is no Cittie, but an house of lindes and spicetes, and to be shott, the sinkē of all sinne and shame, and that hell of the liuyng, signified so long before by the mouth of Dauid, ere it was founed or knownen. And the selke same man sayth agayne: what soever thou hast read of Babylō in Assiria or of Aegypt, what soever thou hast read of the soure Labyrinthes or Mazzes, finally what soever thou hast read of the way to hell, of the darke wordes there and laques of fire and brimstone, if thou compare them to this hel, it is but a fable: here is that prouide and terrible Nimrod: here is Semiramis with her quiner: here is vnmerryfull Minos: here is Rhadamante: here is Cerberus devoueryng all thyngs: here is Pasiphae put to the Bulle, a monstrell kynde, as Virgill sayth, a young imp of double shape, Minotaurus by name a monstrous monument of vnlawfull lust. Finally here mayest thou see what soever is confused, what soever is blacke, what soever is or may be imagined to be horrible and hugly. &c. These thynges hath he, and many other moe like these written in other Epistles. But what think you would he write now, if he saw the court of Rome at this day: which is doubles many wayes more corrupt, than it was thā? Briefly S. John doth vs to wittē accordyng to the sentence of Christ, the kyng and iudge, that Rome boþ  
old

old and new, together with her heathenishenes and Antichristianitie shall perish vterly, and never be restored agayne.

The causes before once or twise rehearsed, he repeytereth and beateyh in agayne: namely vngodlynes, idolatrie and seducing of all people and nations, whom they haue compelled by tormentes to receiue false Religion. Where cruelty, tyranny, and bloud also hath place. I speake of the wine of whose-dome before in the . 14. chapter and els where, so that it needeth not to repeyre the same agayne with tediousnes. And hereunto is added an other new cause, and the marchauntes of the earth *ἐν της δύναμεως του σπήλαιου αὐτης* were made rich by power or plenty of her pleasure, or wantonnes. And he sayd, of the power of pleasure: for through vnumeasurable, mighty, and unsatiiable lust were they made rich. For in almuch as Rome abounded with spoyles, which it had greedely taken of all nations, and brought to Rome, they were geuen to all kynde of riote and wantonnes. It became couetous, wylle, and wilful. Therfore the maisters of voluptuousnes, and deuersers of delicate pleasures, and marchauntes of most precious wares repaireyng thereth, founde enermose them that would bye, intertaine, and set by them, and so were made rich by the voluptuous and riotous lyfe of the Romances. Therfore the Apostle noteþ an incredible followyng of most stupuous riot, in meate, drinke, apparell, buildyng, pampering and cherishing of the body. The Romish also of our tyme being striken with the same rage both in Italy and without, spend exceeding much riches in liuyng riotously. This is sene chiefly in those spirituall lachers, the Bishops and Abbottes, and in the whole Romish Clergy. But God never suffered riot and tyranny long unpunished in any nation. Therfore is Babylon fallen also, therfore shal the Churche of Rome fall too. Therfore doe priuate men also loue temperaunce, and to abyeyne from riot and pride. To the Lord be glory.

**C**ounsell is geuen to the godly, which are commaunded to go out of Babylon. Enemys are syzed vp agaynst Babylon, and they are commaunded not to spare her.

### *The lxxviii. Sermon.*

**A**nd I heard an other voyce from Heaven saying: come away from her my people, that ye be not partakers

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takers

takers of her sinnes, lest ye receiue of her plagues . For her sinnes are gone vp to heauen , and the Lord hath remembred her wickednes . Reward her euē as she rewarded you , and geue her double accordyng to her workes . And poure in double to her in the same cup, which she filled vnto you . And as much as she glorified her selfe and lyued wantonly , so much poure ye in for her of punishment and sorrow , for she saith in her hart: I sit beyng a Queene , and am no widow , and shall see no sorrow . Therfore shall her plagues come at one day, death and sorrow , and hunger , and she shall be brent with fire : for stronge is the Lorde God whiche shall iudge her.

The coun-  
sell of God  
for the faith-  
full, how  
they shold  
use them-  
selues.

The second place of this chapt. is the faichfull counsell of the Lord, geue to the godly, how they shold demeane them-selues in their felicitie, & in the destruction of the citie. Rome hath in deed of long tyme beeene lady of the wold, and the riches & pleasures of the whole wold haue been seen at Rome. If any at Rome or in the provinces, shewed hymselfe tractable and obedient to the Romanes, and loued much the Romishe religion, and made him conformable to the corrupte maners of the Romanes, he was much made of, and myght come as it were by degrees to hygh promotion and dignitie, to the greatest riches, and most chosen pleasures. If any man would resist the Romishe religion, and would not assent to the Romanes: he was vexed with persecution, he was spoi- led and driven into exile, or cast in prison, or led to execution. Therfore were the godly greuously tempted, and knew not whether to turne them. As we see the lyke done at thys day in newe Rome, and in the popishe kingdome throughout the world. Wherfore God, who will not that man shold perish, but be saued, geueth the best counsell of true felicitie and saluation: which so many as obey, are blessed.

And straightwayes from the beginning he sheweth the authour of this counsel, to the end he might get ii authoritie, and that we might boldely receive it. I heard, sayth he, an other voyce from heauen: from God therfore out of heauē pro- ceedeth this counsell: which they that follow, obey God: they that obey it not, contemne and despise the counsell of God. And what is this counsell: briefe, playne, possible, honest, & holesome

holesome, doubtles, come away my people, sayth the Lord, Flee from from her, to witte from Babylon, or from ROME both olde Babylon, and newe: that is to say, you that will be called the people of is þ counsell God, and be written in the number of the citizens of God, of God.

This same is his counsell, and none other. The same counsell God by his prophetes gaue to his auncient people, when they were in the captiuitie of Babylon. For thus saith Eslay in the. 4. s. and. 5. chapt. depart, depart, come ye away from thence, touch no vnicleane thing. Come away from her, be ye made cleane, which beare the vesselles of the Lord. And Jeremy in the 51. chapt. Flee from the middes of Babylon, and let every man sauie his soule, that ye be not rooted out in her wickednes. For the time of Gods vngearnece is at hand, he wyll reward her. The Lord therefore counselleth to flee, that so our soules myght be sauied. For els vnlesse we flee, we shall perishe. Howbeit the prophetes taught not the Israelites to flee out of Babylon bodily, by shiffting of place, as they terme it. For Jeremy in the. 29. chapt. exhorteth the captiue people to dwell in Babylon, and to make their priuyni-  
on there, till the tyme of deliuerie come. For than must they what flight come out of Babylon. In the meane season he would haue us couiselled, them depart, not by bodily remouing, but by unlikenes of maners. For albeit they dwell in the middes of the supersti-  
tious, vngodly, and Idolaters: yet would not the Lord haue them made like unto them. That fleeing therfore is this, that they should abstayne and restrayne themselves from vngod-  
lynnes, idolatry, and sinne, to witte, from bloud, vsurie, pride,  
lecherye, and other lyke vices: and perseuer in true godlynes  
and innocencie.

In like maner now, whethersdener the godly shold haue fledde vnder the olde Romane Empyre, they shold every where hane fallen agayne into the handes of the Romanes: lyke as we also at this day, althoough we chaunge our place, 1. Cor. 5. yet haue we poperie cyther neare, or minente. Therfore the Apostle sayth well: we must get vs out of the world, if we wyll not be conuersaunt wyth sinners. This therfore is the true and godly flight, if remaaigning in this world bodily, we depart furthermost out of the world, in mynde and maners, so that we abitaine from all idolatrie, and heathenish worshipping, so as we allow it not, so as it please vs not, so as we neither assent, nor frame our selues to the maners of the vngodly: so as we betray not our religion, cyther for me, or for worldly gaine. So therfore the Christians whiche lined

under the Romayne Empyre, fled Rome, in such wyse as they verely abstayned from worshipping of Idoles, and from the corrupt maners of the Beales, although they lained amonges the heathen. For that the auncient churches in Asia were such, we haue heard in the .2. and .3. chap. of this booke, Albeit therfore that we also dwell vnder the popishe kyngdome, and in the Empyre that persecuteth the Gospell: yet must we flee papistrie, that is to say popish churches: none of the godly ought for worshipping or obedience sake to enter in, nor to acknowledge, allow or use any popishe rites or ceremonies: but to dee from their vices and corruptions so far as is possible. For so the Apostolicall scripture teacheth vs in the .12. to the Romon .2. Corinth. .6. in the .5. to the Ephel. and .1. Pet. .4. And S. John at this present as it were expounding hymselfe, sayth: be not ye partakers of her sinnes, ~~or yxcivwntre~~, communicate not wylth her sinnes. And sinnes be not onely those which are done against the second table, but also that are committed, (and that much more) agaynst the fyre table: of the which soyle are idolatrie, superstition, the abuse of Gods holy name, straunge worshipping, agaynst the .2. and .4. precepte of the first table. Those were then, and so are at this day taken for very good workes, whereas they be abominations. Partaking is chiesly in the communion of sacred thyngs, and againe if they be gauen to the same dissolute riot with filthy men. If therfore we beware of those thyngs, we flee out of Babylon, and follow the good counsell of God.

How men  
offende at  
thys day agaynst this  
counsell of  
God.

But herein we offend at this day commonly, which are called Gospellers. For many thinke it to be sufficient, in case they obserue I wote not what religion in their hart priuely: and openly doe communicate wylth them, whiche may either helpe or hurt. Ye shall haue them, that will crone and knele before Idoles, whiche will haire Mass and Popishe seruice. There be some that know many abominations of the popish priesthood, but yet neuerthelesse make their sonnes Priestes: Because promotions, and the clarkly lyfe, that is to say, the wealthy and pleasaunte lyfe lyketh them well. There be some that thrust they chilidren through the bonde of wedlocke into the middes of Papistrie: neyther doe they regarde any thing els, but riches, and worldy honours and frendshypps. Against all these the Prophets wylth the Apostles, and at this present Christ the sonne of God from the ryght hand of the Father, thundereth and cryeth out a loude, come away from her my people, and be not partaker with her sinnes. These wordes  
doe

Doe not admittē any wittie or ciuile reasoning, nor carnall or  
craftie qualifiyng. For it followeth: least ye receiue of her  
plagues. For if ye lyke Rome, if ye like the Romishe religi-  
on, if Romishe prelacie, riches and promotions please you,  
if the Romishe corruption content you, let the iudgement,  
payne & damnation due to Antichristianitie content you also.

We haue moreover at this present, what aunswere we may  
make to the Romanistes, objecting and laying to our charge  
reuoylng or apostacie, and for the same cause also the cryme  
of Schisme. Ye haue fallen, say they, from the holy Church of  
Rome, and by that same forsaking, declare openly, that ye are reuoylng,  
sectaries and Schismatikes. Whereunto we aunswere, that  
we put a distinction in the church of Rome. For we acknow-  
ledge a certaine olde Church of Rome, notable, and Aposto-  
licall. Of the which wrote S. Paule: your sayth is shewed in  
the whole world. From the same whosocuer departeth, with  
out doubt shalbe both a Schismatike, and also perishe for e-  
uer. There is agayne an other Church of Rome, newe, and  
cleane contrary to the olde, no longer now Apostolicall, but  
Papistical rather, wherein be not the ministers of the worde  
and Sacramentes, but eyther Princes, nothing vnlkye the  
Gentiles: or marchauntes, by whom the Sacramentes, the  
remission of sinnes, heauen it selfe, & all thynges in the church  
are to be solde for money. They teach a doctrine swarwing  
quite from the doctrine of the Gospel. These are openly, not  
infected, but swymmyng and styncking of most shamefull vi-  
ces, euē of the filthynesse of whoredome: to speake nothyng  
now of Christē bloudsheddyng. Neither is there seen in them  
any repentaunce, with these to perseuer, with these to com-  
municate, is to perishe euerlastingly. Therefore from these  
mens company the Lord commaundeth vs here to depart,  
yea and to flee from. Therefore, that we haue done, we  
haue done at the Lordes commaundement, who open-  
ly here commaundeth vs to come away, depart, and fle from  
the purple whore, and from this Babylon. There be also o-  
ther notable places commaundyng this departyng: which  
who so liste to know and consider, let them read Deut. 13. Je-  
remy the 13. The wordes also of the Lord in the Gospell of  
Luke the 6. chapt. the 7. 23. and. 24. of Math. Read both the  
Epistles of S. Paul to Tymoth. especially the 6. chapt. of the  
1. and the 3. and. 4. chapt. of the 2. In the 1. 6. to the Romanes  
he sayth: I beseeche you brethen, marke them which cause di-  
vision, and geue occasions of euill, contrary to the doctrine  
Ll. v,

which

which you haue learned, and auoyde them. For they that are such, serue not the Lord Jesu Christ, but their owne belly: and through flattering wordes. &c.

What Ba-  
bylon is to  
be auoyded.

And rendryng the cause, why we shold flee from Babylon, he vttereth the profit, and disprofit. Lest ye receave of her plagues. For who soever matcheth himselfe with the vngodly, idolaters, filthy and vncleane persons, receiueth the same reward with them: namely in this lyfe present, cursednesse, a reprobate minde, & sondry calamities, recited in the. 16. chapter and els where, and after this lyfe, euerlastyng tormentes. Therfore he treateth of no light matter, when he treateth of flyeng from Babylon, or of auoidyng the Romish Religion. Many beleue not these thynges: for that they consider not, how great is the abomination of the Church of Rome before God: and therfore heare these things as it were a fable, & perswader in the same kinde of life, wherin they are and haue liued herherto. But he lyeth not, that sayth, how they that provide not for them selues to flee out of Babylon, shall shortly perish with Babylon, and with the whole fellowshyp of the wicked. Wo be to them.

That God  
remembreth  
wickednes.

Howbeit so alsmuch as the wicked in this world are com-  
monly fortunate ( wherof many gather, that God knoweth  
not our matters, or at least if he know them careth not great-  
ly for them ) there is added by the Apostle, or by the oracle  
brought from heauen: for her sinnes are commen vp to hea-  
uen, and the Lord hath remembred her wickednes. God ver-  
ely never forgotteh iniquities. For all thynges are euermore  
present before him. Yet semeth he not to remember, when he  
punisheth not. For so men suppose: but when he punishest  
and visiteth sinners, he semeth vterly to haue had considera-  
tion of our matters, and to haue remembred wickednes and  
wicked men. Therfore God is righteous, and myndfull of  
euill, and of good also: and when he seeth tyme will recom-  
pence all mens workes, and chiefly the euill. In the meane  
tyme he signifieth also, that the sinnes of old and new Rome  
are great and full of enormitie. For in the. 19. of Genes. the  
sinnes of Sodome are layd to haue ascended vp to heauen,  
and as it were to haue cryed out agaynst the doers of them,  
and to haue required vengeance. So we read in the. 51. of  
Jeremy that the sinnes of Babylon ascended vp to the cloudes.  
For Saint John in a maner every where vseth the places of  
Scripture, to the intent he might get his booke more autho-  
ritie, although otherwise it be inspired of the holy ghost. And

In dede the old Satyricall poetes as Horace, Iuuenall, and o\*  
thers wrote sore agaynst the sinnes and vices of old Rome.  
There remayne also at this day many sharpe wrynges a-  
gaynst Rome, and the Cardinalles and Prelates of the Ro-  
manish Churche, and Pasquilles innumerable ( Pasquelle at this  
day is a Satyricall writer one in stead of many) so that as well  
at this day as in tyynes past, the sinnes of Rome criue vp vns-  
to heauen it selfe.

He procedereth after this to reacont againe the plagues, Rewarde  
and most certayne destruction of Rome, which is the thrid her as this  
place of this chapter where also is excedyngly well described hath rewared  
the most horible and cruel maner of the destruction and sub-  
uersion therof. For God is brought in calling on and exhort-  
ing the sondidours, and the Commissioners and executours  
of his iudgement vnto vengeance that they should punish  
her most extremely, and not spare her, but reward her most  
aboundantly, and mete vnto her by the same measure, wher-  
with Rome hath measured to others. For here taketh place  
that same saying of the Lord, and common saying with all  
nations: with the same measure wherewith you mete, others  
shall mete vnto you agayne, and there shall be genen good  
measure, pressed, shake, trumyng ouer. Therfore sayng that  
Rome hath robbed the whole world, and seduced the whole  
world: rightly and by the iust wrath of God was she spoyled  
and vterly subuerted. Which thynges the Gotches did with  
great fayth and diligence: so that we can not doubt also, but  
that new Rome, and the Sea Apostaticall, must be plucked  
all to peeces by her enemyes, whom the Lord hath prepared,  
and by the Aungels that gather vp the tares. And what shall  
become of her in an other world, we may gather hercōf, that  
he beareth in so oft, that her euils her payne also, mournyng,  
and greuous tormentes, shall be doubled with out mercy.  
These thynges doubleles are greuous and horrible, would  
God they might be perceiued of faythfull myndes. And a-  
gayne this place is written as it were word for word out of  
the. 50. chapter of Jeremic: where you read to this effect: he a-  
venged on Babylon, and as she dyd, do ye vnto her. Spoyle  
and destroy sayth the Lord, and accomplish all that I haue  
commaunded thee. Destroy her, that nothyng remaine. In-  
trench her round about, that no man escape. Reward her af-  
ter her worke: and accordyng to all thynges that she hath  
done, do ye vnto her. For she hath bene proude agaynst the  
Lord, and agaynst the holy one of Israell, Thus layd the  
Lord

Lord in Ieremie. Thou seest therfore where the Lord hath borrowed his owne at this present. Thou seest what euery Citie , or common wealth , or man may promise him selfe , if beyng enriched by the losse of others , he liue voluptuously & proudly in this world. For God is the same alwayes , and his iudgements are egall against all vngodly .

The vaine  
glory, pride  
& securitie  
of Rome.

And there withall he hath meddled the causes of subuersione: namely crueltie, concouciousnes, extorsions, slaughters, burnynges, wherewith Rome hath made desolate the whole world. But he procedeth more expely to recite other causes: to witte pride, gloryng and boasting, securitie, riot, pleasures and voluptuousnes. For it followeth: as much as she hath glorified her selfe, and lyued wantonly. &c. And agayne for in her hart she sayth, I sit a Queen. &c. He hath borrowed these thyngs also out of the. 47. of Eslay. Where Babylon glorificeth thus also and with so many wordes. Rome in tynes past gloried her selfe to be Lady of the world , and that she should be euerlastynge. For they stamped in Siluer coynes, of Rome eternall . They had thought that the kyngdomes should never haue bene plucked from her. She thought therfore that she should neuer haue bene a widdow . And I doubt not but the Germanes borrowed of the Romanes that Germane word Romen , by the whiche they meane to boast or bragge stoutly : which semeth to haue bene peculiar and proper to the Romanes. She was careles or in securitie. She had not thought to haue bene subuerted. She layd , I shall see no mournyng, I will haue no mournyng ther. I will alwayes sing, Gaudemus. The Romanistes at this day also ful brauely make their boast, that no Imperours, no Kyngs, no people, no heretickes and Schismatickes (for su they term the enemys of the Romish wickednes , men godly and learned) haue yet luckely assayled Rome . That the enemys of the Church of Rome haue alwayes bene oppressed: that she hath alwayes triumphed ouer her enemies , these seuen or eight hundred yeares and more: That the shyppe of Saint Peter may be sore turmoyled, tossed, and washed with waues and billowes, but can not be drownned: and therfore that the Sea of Rome shal be perpetuall Queene and Lady of all realmes and Churches. &c.

Rome shall  
perishe byo is proude , vayne gloriouſ , careles and wicked : in one day  
a lodayne. Shal come her plagues. Aretas noteþ , that by one day is sig-  
nified a lodayne destruction : and that she shold than perish,  
when

when she would haue thought least. And her plagues he rece-  
teth in order, death, mournyng, famine and fire. And stories  
testifie, that these thyngs were by the Gottesches fulfilled accord-  
ingly in old Rome: wherof I haue spoken before. Therfore  
we doubt nothyng at all, but that new Rome also shal by  
men, and by Gods Angels be rogne a sunder and pluckt vp  
by the rootes. And least any man shoulde thinke this vnpotensi-  
ble (for great is the power and maiestie of either ROME, in so  
much that he that shoulde haue sayd in Saint John his tyme,  
Rome shall fall, shoulde haue seined to haue spoken a thyng  
as much impossible, as if he had sayd, the skye shall fall) he  
annewereth incontinently: for strong is the Lord God that shall  
judge her. Therfore let vs not doubt of the fall of the Pope-  
dome. For the Lord is true, iust, and almighty. To whom be  
glory for euer and euer. Amen.

**A**dolefull song or mournyng, and lamentation of Rome,  
which the Princes and Marchauntes make for her.

*The lxxix Sermon.*

**A**nd the Kynges of the earth shall bewepe her, and  
wayle ouer her, which haue committed fornication,  
and lyued wantonly with her, when they shall see the  
smoke of her burnyng, and shall stand a farre off, for  
feare of her punishment, saying: alas, alas, that great Citi-  
tie Babylon, that mighty Citiie: for at one houre is thy  
iudgement come. And the marchauntes of the earth  
shall weepe and wayle in them selues, because no man  
will buy their ware any more, the ware of gold, and sil-  
uer, and of precious stonye, of pearle, and silke, and pur-  
ple, and scarlet, and all thynen wood, and all maner  
vessels of Iuory: and all maner vessels of most precious  
wood, and of brasse, and of Iron, and Synamon, and o-  
dours, and oyntmentes, and frankensence, and wyne,  
and oyle, and fine flowre, and wheate, and cattell, and  
sheepe, and horses, and charets, and bodyes and soules  
of men. And the Apples that thy soule lusted after, are  
departed from thee. And all thynges which were dein-  
ty, and had in price, are departed from thee, and thou  
shalt

shalt finde them no more . The Marchauntes of these thynges , whiche were waxed rich by her, shall stande a farre off for feare of the punishment of her, weping, and waylyng, and saying : alas, alas , that great Citie , that was clothed in silke and purple, and scarlet, and decked with gold , and precious stome , and pearles: for at one houre so great riches is come to naught . And euery shyp gouernour, and all they that occupy shypes, and shypmen whiche worke in the Sea , stode a farre off and cryed , when they saw the smoke of her burnyng , and sayd . what Citie is lyke vnto this great Citie? And they cast dust on their heades, and cryed wepyng , and waylyng, and sayd : Alas, alas, the great Citie , wherein were made rich all that had shyps in the Sea, by reason of her wares: for at one houre is she made desolate.

Lamentation & way-

lyng ouer

Rome.

In the fourth place of this chapter, followeth the weeping or wayling, or lamentation of Rome , brent and destroyed. The storie is plentifull and maruaylous, by an euident representation setting all thynges before our eyes. And our Lord God hath alwayes a famillyer manner : that what tyme he wyll evidently shewe before, and fise in the hartes of all men the ouerthrow or destruction of a nation, kyngdome, or citie: he wyll commaunde his prophetes to sing mourning or lamentable songes. And in such kynde of lamentations is shewed not onely the subuersion , but also the causes of destruction, and maner of desolation: the end also or vse is declared, least others bee made lyke vnto that nation , and become partakers of her destruction. We haue manifest examples in the writinges of the prophetes, especially in the lamentations of Jeremy, and (which agree better to this place) the dolefull dittie of Tytus song by Ezechiel, in the. 27. and. 28. chapters. And verely it appeareth that S. John hath borowed many thynges from thence.

Neither is there any matter here, to busie our selues much about. The summe of all is this. Rome shall fall and perishe vtterly, so as there shall be nothing left, cyther of the Emperye, or of that Sea, and much lesse of their riches and pleasures. The which was partly fulfilled in olde Rome, & partly shall be fulfilled in the newe at the day of iudgement.

Howbeit neither Christ himself, nor the Apostle is brought in

In, bewayling the subuersion of Babylon, but wicked persons Byngs and are induced, which are first to be considered. For they be kings marchants and Princes of the earth, Marchauntes or gouernours of mourne. Ships or Mariners, which haue all committed whoredome wyth this strumpet, and by her company haue beene made rich. And verily: old Rome was furnished wyth the amities of Bynges: and agayne the presidents that were sent of them to gouerne Provinces, seemed every one to be Bynges and Princes. And forasmuch as the riches of Rome were great, and all states were wonderfully set at ryot, the Marchauntes there got exceedingy much gayne. Moreouer there was saylyng to Rome out of the East, South, and Weste, I meane out of Syria, and Egypt or Africke, and out of Spayne it selfe, and out of the vtermost partes of the world. But what tyme Rome was destroyed, lay ouerthowen, and the Emperye was rent in peeces, they could not but lament, whose lucre and pleasure was lost.

Besides those temporall marchauntes, Rome hath also her peculiare marchauntes and Princes of her owne. For the prelates of the church be Princes. And in þ Church of Rome all the Saints of God know how to occupie the traffique of marchaundise. For what holy thyng is not to be bought in that Sea? Marchaundise is practised in forgeuenes of sinnes, in pardons and satifactions, in Ecclesiasticall benefices, in worshipping of Images and Saints, in Masses, in burials, in laying diriges for the dead, and almost in all spiritual matters. Hereof commeth an unmeasurable gaine, and the greatest occasion of pleasures. Other marchauntes buy their ware very deare: the Romishe Cananites, pay not one dodkin or farthing for their wares, but sell the same for an unreasona-ble price. Neither suppose I that euer there was any Marchaundise lyke unto this in all the world, nor yet a more gamefull lucre by a thyng of naught. Erasmus hath also touched these thynges, in the proverbe to aske tribute of a dead man. And forasmuch as before the day of iudgement, the Lord Christ shall destroy Antichrist with the spirite of his mouth, and that the layd gayne beginneth to be minished: we see how every where amonges these spirituall marchauntes, complaints and grudginges arise. Then what maner of lamentation and wayling thinke ye that wyll be, where the same Lorde by hys commyngh, shal utterly abolishe the same Antichrist, and they must goe into fyre euerlasting? Agayne we must somewhat also consider the mourning. To mourn

mourne of it selfe, is no sinne. For the best and holiest men haue lamented their dead, and their calamities, and destruction of cities and realmes. For Abraham mourned. The lamentations of Jeremy remayne, ouer the citie of Hierusalem. The fafhull mourned wylt a great mourning for Stephen in the Actes. Howbeit in the lamentation they kept a meane, and referred all thing to the glory of God, and to the salvation of men's soules. The vngodly and worldly men doe not mourne after this sort. They never remember the sinnes of men, for the whiche the righteous Lord punishment the world, neither doe they referre the cailles of them and theirs to the glory, truch, and iustice of God, or amendment of manere: therfore are they not sorry that God is offended, nor require forgenenes of sinnes: but it greeueth them that occasion of sinning is taken from them, and that their pleasures and lucre is past. And now wayle Princes, Marchauntes and Mariners, not for the losse of Gods fauour, not for true compassion, or loue of their neighbour, but for loue of themselues, for the losse of earthly thynges, for the destruction of goodly, auncient, strong and precious thynges: but chiefly for their lucre loste, and pleasures taken away. The Apostle maketh mention of eyther griefe in the second to the Corinthishans the 7. chapter. And iurely this sorrow and mourning is nothyng els, but a description and a shadowing of a most certayne and great destruction, that shall lyght upon the vngodly. And full well and purposely doeth he set forth the waylyng both by the behaviour of the mourners, and also by their wordes. To their gesture appertayneth, that they weepe, wayle, crye out, and cast dust on their heade. To their wordes are referred these thynges, wo, wo, alas, alas, that great citie. &c. The which is repeated of the marchauntes and laylers.

The riot,  
voluptuousnes  
and  
pleasures  
of Rome.

Moreover, here are touched the causes of the destruction: namely, the riot and voluptuousnes, wherin Rome flowed. And likewyle are rehearsed the wealth, riches, maiestie, pride and pleasures of eyther Rome. And here by the way, we are warned, what all worldly men may looke for, in tale they addicte themselues to the pleasures and voluptuousnes of thys world: which was at Rome, and is unmeasurable. Neither haue we red in any stories, that nations haue long continued, which haue been geuen or vanquished of worldly pleasures. To bulde, to eate, to drinke, to be clothed, and to haue seruauntes men and women, is lawfull: but a measure must be kept in these as in all other thynges: the benefites of God

must

must be acknowledg'd, and they may not be mole set by the  
vertue. But at Rome, and in the world, passing ouer god-  
lynes and meane, these thynges are onely regarded, desired,  
and beloned. In buildinges and housholde stiffe all thynges  
were sumptuous & vnmeasurable. They are of golde whiche  
mght haue beene well of earth or tyme: of siluer, where  
wood or yron myght haue serued. And when wood was  
chosen, it was not every wood, by biforn thynen, that is to say  
the excellencest was chosen. Thynen seemeth to be named of  
Thya, a tree, to the which Theophrastus attributeth great ho-  
nor, reportyng that the famous buildinges of olde temples  
were made thereof, and that there is in it a certayne immor-  
talite of matter incorrupte, induring on houses agaynst all  
weathers. &c. Plinic hath this in the. 13. booke, the. 16. chapter.  
In service also they vse men lyke beastes: neither haue they  
any beastes for their dwyne vse, but most chosen. They haue  
horles & mules exceeding fine. They haue their horselitters,  
Coches, and charettes right notable: all thynges glister  
wytch gold, precious stones, and purple; and all thynges are  
wrought and deuised for pride and sumptuousnes. What shal  
we say, that the whole bandes of their men goe all in silkes  
and veluet, wearing their maisters colours? The Lord him-  
selfe of all, sitting on the shoulders of his Belphomiers, is  
borne on high, and is caried on mens bodies as the most no-  
ble charette. In the meate and drinke of these men al thynges  
are most delicate, exquisite, and variable. Their drinke is  
costly, straunge and immoderate. The apparell of their ho-  
ody is also ouersumptuous. Their garmentes glister wytch  
golde, and are stiffe wytch pearle. Their common rayment is  
of Crimolin satten. They vse all oynimentes and apples of  
desire: which may both be vnderstoode of the frutes of trees,  
and also of Pomanders conteyning muske, and fressh sweete,  
and are ful of odoferious sauours, which we call Pomanders.

Finally, in all things is to be considered, what the ende  
or winding vp is of riot, pride, and voluptuousnes, and how  
unstable is the fauour and friend shipp of men. Here all things  
perishe once, notheng remayneth safe. And they perishe ver-  
ely in one houre, that haue been provided for many yeares.  
They flee from vs in daunger, which haue retemed great  
gayne at our hands. Yea they stand a farre of, & out of daun-  
ger, and lament the dollefull chaunce: no man commeth neare  
to helpe or deliuer vs. Every man is afrayde of his owne  
skinne. Let vs leare therefore to trust in God, to despise plea-  
sures.

## The end of pleasures.

sures, and to put no confidence in fleshe and frendshippe of men. For whylest thou art fortunate, thou shalt hane many frendes: if the wold beginne to frowne on thee, they will all forsake thee, in whom thou purtest thy trust, and leaue thee in the bryers. And this is the chiese ende of all these thinges as I shewed at the first: Rōme shall fall, and be made desolate for euer, The Lord our God restrayne all euill. Amen.

**C**hapter xxxviii. The reioyning of the Sainentes for the ouerthrowe of Babylon, the dwontowing of the same, and the causes of the dwontowing or destruction are rehearsed.

### The Lxxx. Sermon.

**R**EIOYCE ouer her thou heauen, and ye holy Apostles and Prophetes; for God hath geuen your iudgement on her. And a mightie Angel tooke vp a great Milstone, and cast it into the sea, saying : with such violence shall that great citie Babylon be cast, and shall be founde no more. And the voyce of harpers and musicians, and of pipers and trumpets shall be heard no more in thee: and no craftes man, of whatsoeuer crafte he be, shall be founde no more in thee: and the sounde of a Mille shall be hearde no more in thee: and the lyght of a candell shall shine no more in thee, and the voyce of the bridegrome, and of the bryde shal be heard no more in thee; for thy marchauntes were Princes of the earth , and with thyne Inchauntments were deceaued all nations; and in her was founde the bloud of the Prophetes, and of the Saints, and of all that were slayne vpon the earth.

**T**he reioyning of the Sainentes for the destrucion of Babylon. In the fift place of this chapter the Angell of the Lord exhorteth all the Sainentes of heauen to reioyce, and that for the ouerthrow of Babylon. And this reioyning of the Saints is set agaynst the wayling of the wicked. For as they lament for the causes of pleasures taken from them: so the Sainentes reioyce ouer vagodlynes oppressed, and the glory of God revenged. we are verely forbidden in the Proverbes of Salomon, and in the doctrine of Christ and his Apostles, that we shoulde not be glad of the calamities of our enemies, nor that we say euill, nor doe euyll to our enemyses, which thyng is perpetuall, and commaunded to all men, never to be

be altered by any dispensation: but we must obserue in the meane tyne, that men doe reioyce diuers wayes. Men are glad many times of the destruction of their enemies, through hatred and mallice: which is not done without sinne. Others are glad agayne of the calamities, and plagues of the vngodly, yet bearing no mallice towardes them, which are in thys misery: unto whom they would double haue wished a better state, if they might haue beene perswaded to haue turnede: but they reioyce rather to see the iust vengeance, and the delinering of the godly from the tyranny of the wicked. wherof we read that the prophet sayd in the. 58. psalme. The righteous shall reioyce, when he shall see vengeance, he shall washe his feete in the bloud of the vngodly, to witte, he shall purge his affections and euill maners, what tym he shall see the bloud of the vngodly spilt: which he belenches to be done for an example, least we shold follow our euill affectiōns, and that our bloud shold be shed also by the iust God and his ministers, and a man will say: verely there is a reward for the righteous, verely God iudgeth the earth. Therfore are the righteous glad, and reioyce when they see vengeance. And it is not sayd, that they couet, or wilche for vengeance. Vengeance is myne, saith the Lord, I will reward. When the Lord therefore rewardeth they are glad for the delineraunce, and for that the trueth is established and confirmed: but they reioyce not of any hatred y they heare towardē the oppressours, whom they haue wished lost and destroyed. The godly wish euermore the wicked to be converted, and to returne into fauour with God. But when they see them moued with no repentance, but obstinately to procede, and fall into their owne destruction, and that God doth cut them off, for the saluation of the faithfull, and delineraunce of the godly: the godly reioyce at this delineraunce, and prayse the iustice of God. Notwithstandyng that they had alwayes rather, if it might haue bene, that the lost had otherwise led their lyfes: but now since it can be no otherwise, through their owne obſtinate mallice, they speake not agaynst the iudgements of God, but rather commende the same. These thynges verely do the Sainetes in earth. And as for the Sainetes in heauen, since they be purifid now from all affections, their reioyling is altogether most pure, so that it were superfluous to reason curiosly therof. But where the heauely reioyse at the destruction of the wicked, we may easely iudge how much they erre, which trust to the helpe or prayers of Sainetes; where neuer-

That the  
Sainetes re-  
ioyse at the  
destruction  
of the wicked.

thelesse they alter nothyng at all of their wicked life . It shall be easie also to discusse their doubt & carefullnes , which feare least they shold be sorry also , sayng their brethen , sisters , frendes and kinsfolkes condēned . For the Saintes do plainly consent to the will of God , and extolle the iudgements of God , and reioyse thereat , and can be sorry no more .

**R**eioyse And he biddeth heauen reioyce , as many tymes in the psalme , we read the like phrase : vñles you had rather by heauen , understand heauely dwellers , such as we belene the Apostles and prophetes to be . For at the same time whē S . John wrote these thynges , all the Apostles in a maner were slayne . And here is to be knownen , that the Romish beast had devoured , that is to say , afflicted and slayne , not onely the sonne of God , our Lord Jesus Christ : but also John the Baptiste , all the Apostles of God , and all the Martyrs of Christ . By the prophetes we understand , not onely those old , but all the faithfull preachers of the Gospell . For we haue heard ofter then once before , that the faithfull preachers of the word be called prophetes . He annexeth moreover a reason why they ought to reioyse : for God hath geuen your iudgement of her . For in the . 6 . chapter , the soules of Martyrs crye vnder the aultar : how long Lord auengest thou not our bloud on them that be on earth : now therfore they prayse Gods iustice , who as he then promised that he woulde auenge , so hath he now auenged in dede .

**S**aintes do not pu-  
nish the  
wicked . And by this place we learne , that all iudgement is geuen to the sonne , and that no Saint in heauē can iudge or punish an euill man on earth . For it is most false , that Sainentes are sayd to punish their eneuies : S . Anthony with the holy fire , Valentine with the fallyng sickenes , and other with other diseases . God alone , (as in the . 1 . chapter is declared at large ) punishment , and sendeth and taketh away sickenes . And most certaine it is , as well by this , as also by many other places of this booke , that God slepeth not , but wil when he seeth time , reuenge and punish most certeinly . The Martyrs when they shold dye , had committed all their iudgement to the Lord their God . He iudgeth now the iudgement of the sainentes vpon Rome : that is after his iust iudgement he taketh punishment of Rome , for that she had with wrongfull iudgement oppressed the Sainentes .

In the first place of this chapter he returneth to the description of the subuersion of Babylon . And it is a most clere , and euen a certeine eyely and evident demonstration by a si-

meliende or notable dede doing. For takyng vp a great stone, in quantite like a Millstone, he casteth the same into the Sea, and makynge a declaraciō of his so doyng, sayth, thus sodainly, and with such a violence, (*σφινξτι*) shall Babylon be cast downe. &c. This place is taken out of the end of the. 51. chapter of Jeremie, where you read in a maner the like thynges word for word. And here is now brought in a strong aungel, least we shold thinke that the force of Rome were happily stronger than that it could be broken. But it shall be broken of a strong Aungell. And the thynges that be sodainly drownēd appeare no more. Here is signified therfore, that with a sodaine destruction Rome shall fall, so as there shall no token therof be left, and that it shall fall without any difficultie, and be made to shake, and never moze be scene. And the Lord in the Gospel affirmeth, that the crime of sclauder or offence giuyng must be punished with a Millstone hunge about the necke: yea and that the same is not a punishment greuous enough, although amongst the Syrians it was accompted for vyle and shamefull, since the crime deserueth to be punished with a much more greuous or crueller payne. Wherfore Primasius supposed, that here by the way is signified, how Babylon, for offences geuen to the world, should be drownēd in the Sea, as it were with a Millstone tyed fast to her necke. Doubtles if euer any Cittie, if euer any kingdome were hatefull by reason of great offences, and innumerable stumbling blockes geuen to the Christias: Rome and the Romane Empire, and euen the Popishnes of the Church hath hurt most by sclauder, and yet hurteth. Wherfore it is no doubt, but that it hath bene plagued most greuously, & shall be yet more punished of the Lord.

Agayne by propheticall and figuratiue speaches he signifieth a notable desolation, and that the same place shold never after be inhabited for euer. Such like maners of speaches shall ye finde in the. 24. of Eslay, and. 26. of Ezechiel and in divers other places. All pleasure, sayth he, shall perish, especially which was wont to be taken of Musicke. All craftes shall be layd downe. Briefly there shall be no more any habitation for men.

In the seventh and last place are set forth agayne the causes of this subuersion, and thre more notable than the rest, of her desolation. The first: Thy marchauntes were Princes of the Earth. For they that haue occupied marchandise in the Church of Rome, and yet do, are in a maner Princes. Of whom I haue spoke

Babylon is  
drownēd in  
the Sea.

before. Here is noted therfore their pride, anarice, and sumptuousnes. He calleth them marchauntes (sayth Aretas) which turmoyle and trouble the whole world, as it were certeine fayres. &c. The second: for with thine inchauntements all nations hane bene seduced. There is no doubt, but that inchaunting, and magick, reigne in Babylon, & that there is founde plenty of fortune readers, necromancers, and inchaunters: yet here appeareth chiefly to be signified, seducing, Idolatrie, and vngodlynesse, or errore of doctrine. Such an inchaunter was Iezabell, as appeareth in the. 4. booke of Kynges the. 9. chapter, who practised inchauntements in very dede, and bewitched men with corrupt Religiō. And euen so hath Rome seduced the whole world, and yet seduceth. For the which cause she deserueth most greuous punishment. The last cause of subuersion: for in thee is founde the bloud. Bloudshed can not be wipt away nor clesed from them, that shed innocent bloud. And although it be not straightway required: yet will there come a time when it shall be required by God, and than is it found. And he maketh mention of thre sortes of bloud. First of the bloud of Prophetes, of them I meane, whch hanc preached the Gospell, and hanc bene the fathers of the faithfull. Secondly of Saines to witte of holy Martyrs. Finally of all men that hanc bene slayne in earth, to witte that hanc dwelled here and there through out the world: whom we understand to hanc bene dispatched and taken out of the way, by the warres, seditions, and tyranny of Rome. So we read also in the first Oration of Jeremy, that God straitly requireth the bloud of his seruantes spilt. Doubtless all sheding of bloud is greuous (the same excepted which is iustly done by the Magistrate) yet is one more heynous than another. For he that killeth a preacher of the Gospell, sinneth more greuously, than he that dispatcheth a priuate person: and he which for Religion sake slayeth a man, and maketh a Martyr, sinnerth more heynously, than he that killeth a man in the warre. Therfore all the bloudshed of Rome after any sorte, shall be required of Rome, and is required. Thus the Lord spake also of the Citie of Hierusalem. Math. 23. The Lord Iesus haue mercy on vs, and looke vpon vs with the eyes of his mercy. Amen.

The reioysinges and Hymnes of the Saines are recited  
for the destruction Rome and for the taking away of all  
vngodlynes.

The

The shed-  
ding of  
bloud.

## The lxxxi. Sermon.



And after that, I heard the voyce of much people in Heauen, saying: Alleluya , Sal-  
uation and glory, and honour, and power be ascribed to the Lorde our God . For true and righteous are his iudgements, because he hath judged the great whore, which did corrupt the earth with her fornication , and hath auenged the bloud of his seruaentes of her hand. And agayne they sayd, Alleluya . And the smoke of her ascended for euermore. And the .xxiiij. Elders, and the foure beastes fell downe , and worshypped God that fate on the seate, saying . Amen: Alleluya . And a voyce came out of the seate , saying : Praye our Lord God all ye that are his seruaentes , and ye that feare hym both small and great. And I heard the voyce of much people, euen as the voyce of many waters , and as the voyce of great thunderynges , saying : Alleluya . For our Lord God almighty raigneth. Let vs be glad and reioyce, and geue honour vnto him : for the mariage of the Lambe is come.

Forasmuch as the Apostle in this booke most plentifully hath described the oppression of the Saintes, and the cruell, forlakely, mischeuous, and proude assaultes of the persecutours of the his ser-  
Gospell, whereby they both mocke God, and torment hys uauntes.  
Saintes, wherupon evermore at all tymes the complaintes euen of the godly men are red to haue risen, as though God through his long suffering and great patience , shoulde seeme to neglecie the oppressed: he discourseth also at large now, the reioysinges and praylingses of the Saintes, whereby they extolle the trueth and iustice of God, who never neglecteth his, and most greenously punishment the vngodly persecutours.  
Nowbeit they reioyce here chiefely, and prayse God for the takynge away of Antichrist, and all vngodlynes wyth hym. Which verely is the first place of thys chapert. The seconde confirmeth all Saintes, least they shoulde doubt any thyng of the saluation of the saythfull, which he sheweth to be most certayne. The third place recitereth the sime of blessed John:

and the faythfull doctrine of the holy Aungell, that we shoulde worshippe no creatures, be they never so holy. In the last place is described the iudge, or reuenger Iesus Christ, comynge to iudgement: there is moreouer described the perdition or punishment of all the vngodly, whiche the iust and holy Lord taketh of them. Whiche place verely begoune in the 11. chapt. of this booke, and brynging suspended hethereto, was repeated somwhat in the 14. chapt. and now at the last finished.

And verely the reioy sing of the Sainctes is diuerse, plentifull, and manifolde, ouer the lost and condemned enemyes of the godly. First he heareth a voyce, and that a great one, of much people in heauen. He sheweth therefore in generall, that all the heauenly sorte, (the Aungelles not excepted) syng prayses to God in heauen. Whiche thing we vnderstand shall be done at the last iudgement, when all vngodly folke shal be troden vnder foote. And before these thinges be done they are rehearsed and described, that hereby the godly may in daungers and tormentes comfort themselues, and abyde stedfast in the true fayth: beleueing that they also, though they be now oppressed, shall sing prayses of thankes to God.

**Alleluya.** And verely he hath here compiled y' whole Hymne which is sayde in the prayse of God the reuenger. He placeth sommost Alleluya: after he annexeth the prayses, saluation, and glory. &c. And Alleluya signifieth, prayse ye the Lord. He vseth a most common word, and of all men best knownen in the primitive Church. For certayne Psalmes haue this title, Halleluyah. For the chaunter so exhorted and stirred vp the people to prayse God. So after the same manner now also, the Sainctes as it were comprising the argument of their song, say Alleluia. And these wordes haue more grace in ours and other straunge languages, vsurped than translated. So hane remayned in the Church, Osanna, Amen, Sal, Maranatha, and diuers others. Whereof also wrieth S. Hierome to Marcella and Damasus.

**The hymne  
of Saincts.** Now followeth the hymne: Saluation, and glory, and honour. &c. And those thinges they prayse in God, and al-  
cribe vnto hym wholy. Whereof I speake in expounding the  
4. and 5. chapt. of this booke. Moreouer they prayse God for  
that which in this case is principall: for hys iudgements are  
iust & true. Whiche saying seemeth worthy to be printed most  
deepely in the hartes of all me, as the which in temptations  
may not a little cheare them. And wherefore the iudgements  
of God be iust and true, he addeth, because he hath iudged the  
great

great whore: that is to say, taken worthy and condigne punishment of the great whore. Hetherto many men haue thought the Lord to be ouer slowe, and too-much fauourable to Rome, and Romishe Church: but than shall they see that God is most iust. Of the whore is spoken before.

Yet doeth he repeat here agayne her most heynous and great sinnes. First corruption through whoredome and inchaunting. whereby is signified seducing by corrupte and wicked doctrine. The latter, the sheddyng of the bloud of holy Marys. wheroft we haue already spoken many times. Therefore God punisheth the corruption of doctrine, and crueltie of the Romishe Church practised agaynst the Saints of God.

And lyke as in the beginnyng they sang Alleluia, so in the ende also they repeat the same. By this repetition declaring, The pray-  
ses of God that the prayses which we also powre out to God in Earth, to God are be to God most acceptable. And by & by is added a sentence, acceptable. which myght seeme to be put to, cyther by S. Iohn, or by the deuine heauenly dwellers themselues. whereby is signified, that the burning of the vngodly shall be perpetuall, and shal never haue ende: as lykewise Esay hath sayde in hys 30. and 46. chapt. And the Lord hymselfe in the, 25. of Marth, and 9. chapt of Marke. For when he sayeth the smoke, he vnderstan-The smoke deth that there is fier vnderneath. Let vs earnestly thinke of rose vp. these thyngs, so oft as the pleasures and commodities of Antichrist doe satter vs. For this perpetuall fier is prepared for all the vngodly, especially for the Antichristians. And then generally he bringeth in praysing God, the xxiiij. Elders, and the fourr beastes, by the which the vniversallitie of creatures is vnderstoode. Touching the which thyng, see what is sayd in the, 4. and, 5. chapt. of this booke. And first not onely they kneele, but also fall downe, to the end we shoulde vnderstand, what we ought to doe in earth. And they worship God that sitteth in the throne, and neyther Aungels, nor spiretes, nor yet any creatures. Furthermore, with two wordes he shadadoweth their hymne. For they singe, Amen, and Alleluya. For they confirme God to be iust, and his iudgements to be righ-  
teous, and that he iustly punisheth the whore. And therfore that he is to be prayzed.

Now cometh also a voyce out of the throne, to write from God hymselfe, but by the ministerie of an Aungel. For it fol-  
meth out of loweth: sing prayse to our God. Beholde he sayth, our God, the thzone. Therefore he accomplayneth hymselfe here in the number of them,

which haue God common wyth men. Therefore he was an Angell, which recited those thynges of God. Therfore that the Sainctes doe now, they are commaunded to doe. For in the middes of the prayses, this voyce is heard from God by the Angell. And he commanideth to prayse the true & onely God. He sheweth moreover, who shoulde prayse hym: all the Sainctes, that is, all that feare God, whether they be great or small. By this commanudement therfore is signified, that God is delighted wyth the prayses of holy men, and lyketh them. Wherby we now that dwel in Earth, learne to prale the Lord without ceasing, and wyth a sincere hart. We learne that no man is excepted, whatsoeuer degree, age, sexe, or condition he be of.

The divine Agayne, an other hymne is annexed, as it were an example of obedience. For God by the Angell commanideth the greatest Sainctes to prayse hym. Now therfore they obey God, and offer to hym prayses. And how great these prayses were, he sheweth by a double comparison, and by a maruelous breuitie, and evident or lively representation. For he sayth, how the voyces of the singers were shille, as the gushing & noyse of many waters: and also lyke the clapping or crackyng of great thunders. If such breuitie and perspicuitie were found in Homere or Virgill, it shoulde haue many maruailes therof, which would extolle and commend elegancie. But no man marueileth, no man setteth forth or commanideth the holy scriptures, and the elegancie and efficacie of the same, though it can not be sampled. And againe, here is annexed an humme, the beginning wherof, as of the former, is also Alleluya. And lyke as in the former hymne the Sainctes haue declared, that God doeth iustly punishe the wicked: so in this they preach that God reigneth, and that he saunteth the Sainctes freely and wythout any desert of theirs. They commanide therfore to prayse the Lord. The reason, for because since he is almighty, he reigneth. He hath verely reigned euermore: but since so many thynges haue been permitted by hym to the vngodly, many haue thought that the vngodly, and chiefely Antichrist hath reigned: but now since he hath oppressed hym, and auenged his glory and his seruautes, it is made manifest to all men, that God alone reigneth for euermore. They alleadge also an other cause, why God shoulde be praysed, yea rather why the godly shoulde be glad and reioyce; namely, for that y<sup>e</sup> mariage of the Lambe is come. Forasmuch as that tyme is now come, wherein the Lambe himself wyl bryng in the chil-

children of God , hys well beloued spouse, those I meane whom by his bloudshed he hath redeemed to ioyes euerlastynge. Of the mariage shall be spoken a litle after at large. Praise and glory be to our redeemer Christ Iesus the Lord. Amen.

¶ Of the mariage of the Lambe, and of the makynge ready  
of the Lambes wyfe.

*The lxvjij. Sermon.*

And his wife made her selfe ready. And to her it was geuen , that shee should be arayed wyth pure and goodly silke . For the silke is the righteousnesse of the Saintes.

The Saintes celebrate the Lord with prayses, rejoycings and hymnes. There be caules innumerable : but two notable aboue others. The first, for þ Lord hath iudged the whore and aduenged the bloud of his Saintes. The second , for the mariage of the Lambe is come. They reioyce therefore at the iustice of God, whereby he hath punished the vngodly : and at his mercy or grace, by the which he geeueth to the godly a blessed lyfe. But here must we speake of the mariage.

There is very much mention made of wedlocke and mariage in the holy Scriptures both of the olde and new Testamente and mariage: The which may not be expounded aseir the letter, but by an allegory: least with the Turkes and mahometistes, we fall into shamefull and monstrous absurdities. For spiritual thynges are figured by corporall matters. Of the spirituall this is the summe: God the father the louer of mankinde, wil saue men by his sonne. This thyng is declared by a parable of wedlocke and mariage. And in matrimonie there is a contract or makynge sure, there is a coupling or handfasting of eyther partie, and finally mariage.

In the contracte not onely the yong man and the mayde are assaunced, but also the whole manner of the mariage to come is appointed, and an order taken. For the lawyers say, that assauncing is a promise of the mariage to come. Thys contracte was made at the beginning of the world, where God promiseth that he wyll deliuer mankynde by his sonne, and receive him into glory. Hencunto appertaine all the promises of Christ, of the remission of sinnes, and of euerlastynge lyfe

lyfe. Moreouer the duties of the spouse are prescribed. Shee promiseth to be obedient, and other thynges. &c. Christ the brydegrome the sonne of God the father, affiaunceth to hym selfe ali the chosen through his free grace : he promiseth them his righteousnes, all heauenly gystes and eternall lyfe. He taketh vpō him moreouer all the infirmities of the bryde, and pourgeth her filthines. And the bryde is affiaunced to hym by sayth, as it is written in Osee, & shee byndeth her selfe wholy to hym: after whose will and lawe shee frameth her selfe wholy. For shee is the bodye of a lyuely head. As S. Paule sayth in the .5. to the Ephes. The bryde leaders be the Prophetes, Patriarkes, Apostles. So John Baptist in the .3. of John, calleth hymselfe the frende of the brydegrome. He addeth [to be the spouse of Christ.] S. Paule, 2. Cor. 11. I haue maryed you to one man a chaste wyzgyn. &c. Hereunto the .16. chapt. of Ezechiel seemeth to appertayne.

And the ioyning together of eyther partie, is made after they be affiaunced, with certaine ceremonies : to wit, by takyng ech other by the handes, and certayne wordes spoken, and there is geuen a token or a ring. &c. Immediately after the beginning, there was a couenant or bonde made betwixt God and men, which is oft tymes red to haue been renued, not without ceremonies, certayne wordes and sacrifices, as by Abraham, Moles and others. God byndeth him selfe to men, and men to hym , and that not without Sacramentes. And all those thynges , serue to this end : namely that God would be in league with man, and haue men boinden to him, and all his thynges communicated to vs. And this mariage, was then most straightly ioyned and made , when the sonne of God had unyted our flesh into one and the same person with him, and commaunded his Apostles to preach vnto all, that hee will haue a communion with the saythfull . Of the which communion are read many thynges every where in the Scriptures . And he hath geuen a pledge of sayth & perpetuall amitie, not a ryng of gold, but rather the Sacraments: yea euen the holy ghost, as S. Paul sayth in the .2. to the Corinth, .1. and to the Ephes. the first.

**A pledge.****Maryage.**

And the mariage shal be solemnized in the resurrection of the dead. The soules verely passe from bodily death, into lyfe everlastyng:but yet the full restitution, and saluation of man is not made perfect , except the body come also. Therfore at the resurrection commineth the mariage of the lambe , that is, of Christ our redemer, Then are we caried to mete Christ in the

the ayre, then he bringeth in his wife into the bed chamber of eternall glory and blisse, then shall be holden that feast and deuinie supper, then shall the bryde injoy for euer the loue of the bridegrome. This shall be verely the mariage of the labe. And the mariage shall be the merrier, for that the whore shall be quyke cast out and cōdemned, and the wife and honest ma- trone shall hauie the full and perfect ioy alone. At this ioy, & at this mariage, the holy inhabitors of heauen do reioyce.

Moreover the Saines recite here also a certeine prepara- The prepa-  
ration of the  
Mariage.  
tion of the bryde, that by the way the godly may vnderstand, what thyng best becometh them, and whereunto they shoule apply them selues in the last age. Let vs prepare our selues to mete y bridegrome. For we looke for the iudge euery houre. And we prepare our selues not in one houre or day, but all our lyfe tyme. And how we shoule be prepared, the Lord him selfe sheweth by the parable of ten Virgins. Let vs decke The brides our selues with true sayth agaynst Antichrist in the later aray. dayes. Let vs beautifie our selues with the workes of charitie, the workes also of righeteousnes, chastitie, and tempe- raunce: Let vs not be corrupted and defiled with dronken- nes, bloud, and cares of this wrold.

Furthermore lest any shoule ascribe this preparation to his owne merite, strength and vertue, and that we shoule see also, that the same preparation doth chiefly consist in prouidynge of the garment. S. John addeth incontinently, and to her was giuen, that she shoule aray or apparell her selfe. If it be geuen, than is it not by our force or meanes prepared. 1. Corinth. 4. chapter. If it be geuen, than is it not bought by Popish traffike. Read the. 8, to the Actes. And he expresteth also the kynde of garment, of cleane or pure silke, and shining or bright. For in the Gospel also we read of the weddying garment. The Apostle full oft exhorteth vs, that we shoule put vpon vs the Lord Iesus. These thynges be in Allegory. But he by and by expounding this kynde of garment, sayth: that silke is the righetcousnes of Saines. Saines he calleth the faithful. But where as there is one onely iustification of faith through Christ, S. John speakeþ iustifications in the plurall number. For they that be iustified freely through Christ by sayth onely, do incontinently sundry and many workes of righeteousnes. For he that is iust (as the same S. John sayth) worketh righeteousnes. Therfore be their iustifications, to witte the righeteousnes of sayth iustifieng, and the righeteous- nes of workes iustifying: that is to say, declaring vs to be ius- tified Justifica-  
tions or  
righeteous-  
nes.

stified by fayth onely. For we are purifid by the bloud of Chrift freely, the which we receive by fayth; and be fully iuſtified, wittnes Paule in the .3. to the Romanes. Agayne they that be righteous, do sondry workes of rightcoulnes, & commend themſelues vnto God. So do they not appear naked, but clothed with their weddying garment, as we touched also in the thyrd chapter of this booke.

A pure and  
bright gar-  
ment.

And full aptly is the garment of the bryde called pure or cleane, not for her ſelue, whom we know to be alwayes hyndered and weakened by the flesh, but for the ſpirit which ſacrifieth, and for the bloud of the ſonne of God: as S. Paule teſtifieth Ephesians the fiſt, and firſt of John the firſt. The garment is ſaid moꝛeouer to be ſhyning and bright, and that is by reaſon of the glorifying of the Saintes to come. Where of is made mention in the. 12. of Daniell, and. 13. chapter of Mathew. For of rightouſneſſe followeth glory. For whom he hath iuſtified, the ſame hath he alſo glorified. Unto hym be prayle honour and glory.

Roma. 8.

¶ Of the cerþeintie of the ſaluation of Saintes, and what bliſſe or ſaluation is,

### The Lxxxiii. Sermon.

And he ſayd vnto me: write, blessed are they which are called vnto the lambes ſupper. And he ſayd vnto me: theſe ſayinges of God are true.

¶ Of the cer-  
teintie of the  
ſaluation of  
the fayth-  
full.

The ſecond place of this chapter is, of the cerþeintie of the ſaluation of the faythfull; where is ſignified in the meane ſeaſon, what and of what maner, is the bliſſe of the faythfull. For there is ſayd inough already of the mariage of the lambe, that is to ſay, of the glory & bliſſe of the choſen: but many thinges are put into mens headeſ in this lyfe, which byng ſaluation in doubt, and go about as it were to make it uincerteine, and therfore waneryng myndes are here now conuerted. This doctrine is profitable for afflieted and troubled conuertentes, for it ouerthoweth and beateth downe the doctrine of ſophiſters, who affirme that man is never assured of his ſaluation, bycauſe that in an other place the wiſe man ſayth: man knoweth not, whether he be worthy of loue or hatred, whereas he hath ſpoken that vpon an other occaſion, and to an other end, as I haue declared in my booke of the grace of God, &c.

At this present therfore is shewed, that the saluation of the John is ch  
saythfull is most certaine. For first the Aungell commaundeth maunded to  
the Euangelist to write. This is taken of the maner of men, write.  
which put in writing their Testamente, couenauntes, and  
bargaines, and then seale the same, for the more credit and for  
a perpetuall memoriall of the thyng. And they that haue such  
kynde of writynges, are of a quyet mynde, and thinke them  
selues safe and assured, agaynst all craftes, and subtil practi-  
ses. And therfore to the intent that the mynde of man might  
be quieted in the matter of saluation, he causeth as it were an  
instrument to be written, whereby all the godly might be as-  
sured of certaine saluation. The same maner of writyng our  
Lord in other places followeth in weightie matters. As we  
may see in the. 8. and. 30. chapters of Elay, and in the. 2. of Abacuke. Wherfore it is lesse to be marueled, why the Apostle  
Saint Paule so oft alledged that same out of Abacuke: the  
righteous shall lyue by sayth. For this onely testimony of  
God, as which is cited out of the godly instrument might be  
in stead of all.

And where as God openly commaunded Moses and Je-  
remy to write (whereby we may doubtles iudge, and certain-  
ly gather that other Prophetes, Apostles and Euangelistes,  
wrote not without commaundement) we see, of what autho-  
ritie the booke of the old and new Testament be with all  
the godly. For they be diuine, autenticall, the instrument and  
Testament of God, and the booke of God hym selfe, which  
are rightely beleued, without any other helpe or confirmation.  
We beleue the testamente and sealed writynges of men;  
how much more ought we to beleue the booke of the scrip-  
ture Canonicall?

Agayne here it is manifestly declared to S. John, what he The called  
should write: blessed are they which are called to the mariage are blessed.  
of the lambe. Therfore it is evident, that now it is confirmed  
both by Gods oracle and also by his lawfull instrument, that  
those which are called to the lambes supper be and shall be  
blessed. This same was pronounced by oracle diuine, & writ-  
ten Autentically. What place then of doubtfulnes is left? un-  
doubtedly blessed are the faithfull, grased in Christ. For they  
be now called, unto whom the Gospell is preached, by the  
which they are called to the participatio of the gifte of God,  
but chesly to eternall lyfe thorough Christ: that is to witte,  
they which not onely heare the truthe of the Gospell, but also  
receive it, and beleue it with their hart. For many be called,  
and

and few chosen. For the Gospell is preached to many, and the grace of God is offered in Christ, but they receive it not. But such as through þ grace of God do receive it with true fayth, are blessed. For they are not onely called in the mariage, but also come vnto the mariage, and injoy that weddyng supper. These things seeme to be taken out of the doctrine of our Saviour which he taught in the. 14. of Luke, of them that were bidden to the mariage. Read that same place.

What that  
blisse is.

Neverthelesse by the way here is declared, what the bles-  
sednes of the faithfull is: nothing els verely: than the fruition  
of the supper of the lambes mariage. A supper is made when  
the day draweth towardes an end. So is full saluation gne-  
to the godly about the end of the world, at the resurrection of  
the dead: as in the former Sermon is expounded. And ver-  
ely all those thyngs be altogether allegoricall, which represent  
vnto vs a certein signification of eternall lyfe and glori. Da-  
therwise we haue learned by the doctrine of the Prophetees &  
Apostles, that the eare hath not heard, nor the eye seene, nor the  
hart of man conceived, the thynges that God him selfe hath  
prepared for them that loue him.

These  
sayinges of  
God be  
true.

Finally here is annexed agayne a most weighty assertion,  
or confirmation hereof. For he heareth it vtered by an oracle  
from heauen, Ἐντὸν δὲ λόγοι ἀληθεῖοι εἰσὶν ἡδον. These wordes  
or sayinges of God be true. They be verely true, and be of  
God. Or els, they be true, for they be of God. Erasmus hath  
translated: these wordes of God are true. And so hath the  
vulgare translation: these sayinges of God are true. By a  
double reason therfore are these thyngs confirmed, which are  
here propounded: both for that they be true, and because they  
be of God. But they come both to one pointe. For since they  
be of God, who is the truthe, they can not but be true. Ther-  
fore let vs beleue these thynges, and leauue no place vno-  
doubtfulnes.

The Scrip-  
ture is  
gods word.

Here is certe of the occasion of subtle reasoning, that the  
Scriptures and preachyng is set forth by me out of the scrip-  
tures, are not the worde of God, for that they be written on  
paper with Inke, and pronounced wyth mans boyce, and  
wyth a sounde passing away: where the word of God is nei-  
ther humane, nor corruptible, nor passing away. For the ce-  
lestiall oracle doeth here pronounce manifestly, that the say-  
inges which were written into the booke by S. John, & pro-  
nounced by the Angell, are both true, and also Gods word.  
So Paul affirmeþ also in the, 1. Thess. 2. that þ worde which  
he.

he preached, was the very worde of God. Lykewylc S. Peter, in the 1. Peter. 1. Therfore let curios me leane bringing forth of these paradoxes, & cease from their disputyng, that the word of God written, and preached, is not the worde of God. Verely, it is not the worde of God, what tyne such thynges as are written or spoken agree not wylth the holy Scripture of God. The myndes of the faulfull are rather to be allured to this point, that they beleue, and cleave vnto all wordes of the Scripture declared in their right sence, as the most certayne words of God. For els, to what thyng shal we trust? what thyng after this shall we haue vndoubted and certayne? To God be glory.

**The facye of S. John is declared, which woulde haue worshipped the Angell, and of the Angell prohibiting.**

### *The lxxxvij. Sermon.*

**A**ND I fell at his feete, to worshyp hym. And he sayd to me: seethou doe it not. For I am thy fellow seruaunte, and one of thy bretherne, and of them that haue the testimony of Iesus. Worship God. For the testimony of Iesu, is the sprite of prophetic.

Here is added the third place of this chapter, to witte, the doyng of the Apostle S. John, and the Aungell of God. S. John would haue worshipped the Aungell: but he is prohibited by the Aungell, which biddeþ hym worship God. And before all thynges, Johns acte and intent seemeth chiefly to be considered. Angels are surely right noble creatures, and of great power, by whom the lord executeth greatest affaires. They take vpon them for the most part the shape of men, and very oft appeare vnto men, to serue them, to keepe them, & to doe good vnto them, accordingly as God vseth their ministerie. For the Apostle speakyng of Angels (as I tolde you in the 29. Sermon) be they not all, saith he, ministering sprites, which are sent forth to serue for their sakes which shall be made heyses of saluation? And these thinges doth the Scripture make playne by sundry examples. Thrice appeared to Abraham in mans lykenes, which were Aungelles, instructyng hym. Two deliuered Lot hym selfe out of the handes of the Sodomitites, and brought hym out of the ier: whole Gene. 12. Gene. 18. Gene. 19.

The excel-  
lencie of  
Aungells.

Hebr. 1.

Exod. 34.

armyes of Angels inuironne Jacob, defendyng him agaynst  
 the force and violence of hys brother Esau. The Lord sent  
 hys Angell before Moses and the children of Israell, to leade  
 them through the wildernes into the land of promyse. Fyrie  
 charrettes compassed about Belzebus. An Aungell leuied the  
 siege of Hierusalem, slaying an hundred fourte score and fyue  
 thousand of the Assyrians. Daniell hath Angelles famyliae  
 wþt hym. Likewylle the fathers and other Propheteſ. An  
 Angell delyuereth Joseph out of al iacre: another delyuereth  
 the wiſe men from the treaſon of Herode: by and by he com-  
 maundeth to conuey away Christ into Egypt: Angelles mi-  
 nister to Christ in white garmentes: they testiſed that the  
 Lord was risen, and ascended into heauen. They byng the  
 Apostles ouer of pylon: one of them deliuereth Peter ouer of  
 Herodes pylon. An Angell is ſent to Cornelius an Italian  
 captayne. Angelles many tymes talkie wþt Paule. Oftens-  
 tymes they imploy great benefites vpon men. They declare  
 whÿ John the baptiſte would haue  
 worshipped the Aungell.  
 themſelues to be of great power thongh God. And when  
 men marke theſe thynges, they would worhippe Angelles,  
 enen at this preſent, because the Apostle S. John perceiued  
 that Christ hymſelue by hys Angell did open to hym ſo great  
 mifteries for the profite of the Churcheſ, whiſt he maruayled  
 at his brightnes and godly giſtes, he would by & by haue  
 worshipped this his Aungell the brynger of theſe mifteries:  
 not that he intended or purpoſed to reuolte from God, and  
 couected in stead of God to worship an Aungell, for it is not  
 lawfull once to imagine ſuch a wickednes in ſo great an A-  
 poſtle. He would therefore haue worshipped and honoured  
 the Angell wþt seruauntly worhippe as they terme it, (as  
 Thomas of Aquine expoundeth it) and not with godly wor-  
 ship: that is to ſay, he would haue worshipped and honou-  
 red God, as God: and he would haue worshipped the Angell  
 ſomewhat more basely. But yet as an excellent messenger of  
 God. Dowbeit herein he offendeth, to the ende that all men  
 ſhould underſtād that they ſinne, how many ſoever doe wor-  
 shipp and honour Angelles or excellent creatures with godly  
 worhippe, as all the worshippers of Saintes doe at thys day  
 in Papistrie. Neither haue they any other ſhife to colour  
 their errore, but that ſame diſtinction, that God is worshipped  
 and honoured wþt godly worhippe, and Saintes and  
 Angelles with seruauntly worhippe, and the Virgin Mary  
 with honour more than seruauntly: and I wote not what  
 thynges els, which I am both ashamed and loth to rehearſe.

And it appeareth that S. John here was intangled wryth S. John  
the same errore: whom other wise we must needes confess to erreth.  
Hauing sinned by Apostacie, and that he would haue worshyp-  
ped the Aungell for God, or wryth God. whiche are both so  
wicked, and unworthy such a man. But in case he worshyp-  
ped God, and would neverthelesse haue worshipped the An-  
gell also, what thyng els did he, than offend in the godly  
worshippe? And verely God hath permitted so worthy a  
man to erre (as he did Peter and Thomas) to the intent he  
myght heale our infirmities: that is to wryte, that by their ex-  
cours we myght learene to beleue more rightely, and to honor  
God more purely. For this present place, and other like ex-  
amples of excours, teach openly that all the sayings and do-  
ings of Sanctes are not to be allowed without any difference.

For now here followeth the facte of an Angell most excell- That nei-  
lent, that is to say, a godly confutacion of the errore. First he ther Jun-  
sayeth not lightly, doe not as thou hast purposed: but gree- gelles noz  
uously condemning hys facte, he sayth wryth a certayne vehe- Sanctes  
mencie, see thou doe it not. We haue a lyke phrase of speach shoud be  
here in Switzerland, what ryme (signifying in any wyse to  
beware) we say, Loug vnd thu das nit Looke thou doe it not,  
wherefore we haue learned by the testimonie of the Aungell;  
that now neyther Aungells nor Sanctes are to be worshyp-  
ped. For seyng the Lord hymself layth of Sanctes, they shall  
be as the Aungells of God: I see not why they shoulde not  
matche the Sanctes with Angels. And we haue verely lear-  
ned that they may be worshipped neither with godly wor-  
ship, nor with scruauntly worship: For, to worship is to fall  
downe at ones feete with a reverencing mynde, or to bove  
downe, or to kneele, as I haue sayd els where.

After the Aungell sheweth reasons, why he ought not to  
worship: for I am thy fellow servant. He saith not seruant, but  
fellow servant to we, of the same office with thee, under the  
same Lord & maister. For angels serue god after their maner,  
and so doe we serue god after their maner: yet are they all ser-  
vants yea & the seruants of one master. And it is against rea-  
son y one servant shoulde honor & worship an other of his fel-  
lowes, being of the same state & creation. It is therefore an un-  
worthy matter, y the faithful shoulde worship y apostles, pro-  
pheters, or Martyrs: much lesse doeth it become them to ho-  
nour their dead bones. And least any man shoulde say, how  
the Angel in deed in respecte of the most excellent Apostle S.  
John, confesseth hymselfe to be his fellow seruant: but that

The bre-  
thren of  
John, and  
Christ.

Christes  
fraternitie.

The testi-  
mony of  
Jesus  
Christ.

worshyp  
God.

there is an other consideration to be had of other men, which come not neare the dignitie of blessed John: and therfore since we be much inferiour, we may worshyppe Angels and Apostles our superiours: he preuenteth and saith, and of thy brethren. And who be the brethren of the Apostle S. John? the Angell hymselfe aunswereþ, and sayth, which haue the testimony of Iesu. The testimony of Iesu, is the Gospell, and the very fayth fixed on the Gospell, comprehending Iesu with a faithfull mynde. wherfore all the faithfull of Christ, be Johns brethren: therfore is the Angell their fellow seruaunt also. And therefore none of the faythfull ought to worshyppe any Aungell or Apostle: the Lord hymselfe also in the. 12. of Math. calleth all that obey his worde or preaching, brethren. And here it is diligently to be noted, that by faith we are made the brethren of Christ, of the Angels & of the Apostles. Thys shoulde the Monkes and Fryers haue beaten in and set forth, and not the brotherhode of our Lady, and the fraternities of Sanctes: vnsesse they had been the Apostles of that great and abominable Antichrist.

Moreover the Aungell him selfe expounding agayne hys owne wordes, sheweth what is the testimony of Iesu Christ. For the testimony of Iesu, is the spirite of Prophecy. And the spirite signifieth reuelatiō or understandyng: and prophecie, the propheticall and Apostolicall doctrine. And therfore the sense is: the testimony of Iesu Christ is no other thyng, but the reuelyng of the doctrine of the Prophetes and Apostles in the mynde of the godly thorough the holy ghost and fayth. And therfore the Apostles in the gospell are called witnessies: and the Gospell, a testimony or witnessyng. And to testifie, is to preach. Of the which exposition such an argument may be gathered: the cause of thy worshyppyng, John, is doubtles that excellent reuelation and prophecie, vnto thee by me reuealed. But if I shoulde therfore seeme worthy to be worshyped, for that there is in me an excellent spirite of Prophecy: by the lyke reason shalt thou worshyp all thy brethren, in whom is the same spirite of prophecie, to witte the testimony of Iesu, the true fayth. But forasmuch as thou seest, and thy selfe art compelled to graunt the same to be very much agaynst reason, assure thy selfe it were as much also agaynst reason if thou shouldest worshyp an Aungell.

The last and strongest reason, why he would not be worshyped, is this: worshyp God. It is taken out of the autheritie and law of God perpetuall and immutable, reuealed in the

the. 6. of Deut. and repeyed by our Sauour Christ in the. 4. of Math. if we would obey the law of God, all seruice & worshypynge and invocation of Saintes had bene long since banished and exiled out of the Church.

Furthermore there be other places also, which commend Angels are the ministeries and vertues of Angels, teachyng neuertheles to honour and call vpon God hym selfe. Read the goodly Psalmes. 34. and. 19. And if any man list to haue also the consent of the fathers, let him read S. Austin who sayth, that Angels must neither be worshyped nor called vpon, nor haue any sacrifice made vnto them, nor Churches erected. The chiese places be of the true Religion the. 55. chapter agaynst Maximine an Ariane Bishop, first booke, lease. 477. De Crux. Det. 8. booke last chapter. And the x. booke, chapt. 16. 19. 20. To God be the glory.

### The description of Christ the Judge commyng to the last iudgement.

#### *The lxxxv. Sermon.*

And I saw heaué open and behold a white horse, and he that sat vpon hym, was called saythfull and true, and in righteousnes dyd he iudge, and make battayle. His eyes were as a flame of fire, and on his head were many crownes: and he had a name written, that no man knew but him selfe. And he was clothed with a vesture styned with bloud, and his name is called, the word of God. And the warriers which were in heauen followed hym vpon white horses, clothed with white and pure silke. And out of his mouth went a sharpe sword, that with it he should smite the heathen. And he shall rule them with a rod of yron, and he trode the winnefatte of the fearecenesse, and the wrath of almighty God. And on his vesture, and on his thighe he hath a name written: Kyng of Kynges, and Lord of Lordes.

Hetherto we haue heard many thynges of the sundry punishmentes of the vngodly: and because it is manifest, that God taketh punishment of the mischienous and wicked at sundry tymes, and diuersly, but most fully and most seuerely

in that same last iudgement, and from thence forth euermore, and S. Iohn hath once, twise, yea thrise begon to treate of the last iudgement, (as in the end of the, 11. and, 14. chapter.) And yet hath euer deferred, suspended and reserved it to an other place: at the last thinkingt it tyme, to set before all mens eyes a description chiefly necessary, at the length he taketh it in hand, & now finishest it vp as a matter of all other the greatest. He amhereth therfore a plentifull treatise of the tormentes of the vngodly, a most ful and evident description of the most righteous and great iudge, and of that last iudgement, which is most straite of all others, wherein most fully and severely the paynes shall be executed vpon all Antichristians, and vngodly folke for euermore. This place (which is the fourth of this chapter) and this treatise stretcheth vnto the, 21. chapter. The reverance is great lauoring of propheticall maiestie, and Apostolicall clearenes and efficacie. You shall finde not a few of this sorte in the Prophete, especially in the, 24, 25, 26, and, 27. chapters of Lay.

**T**he profitable & necessary doctrine of the last day of judgement.

And verely this doctrine is very profitable and necessary to be learned and understand most diligently of all and singular the saythfull, as which was with much diligence and most plentyfull aboundaunce set forth to this end by the Prophete and Apostles, but chiefly by the Lord Jesu Christ him selfe, both in the Gospell, and also in this most godly revelation. For vntes thou be kept in the duetie with feare of the iudgement and Judge to come: it is no maruell though thou runnest mad and perish with this foolish and wicked world. In the treatise of the last iudgement here is scene the end of all men, their life and death, felicitie and miserie, payne or torment, and unspeakable and heauenly reward. He that remembreth these thynges well, abhorreth wickednes, and walketh in holy feare before God.

That day  
is knownen  
to no man.

And we hane learned by the doctrine of the Gospell, that the same day of the destroyng of all thyngs, and of oppression of the vngodly, and also of all vngodlynnes, is knownen to no mortall man, but to the father alone: and therfore to inquire of the houre and moment therof it were most foolishly or rather wickedly done. Notwithstanding the good Lord hath shewed and signified tokens, which when we shall see to be fulfilled and accomplished, we may lise vp our heads, knowyng that our redemptiō draweth nere. Behold your redemp-  
tion, sayth he, not your torment. For he speaketh of the god-  
ly, looking for their redemption from heauen, at the returne  
of

of our Saviour and redeemer our Lord Christ: which shall also be avenged of his enemies, as S. Paule sayth in the 2. Thess. the. 1. Therfore let vs not here be curios, to search for thynges vnsearcheable; but rather let vs watch and pray, after the holesome commandement of our Saviour, Judge, & reueger, let vs haue our loynes gyrded, and let lighetes burne in our handes, let vs looke for him stedfast in sayth, & sounde in holy hope. Let vs rather take hede, that the care of this wold possesse not our hartes, and beware of dronkennesse and surfeiting, and that we be not of the number or commersation of them, which in the dayes of Noe and Lot, regarded worldly thynges onely, despised heauenly, and laughed them to scorne that gane them good counsell, till the wrath of God was kyndled, and fell vpon them, when they least looked for it. We see all tokenes that are sayd shoulde come before the day of our Lord, to be fulfilled. Let vs watch therfore: and these thynges on this wise considered, let vs see and heare with great and diligent attencionnes, what maner of iudgement shall come, and what the iudgement shall be of the godly most wilched for, to the vngodly horriblie and with trembling to be feared.

First S. John in the vision seeth heauen open. For by a Heauen vision, (to the end all thynges might be more euident,) he not open, onely tellet so great a matter, but setteth it also before the eyes to behold: and looke what he sayth, he sayth it by the revelation of Iesu Christ: least any shoulde object and say, art not thou a madde felow to talke thus of matters vnkowen? For what is he that knoweth, who or what that judge shall be? or els what that iudgement shall b: ? Therfore he tellet these thynges from the judge Christ himselfe, and by an heauenly revelation. For other places of the Scripture shew, that the Lord shall come in glory and Majestie: with a great and shinyng brightnes of lyghte, with fire and exceeding great clearenes. For so it is sayd in the 24. and 25. of S. Math. in the 7. of Daniell. And the 1. Thess. 1. chapter. Therfore by the opening of heauen is signified, that the whole wold shal be lightned with glory and brightenes, & that the same day shal be most shyning and cleare. Others understand, that the iudgement can not be fully perceived, but by celestiall revelation. Which as I confesse to be most true, so thynke There some greater matter to be signified.

Then foloweth the description of the iudge, as of a noble and stout warriour, consisting of many partes. The godly

The judge understand hereby, that the keper, watchman, and reuenger of the church slepeth not, whom the wicked belye, nor to per-  
ceue, what wrong they do to the godly, nor to care for the su-  
persticious Christians, as they terme them. They see more-  
over that they erre, if they thinke Christ at any tyme ouer fa-  
uourable, and to winke ouer long at the calamities of his ser-  
uauntes. For now he commeth forth a iudge and reuenger.  
There be as many excellent descriptions of Christ in this  
booke, as in any other: but this is most elegant and lively,  
which I accordyng to my small talent, will expounde by  
partes. Thou must euer thinke of greater thynges, till it shal  
be geuen vs to behold them presently with our eyes.

He rideth  
on a white  
horse.

Our iudge commeth on horsebacke, yea and on a white  
Horse: not that he needeth the helpe of corruptible horses in  
heauen, but thus he speakeith after the maner of men, that we  
myght imagine greater thinges. Conquerours ride on white  
horses. Here is signified therioze, that our iudge shalbe a con-  
querour & a triupper. Others suppose by þ white horse to be  
signified his most pure manhode. I understand rather þ white  
clowde. For the same tooke hym vp from the eyes of his dis-  
ciples, what tyme he ascended into heauen from Mounte  
Olivet. In the same he shall come agayne to iudge. And like  
as Kynges are carryed on horses and charettes: so the Psal-  
mist ascribeth to God clowdes as horses and charrettes.

Faithfull  
and true.

2. Our iudge is þys faithfull and true. Faithfull, to hys  
saythfull. True in all his promises towardes the godly and  
ungodly. They are deceaued, and shall see themselves to be  
decauied at the iudgement, so many as haue contynued the  
promises and threateninges of God as vayne, and esteemed  
thynges after the successe of this world, iudging the wicked  
to be happy and fortunate, and the godly to be wretched and  
miserable. Hereof hath the Prophet Malachy treated in hys  
3. and 4. chapt. And sayng the iudge is faithfull and true, he  
iudgeth and fighthe in rightheousnes: to witte, geuing every  
man his owne: rewardes to the good, and punishmentes to  
the euill. This kyng doth not iudge and fight, as the kinges  
of this world are wont, following vanitiie and corrupt affec-  
tions. But Christ is layd to fight, whē he rewardeth the un-  
godly after their demerites: we must all (sayth the Apostle)  
appeare before the iudgement seat of Christ, that every man  
may receive such thinges as he hath done by his body, accor-  
ding to that he hath wrought be it good or euil. 1. Corinþ. 5.

3. The eyes of the Judge are like a flame of fier. For as no  
man

man can escape, or hide hym from the iudge of iudgement (so) His eyes  
he searcheth the secrete of all men, neither can there be any like a flame  
thyng hidde from his sight so are his eyes terrible and feare- of fier.  
full agaynst the vngodly. The godly agayne are by the sight  
of the Lord fulfilled wyth all pleasure, ioy and gladnes. Psal. 16.  
myng and firie eyes are attributed also to Christ in the fyrt Rom. 2.  
vition, where you may see more. And the Scripture every  
where testifieth, that the iudge knoweth all thyngs, euen the  
secrete of mens hartes. Thou dost foolishly therfore, which  
thinkest thou hast wonne the fielde, & to haue sinned vnpun-  
ished, when thou hast escaped the knowledge and iudgement  
of man. There remayneth an other iudgement, wherin all the  
doinges of the wicked shall to their vter shame and confus-  
ion be reuealed before all the wold. The sinnes of the godly  
are couered by him, through whose benefite they be iustifi- Rom. 4.  
ed, and absolued from payne and crime also.

¶ Our Judge hath very many crownes vpon his head:  
for he alone gouerneth all realnes and nations. As also Da-  
niell hath signified in the. 7. chapt. He alone might truely be  
called Africenus, Europeus, Asiaticus, Parthicus, Persicus, Ger-  
manicus, Gothicus, and others, which our kynges hane full  
sondely challenged to themselves, affectatyng so the Monar-  
chie, where Christ alone is the true monarke for euer. Thys  
Judge and mighty Prince shall strike of the triple crowne  
from the head of the Byshoppe of Rome. More, there shal be  
none so mighty a kyng in the whole wold, that shall be able  
to resist hym, and make warre agaynst hym.

5. Our iudge hath a new name writte, which no man know- A name  
eth saue he hymselfe. This shall be more playnely opened a- unknownen.  
non. Christ hath a name unspeakable, for he is the true God,  
eternall incomprehensible and almighty. This name know-  
eth no man but himselfe. For first the Majestie of God is  
greater than that it may be comprehended of any creature:  
agayne the name of God is agreeable to no man, but to hym  
alone: for the name of God, in this signification may not be  
communicated. For he is very God, and besides hym there  
is none: which thing Elay repeateþ ofte. He is the sauour,  
kyng, monarch, & Judge: all which things belong properly  
to hym alone, and are not common to others. Moreover, the  
Lord hymself layth in the Gospell; no man hath knownen the  
sonne but the father: neither hath any man knownen the father,  
sone the sonne, and he to whom the sonne hath pleased to re-  
veale. Besides this, we see here vnderfifte: and the glory of

the divine maiestie is so great (as euен now I sayd) that man's capacite is vnable to conceaue such a glory. No man therefore saue God alone knoweth his name.

A blondy garment.

6. The vesture of our iudge was steyned with blond, wherby is signified victory, and slaughter of his enemies: which shall anone be added about the ende of the chapt. And he take this note of our iudge out of the. 63. chapt. of Slay. He alludeth to conquerours returning from battaille, whose garmets, and armours, are imbrued wyth the bloud of the slayne. And he betokeneth the iust severite of the Judge, and the great slaughter of his enemys.

The name  
of þ iudge,  
the worde  
of God.

7. The name of the iudge is now expressed: which is venerly vñknowen to the vngodly. And the iudge is called the word of God. For the sonne is the word and speach of God, the expresse marke of the diuine substance: in whom the fater himselfe is expressed: and by whom as by the word the true messenger of the hart, we understand the wyll and mynde of the fater. These holy wordes of the gospell are knownen: In the beginning was the word, and the word was wyth God. &c. Therfore Christ the worde, the Lord and Judge of all, became fleshe.

i. John. 1.  
Heb. 1.

8. To the Judge is added an army, not of Angels onely, wyth whom he oft repeateth in þ gospell that he would come vnto iudgement: but of all the taichfull, or Saintes, which at no time, no not here are sequestred fro their head. For first at the sounde of þ trumpe blowē by the Archangell, the Saintes aryse, and the lyuing also with the dead are chaunged, and are taken vp to meeet Christ in the ayre. Here, here in þ cloodes and bryght ayre, appeare as happy and blessed conquerours wyth Christ. By and by the vngodly rise also, and thole that lyued at that day, are chaunged wiþ them that rysle agayne, to Payne and confusion. But they see the Saintes wiþ Christ in heauen, and in glory, and feele incontinently unspeakable tormentes. They come to passe doublesse, and are smitayled, whiche thinges are described in the. 3. and. 5. chapt. of wisdom. Saint John therfore sayth, that this Armie is in heauen, not in earth. He sayth how they follow Christ. For the same sayde the Apostle also, in the sick to the Thessalonians, the. 4. Whereouer he addeth that they were clothed, and appeared not naked: and he expresteth the kynde of their garment. They were clothed (sayth he) in silke, white & cleane. For the Saintes obtayning righteouenes & glory in Christ, are made cleane & are glorified. And this sence hath S. Johu-

Hancili-  
yng & glo-  
rifying.

hyui-

hymselue a little before opened to vs, saying: silke is the iustification of Saintes.

9. Out of the Judges mouth proceedeth a two edged and A sworde sharpe sworde dispoues, which cutteth on eyther side. It is out of the not a bill that cutteth on one side onely, but a sword that cutteth on both sides. It is not sharpe on one side, and blune on another, it cutteth on both sides indifferently. Wherby is signified a iust sentence pronounced of Gods mouth agaynst the wicked. For against them the sentece of God is a sword, pearling even to their harts. wherfore it is also called sharpe. The iudgement of our iudge is straight and seuerre, but yet full and righteous. What that sword is, in the Gospell is declared: verely that heauen and immutable sentence, get you hence into fier everlastinge. Math. 25. Wherupon it followeth in the wordes of the Euangelist: that with the lame he may strike the heathen, to witte, that he may damne, and put to perpetuall tormentes all vnbelieuers.

10. And he shall rule them with a rod of Iron. By the same kynde of speach in a maner he sayth the same, that he layd before. For they that would not receive or acknowledge wytch reperiance the stasse of instruction and shepherdy discipline, shall finde in iudgement and feele the Iron scepter, wherwith he shall breake them all to shiuers, like a potters vessel. Neither shal any power resist or preuayle against hym. And this manner of speaking is taken out of the Psalme. 110. For S. John vseth gladly the words of scripture to the end to make his booke more comendable, or more pleasaunt & acceptable.

11. He treadeth the wynefarre of the wyne of wrath, &c. Agayne he sayth the same, that he dyd before: but by an other parable now vttered, and the same is taken out of the scriptures, to witte, out of the. 63. chapter of Eslay. The effecte of summe is, he wil powre out his wrath vpon the vngodly, & punishe the most extremany, striking them on the heads with his almighty hand, whereunto all thinges gene place. He will heave the wynepresse vp, and let it fall vpon them. See what is layd hereof in the. 4. chapter of this booke.

12. Againe here is shewed þ name of this iudge, & in þ name is his maiestie & power of all others the greatest. He hath the name written on his garment, and on his thigh. By these is declared the true manhood of Christ, after the which he is exalted, as the Apostle sayth in the second to the Philippians. And to him is geuen a name which is aboue all names. Here he is called king of kynges, & Lord of Lords, very God, Lord, monarke,

He shall rule them with an Iron rod.

He treadeth the wynefarre.

Kyng of kynges, and Lord of Lords.

monarke, and iudge of all men. For so do the other Apostles speake also in the. 2. & 17. of the Actes. And there might seme in this name of the Judge, as it were a cause to be shewed, wherefore he is here appointed Judge ouer all. Because he is kyng and Lord of all. To whom be glory for euer. Amen.

**The description of the iudgement, wherein punishment  
is taken of the Antichristians and of the vngodly.**

*The lxxxvi. Sermon.*

And I saw an Angell stand in the Sunne, and he cryed with a loude voyce, saying to all the foules that flye by the middes of the heauē: come and gather your selues together vnto the supper of the great God, that you may eat the flesh of kynges, and of high captaines, and the fleshe of mighty men, and the fleshe of horses, and of them that sit on them, and the fleshe of all free men and bonde men, both of small and great. And I saw the beast and the kyngs of the earth, and their warriours gathered together, to wage battayle against him that sat on the horse, and against his souldiours. And the beast was takē, and with hym the false Prophet, that wrought miracles before him, with which he deceaued them, that receiued the beastes marke, and them that worshipped his Image. These both were cast quicke into a ponde of fyre burning wyth brimstone: and the remnaunt were slayne with the sworde of hym that sat on the horse, which sword proceded out of his mouth, and all the fowles were filled with their fleshe.

**The de-  
scription of  
the iudge-  
ment, and  
punishment  
of the vni-  
godly.**

Immediately after the description of the Judge, and a certaine lively picture, a description no lesse evident foloweth of the iudgement: that is to say, how Christ hauyng vanquished his enemies, committeth them to perpetuall tormentes. And the Apostle useth a propheticall phrase and eloquence. For by a figuratiue speach, all foules are called to the slaughter and feast, that they might be filled with the flesh of the slayne. And first an allusion is made of such as sley wares and prepare a feast, wherunto they may call their frendes, and make them there. Agayne an allusion is made, to the murther and slaug-  
ter

ter of enemyes, wherof wilde beastes and tauenyng soules are filled. Neither is there any thyng hereby signified, but that Christ shal ouerthow all the vngodly, and take punishment of the lame. Before was set forth a supper for the godly, wherewith they are refreshed and fulfilled. Now is prepared a feast of the solemne slaughter, whereby the vngodly receive no commoditie, neither are they satisfied, but rather are slaine and devoured, that is to say perissh. For no man wil imagine, that the wicked shall be ouerthrown at once, and after werryed of wilde beastes, and gnawē of soules, and so all punishment to make an end together. For so shold their Payne seime to be none at all. But by temporall parables, eternall thyngs are figured. These are taken out of the Prophetes, namely out of the 66. chapter of Esay, and the . 39 . of Ezechiel, where are read in a maner the same wordes what ryng he couereth and wrappeth the vngodly with calamities, I meane when he maketh as it were a butcherie of them, by warres, and destructions, and other tormentes: but chiefly, when at the last judgement he committeth them to paynes euerlastyng.

And this slaughter is declared by an Aungell standyng in An Angel the sunne, and cryng with a loude voyce, whereby is signified, that the day of judgement shall be solemnely proclaymed the sunne. standyng in with trumpettes, and shall be a notable day, so as no man can be ignorant herein, but all thynges shall be heard of all men. And therfore he crieth with a loude and an audible voyce. And he calleth together, (as it is in Ezechiel) the byrdes and soules to devoure kinges, and men of all states, age, and sexe: that is to say, all these must be called together, to suffer eternall punishment and destruction. Therfore he recithe diligently kynges, chief captaines, strong men, and men of all sortes, to wit the persecutours of Christ, Antichristians, vngodly, contemners, and impenitent persons.

Here is shewed the cause of the damnation and destruction of the vngodly, whilest their enterprise, indeuour, and attempt is shewed. They are now assembled to fight a battaille, to agaynst Christ, & his elect, that is agaynst the Church. Who? The cause of damnation, relaying of the beast, the kyngs of the earth, and their armes, captaines, and souldiours, fighting both spirituallly and corporally. And here nedeth no long Commentary. Read the stories of the Church for the space of these fiue hundre yeares. And see what is done at this day of Popes, Bysshops, and Princes, and of their counsellors and ministers. Parlementes are called, in them are blouddy deccres and lawes made agaynst the Bosc-

pellers. And greuous persecution is attempted agaynst the Gospell and the Church. The spirituall fathers cluster together, they consulte, and crye out, that there must a counsell be called. Wherefore I pray you : to the intent that the new doctrine (as they call it) of the Gospel, may be cut vp, rooted out, and plucked vp by the rootes. And therfore they stand alwayes ready to fight, and are many times assembled agaynst God and his annoynct, to fight with the Lord Christ, and with his chosen. Now a dayes if at any tyme peace be concluded, and the bloudy warres of Princes taken vp, either in the composition of peace, or immediately after, consultations are had, how to oppresse the godly. But there is no other kynde of sinne more hainous, thā to impugne the truth of the Gospel. And therfore is this the chieffest cause of the condemnation of the wicked at the same day. It is accompted at this day amongest the chieffest vertues of Princes, if a Prince will geue no place to the preaching of the Gospell, but shut out the same, and defend and maintaine the Church of Rome, with those doctrines, rites, and ceremonies which are falsely called old. Such are called right and good Catholickes, most Christen, and defenders of the sayth.

The beast  
is taken.

But now is their damnation, and the maner therof annexed. And the beast is taken. And he speakeþ of these notorious offenders εἰ αὐτοφύει, as it were taken with the maner, and taken in dede beyonde their expectation. For in the middest of their enterprise are they intercepteþ. When they be yet in great hope, and thinke verely to bring many things to passe agaynst Christ and his Church, then in the selfe heare and wickednes of their impugnynges and persecution they shalbe caught them selues. Wherupon also this is manifest, that persecution and impugnyng of the truch shall persevere to the worldes end. But who shall be taken; the beast and the false prophet, which wrought miracles. Touchyng these thynges, see what is sayd about the ene of the. 13. chapt. The cause of his eternall damnation is agayne here placed. For he hath seduced the world by his inchaumentes and crasynglynges, by his deccres and commaundementes. Whereof I haue spoken before oftener than once, as also in the. 17. chapt. &c. The fellowship also of his condemnation is adioyned: so many as haue receiued the marke of the beast, & haue worshyped the beast. Wherof we will now repete nothyng. These thynges are declared in the. 13. chapter. And albeit nothyng can or ought to be proued by the pictures: yet is it ne-

uertheles certaine, that Painters haue borrowed hereof those their old payntynges of the last iudgement.

For we see the old pictures of the last iudgement, painted an hundred yeares since and more, to represent and exhibite to vs a great rable of Priestes, Monkes, and Friers, and all maner of spirituall fathers: but chiefly the ghostes of kynges and Popes, which are hurried to hell, and burne in the boetone therof with fire euerlastyng. wherupon it is layd, that there go mo Priestes than ploughmen to the deuill. &c.

Furthermoze the damnation it selfe, & maner of torment, A lake of or the torment it selfe shall be fire. For S. John sayth: these fire bur= two are cast quicke into a ponde, burnyng with brimstone nyng with tiv liuyng into a lake or standyng water as be in fenne coun- treys, for such is the description of hell, and of the extreme punishment, as is also described by Eslay in the. 30. chapter. Tophet was long since prepared, the same is also prepared for kynges which he hath made both wide and depe, the inward parlour therof is fire and there great store of wood, which the blast of the Lord, or streame of brimstone setteth on fyre. Not much vnlike thynges are read in the. 66. chapter and in the Gospell of Ihesu Christ. Marke the. 9. Math. 25. and in o- ther places in maner infinite. And the plague of Sodome is knowen to all men, Genes. 19. The godly therfore despising the laughters of wicked scorneres, had rather beleue these thynges, than proue them. For here is hell set open as it were for vs to looke into it. Let vs feare.

And two here are severally named. For since they haue These two bene authours of all euilles, of right they must be chiefe in are cast in paynes or tormentes. For the wise man also hath layd, terri= to the pôde. Vlcy, and sodenly will he appeare unto you, for it shall be a right hard iudgement to them that beare rule: and the migh- ty shal suffer mighty tormentes. For the Scripture also shew- eth in an other place, that there be degrees of punishment, af- ter the qualitie of the crime. And let vs not thinke here that the head is punished without the members. For the whole body of Antichrist shalbe condemned to tormentes. All vn- godly shall be punished, as hereafter shall be more playnely declared in the end of the. 20. chapter.

But this is also especially to be noted, that it is layd how They are they shal be cast quicke into hell. For so is signified the re= cast into surrection of the dead. Here is signified, that in the iudgement the ponde the world that shal be remayning at that time, shal be taken quicke in the flesh, not as yet dead but liuyng: which S. Paule ex- pres-

preesseth lively. 1. Thess. 4. And we pronounce openly in the Crede, saying: from thence he shall come to judge the quicke and the dead: not onely the iust and vniust, but the dead, to witte remainyng in the flesh, and liuyng. Antichrist therfore shall lyue at the day of iudgement, & shall not be extinguished before. The persecutio of Antichrist shall indure, with all vngodlynes, euen to the last day. And lyke as Choré, Dathan, & Abyron, and the rest of the conspiratours, were taken in the very crime of rebellion, and swallowed vp quicke with their tentes and all that euer they had, by the opening of the earth: so at the day of iudgement hell gaping wide shall receiue and swallow vp all the vngodly, but chiefly the Antichristians. The whiche many now beleue not, but in that day shall so finde it with unspeakable paynes, and horrour incredible, and all we shall see it with these our eyes. Every one putteth trust in his owne sect, and hopeth to obteine saluation in his superstition. But the thyngs that we here at this present, are told vs by Christ the iudge him self, as most certaine and vndoubted, and after a sort set forth to behold.

And the remenant are slaine with the sword.

And what shall be done at that iudgement with the residue of the vngodly, and impenitent? shall the Antichristians onely be damned for Antichristianite? S. John addeth: and the remenant are slayne with the sword. Et. For in the . 25. of Math. is pronounced by the mouth of the iudge: go into fire euerlastyng, prepared for the deuill and his Angels. For I was hungry, and ye gaue me no meate, and so forth. For if they be to be damned by the iudgement of God, which when they might haue done good to men, haue not done it: what I pray thee shall come of them, which not onely haue shewed no liberalitie to the nedie, but haue moreouer spoyled such as lyued honestly and were liberaunce of their goodes: and they afterwardes haue spent the same in liuyng riotously: and so haue brought them that were of honest substancialtie into extreme miserie: and by this meane haue robbed the pooze also, which were wont to be holpen through their liberalitie, of their helpe & succour: here are also comprehended, heretikes, Jewes, Gentiles, Mahometistes, and all other like.

And all soules are filled.

And the ende is repeated, that all soules are filled wyth the fleshe of the damned. The whiche we understand to be repeated by a figuratiue speache: and not to bee expounded after the letter, but by that maner of speakyng to bee signified, that all vngodly and impenitent persons shall be punished most abundantly. Primasius expounding this place saith:

saith: we ought not to understand it so carnally, that we should beleue the Saines (for by byrdes, he expoundeth Saines) to be fed with the fleshe of the wicked: but forasmuch as the Saines are made priuie to the vprightnes of Gods Justice, whereby he redeemeth the full number of hys chosen, and determineth the rest to damnaciō: they are sayd to be filled with this knowledge of righteousnes, which in this lyfe a man may hunger or thirst for, but not perfectly comprehendē. And Elay also speaking of the vngodly, sayth thus: And all fleshe looke vpon them, euē their fill. Here I suppose to be set the foresyd fulnes of the soules. And by and by: And the soules may be taken in euill part for the Angelles that transgressed, who after they haue brought their followers to destruction, & fulfilled their wicked lōging, they are sayd to be filled with the fleshe of the cōdemned, because they take their fill of their dānation, vnto whom they were authours of errors. Thus much Primasius. But for my part, as I doe not myslie these thynges, which are doubtles spoken truely: so thinke I that the same are not to be listed so neare: but rather that being spoken figuratiuely, and after the propheticall imitation, they seeme to intimate no other thyng, but (as I sayd a little before) that all the vngodly shall be destroyed, by the great power of God, and extreame tormentes. Therfore let vs feare God, to whom alone be glory.

¶ Of the bright trueth of the Gospell, which by the ministrerie of the Apostles was spred abroade throughout the whole worlde a thousand yeares together.

### The lxxxviij. Sermon.

**A**nd I sawe an Aungell come downe from heauen, hauing the keye of the bottomlesse pitte, and a great chayne in his had. And he tooke the Dragon that olde Serpent (which is the deuill and Sathanas) and he bounde hym a thousand yeares: and cast hym into the bottomlesse pitte. And he bound hym, and set a seale on him, that he should deceaue the people no more, till the thousand yeares were fulfilled. And after that must he be loosed for a little season.

Do. i. Be-

The. 20.  
Chapter.

The greatest force of religion consisteth in the knowledge of the last judgement, as I ofte admonishe: therefore to our great commoditie S. John discourseth with so much diligence the treatise of the last judgement. And after his accustomed manner, to the intent all thinges that he propoundeth may haue the more playnenesse, he not onely declareth the matter in wordes, but also setteth them forth by visions as things present to be seene with the eyes of the faithfull. For to the vnsaythfull, all these thinges, although most godly and diuine, seeme starke trifles and fables. But the wisdome of God shal laugh at them also, when shee seeth her tyne: as shee threateth in the Proverbes of Salomon. And also he assaylyeth certayne questions, which are wond about this matter to be moued.

what shall become of them, that be neither Christians, nor Anti-christians :

with what  
a maiestie &  
verite of  
Christ was  
set forth to  
the world.

He sayd, how the beast wylle the false Prophet and all hys adherentes shoulde be cast at the last day into hell. But forasmuch as the chiefest part are neither Antichristians nor Christians, but selfwilled and selfwyse men, keeping a rule and a lawe of their owne making, such as be the Nestorians, Iacobites, Georgians, &c. Of those that be still heathen or Gentiles, and moreouer Jewes and Turkes: some man might maruaile, and demaunde, what shall be done with them, or what shall come of them? S. John maketh answere: and the remaunt were slayne with the sworde of hym that satte on the horse. &c. Agayne where a godly man myght maruaile, how they shoulde be condemned, which being borne amongst the Turkes, Heretikes, Jewes and Gentiles, never heard the Christian truthe. Saint John preuenteth this imagination, and by the begynnyng of the 20. chapter sheweth with what a maiestie, playnnesse, and evidence the truthe of Christes Gospell was notified to the woynde: how also all force and power was taken away from the Deuill, by the space of a thousand yeares: wherein the preaching of the Gospell thundered continually: so that they be vterly inexcusable, so many as haue not receiued the Gospell of Christ. For the preaching of the Gospell was not in hucker mucker, but most cleare and manifest, nor short and pinched, but publyshed by the space of a thousand yeares, and it was not receiued of a fewe little ones, but of all people and nations vnder the sunne. Therefore grosse is the ignozaunce of the Turkes, Heretikes, Jewes, and Gentiles. For although in tymes past the truthe seemed to haue been notably knownen, & now it is

It is not so: yet certayne it is, that the maiestie of the Gospell  
hath been so great in the wold, that there remayneth a print  
of it euē yet still among all men, and they that vnderstand  
nothing concerning Chist, are such as shute their eyes wil-  
fully. Therefore is that saying of the Apostle euē now of  
force also: if our Gospell be hidde, in those that perishe is it  
hidde, vnto whom the God of this worlde hath blynded the  
myndes of them, which beleue not, that the light of the Gos-  
pell shoulde not shyne vnto them. &c. 2. Corinthe, the 4. chap. They that  
whereupon we now gather, that none of them which are are codem-  
damned in the wold, are damned without deseruing. Which ned are iust  
thing the Apostle S. Paulie hath touched in the Epistle to the Romaines in the 1. and 2. chap. Here therfore is a profitable  
and necessarie place treated, of the famous preaching of the  
gospell throughout the wold, the course thereof indured a  
thousand yeares.

And this treatise proceedeth in this order. First is the angel described; afterward his worke or effect is declared. And lastly is the sealing of the ryme. Touching the description of the Angel, first in deede he is named an Angel, and commeth forth abroade: howbeit the whole state Apostolicall is hereby understande, in y which shineth exceedingly S. Paul the doctor of Gentiles, neither is it maruayle, that the order of Apostles is signified by an Angel. For an Angel signifieth a messenger, ambassadour, or an Apostle. And therfore the Prophet Malachy called John Baptist (the vauncourour of our Lord) an Angel: beholde I sende my Angel before thee, &c. And ministers of the Church are other than once in thy booke called Angelles. But in case the worshynes and nobilitie of the name please the ministers, let the Angelicall purtie, & excellent sayth please them also. An Ambassadour doeth and sayth nothyng, saue that which he hath receiued in commission of hym that sent hym: so also let y ministers set forth nothyng, saue that which he hath receiued of the Lord in the Scriptures.

Secondly, this excellent Aungell is sayd to come downe from heauen, not that the bodies of Apostles came from heauen, but soasmuch as their vocation and office was gauen them from heauen. For the sonne of God, which came downe from heauen, chose the Apostles, and sent them forth into the worlde. Which thyng is declared in the, 10. of Math. and 20. of John. Marke, 16. and Luke, 24. And S. Paul sayth to the Galachias, that he was called, and ordyned an Apostle vizi-

ther by men, nor of men: but of God through Christ. Wherupon it appeareth, how great is the authoritie of Apostles. For they be not they which speake, but the spirite of Christ and of the father, which speaketh in them. Therefore he that despiseth their doctrine, despiseth God the father & the sonne. They lye moreover, that say, how the Gospell is a new doctrine forged of wittie men. Read the. i. chapter of the former and latter Epistle of S. Peter.

**The Bungell holdeth  
in his hande  
the keye &  
chayne.**

Afterward, this the Aungell is layd to hold in hys hand thosetwo excellent instrumentes, the key and chayne. Let vs see, what is meant by þ same. Doubtles by these two instruments S. John understandeth nothyng els, but the free, true, holy, and lucyl preaching of the Gospell: by the which it came to passe, that both hell was locked from the saychfull, and the deuill was holden and kept fast bounde in chaynes, that he coulde not hurt the godly so much as he would, and seduce whom he list. For so hereafter S. John wil expoude himself.

**Keyes.**

And the keyes of binding and loosing, the Apostles received of the Lord in the. 16. of Matth, and. 20. chapt. of John by the preaching of the Gospell they open the bottomlesse pitte, and hell it selfe to the vngodly, when they shewen unto them their damnation in hell, for their vngodlynes. They shut vp hell from the godly, when by the preaching of the gospel they open heauen, and bring the faithfull to the ioyes celestiall. I haue spoken of the keyes at large in an other place. A chayne is the signe of captiuitie. By the preaching of Gods word the Deuill is taken and bounde. Whereof it commeth to passe, that the common paintours haue painted the Deuill bounde wyrh chaynes to certayne notable preachers.

**He taketh  
the Drago.**

The signification of this keye and chayne is layd forth the better by the thynges that folow, in that the effect of the Apostolicall preachyng is set downe. For he addeth: and he tooke the Dragon, &c. And he repeleteth the names of our enimis out of the 12. chapt. where every thyng is expounded, where you may also looke for the same. And the Aungel did binde Sathan, whiche is the ende and vse of the chayne, verely that he shoulde not bestirre him, and inuade and destroy the saychfull. Moreover there followeth an other thinge yet more vehement: and he sente him into the bottomlesse pitte: to witte he cast him headlong into the botome of hell, that he shoulde not murder the saychful. There followeth an other thinge yet more greevous: and he shut him vp, that he shoulde not come out agayne. This is the ende and vse of the keye. Furthermore

more he set a seale vpon him. And letters, prisons, and graues are wante to be sealed: and that is for the more surenesse, least any manne shoulde vndoe them, and that they myght remayne shutte, sealed and safe. And all these thinges signifie a full and most perfitt victory, whiche we haue obtayned through Christ, by the word of the Gospell preached vnto vs, and communicated through sayth. For ene for vs he ouercame, ouerthrew, bounde, locked vp, and sealed the enemie, that we might be safe and sure from him. Finally it followeth (which may declare all and singular partes hereof) to the end he shoulde deceaue the people no more: to witte by such meane as he did seduce them before the victory of Christ, & before the Gospell was preached through out the world. For then were all thinges full of vngodlynes and errores. Temples of Gods people, or Idolles were every where. Idolles were worshipped: Idols gaue oracles: Altars smokid with the bloud of men and beastes: All wickednes raignid: Art Magicke, wiccraft, murder and whoredome, were practised without punishment: No man can easely expresse, (no not in a long oration,) how shamefully Sathan had deceuied the world, how assuredly he raignid, nor how sore he had snarled and bound vnto hym mankynd lyke a bondeslaue. Let him looke who so list vpon Grece, Italy, and Asia: and in the same, Corinthe of Grece, Rome of Italy, and Ephesus the head Cittie of Asia. He shall finde abominationis lochsome, and will say, that the devill raignid in them wholly, & dayly with new guiles bewitched the sely wretches. But after that Paule alone (I will speake nothing now of the other Apostles) came to Corinthe, Ephesus and Rome, and there had preached Christ: who can not see, how truely S. John here law the Devill bound and last shut vp? I am the briefer in this matter which is most plenitfull, for that I thinke I haue done enough, if I shew onely some footesteppes, by goyng wherein ye may come to a much more ample consideration of these thinges. Hereunto appertaine those diuine wordes of S. Paule, which are read in the 26. of the Actes, spoken before kyng Agrippa, and the Princes of Syria and Festus the proconsull there. For this intent haue I appeared vnto thee (sayth the Lord to S. Paule) that I might ordene thee a minister and a witnesse both of such thynges as thou hast sene, and also of such wherein I shall appeare vnto thee after this, deliuerynge thee from the people and nations, whereunto I now send thee, that thou mayest open their eyes, that they may turne from darkenes to light.

That he  
should no  
more de-  
ceave the  
people.

Christ hath  
bounde  
Sathan.

A thousand  
yeares.

The begin-  
ning of the  
accoupte of  
a thousand  
yeares.

and from the power of Sathan vnto God, that they may re-  
ceiuе forgiuenes of sinnes. &c. In the 1. chapter of the Epis-  
tle to the Colossians, as also in divers other places, Saint  
Paule sheweth, that Christ hath ouercome Sathan, and that  
the same Christ hath redemeſ vs, and brought vs out of the  
kyngdome of darkenes into the kyngdome and light of the  
ſonne of God. Therfore where the Apostles and minifters  
are here layd to hynde and ſhut vp Sathan, it is to be vnder-  
ſtode as by the way of their minifterie. Every man alſo may  
iudge by the thynges that haue bene treated herherto, whe-  
ther he haue profited in the doctrine of the Gospell, which he  
hath a lōg tyme heard in the temple. For in caſe thou thy ſelue  
be as yet bounde ſtill with the chaine of the Devil. (He that is  
tide in y devils chaunes daileceth after the devill in all muſchick  
and wickednes ) thou haſt not yet heard the Gospell, as ap-  
peteineſt: but if thou feeleſt that the Devill is bounde with  
the chayne, and that thou ruleſt the Devil, and the Devil not  
thee, the matter goeth well. Crie vnto God: Lord conſirme  
this, and increaſe, that thou haſt wrought in vs. &c.

And concerning the tyme of this moſt ſhimyng truſh of  
the Gospell, it is layd how it ſhal indure in the world a thou-  
ſand yeares. For he ſayth expreſſely: he bound him for a thou-  
ſand yeares. And agayne: that he ſhould no more deceaue the  
people, till the thouſand yeares were fulfilled. I know that  
the opinio of the expositours, touchyng theſe thouſad yeares,  
be diuers. I know, how the heretie of the Chiliasies or Mille-  
naries by Papias authour hereof, as Eusebius recitereth in the 3.  
booke of the Eccles. hystorie, was taken hereof. I will not  
here ſtand to conſute the opinio of others, which alſo would  
be ouerlong and tedious, and not of ſo great profit. I will  
ouely vter myne own to be wayed of the godly readers, and  
than will I leaue it free for every man to follow that thyng,  
which he ſhall thinke moſt agreeable to the truſh, and proſita-  
ble for the godly. And I vnderſtand playnly and ſimply,  
that S. John ſpeaketh of a thouſand yeares, which came on  
by cotinuall courſe from the time of Christ, vntill the laſt cor-  
ruptyng of the Euangelicall preaching & Church of Christ.

Neither am I very ſcrupulous in ſearching out the terme  
of the ſupputation of theſe thouſand yeares. Simplicly I ap-  
point the begynnyng of the tekenyng in the open preaching  
of the Gospell, what time the word began to be received, and  
was received of the Gentiles. I ſuppoſe therfore that there  
may be three termes or tymes apponited, which neuertheleſſ  
ſhall

shall come all to one reckynng, dysterlyng little or nothyng at  
 inongest them selues or hauyng small diversitie, not passyng  
 halfe a yare more or lesse. Ye may therfore, ifye please, begyn  
 the supputation of the thousand yeares from the xxiiij. yare  
 of Christes byre, wherein Christ also ascended into heauen,  
 and Paule beyng called to the ministerie, and drawyng the  
 Gentiles into the fellowshyp of Gods people by the preache  
 thyng of God his word, began to restrayne Sathan. And so  
 shall you come to the yare of our Lord, 1034. and to the B<sup>e</sup>  
 shoprike of Pope Benedicte the. 9. who after he clome by vni-  
 lawfull meanes into the chayre of S. Peter, as they call it,  
 practised art Magikke, and was ioyned in league with the de-  
 mil; of whom he was carryed away also, what tyme he had  
 sold his Bishoprike before to Pope Gregory the. 6. Read the  
 storie of Cardinall Benon, wherof is mentioned before in the.  
 13. chapter & let to read other stories. Certayne it is, that the  
 Denill at those dayes dyd occupie the Apostolicall seate, as  
 they terme it. Read the stories fr<sup>m</sup> Silvester the. 2. and so forth.  
 Thou wile say than, that about that tyme the Denill brake  
 loose agayne, and seduced the people, especially by Popes.  
 Or begyn the supputation of the thousand yeares from that  
 tyme, wherein Paule beyng bound for the Gospell at Rome,  
 testifid that the Gospell was preached througheout y world.  
 That was about the yare of our Lord, 60. from thence ac-  
 companyng a thousand yeares, thou shalt come to the yare of  
 our Lord, 1060. when Nicholas the second was Pope, vnder  
 whom it is written that the truch was diuersely tempted and  
 corrupted, and that Gregory the seventh dyd than also by his  
 crastes and enterprises trouble the whole wold. Or begyn  
 the supputation from the destruction of Hierusalem, what  
 tyme the Jewes were cast of, and the Gentiles in great num-  
 ber entered, & were received into the place of the Jewes that  
 were rejected, which was the yare of our Lord, 70. and thou  
 shalt attaine to the yare of our lord, 1073. cuen to Pope Gre-  
 gory the seventh: in the which tyme not a few Hystoriogra-  
 phers write that the Denill hym selfe reigned. Doubtles ne-  
 ver man hurt godlynes, or more stourly aduaunced wicked-  
 nes, than dyd this Gregory, otherwise called Hildebrande. Of  
 hym I haue spoken before in the. 12. chapter. Where also I  
 admonished you, that Cardinall Benon did accoint those  
 thousand yeares from the birth of the Lord, and concluded in  
 Silvester the second. It is evident therfore, that the Gospell  
 hath had a notable place in the wold, & that it hath not bene

quenched for the space of a thousand yeares: that is to say, from the tyme of the Apostles, vntill the yere of our Lord was reckoned, 1073. or there about. what was done at that tyme and after, we shall heare whē we shall come to that saying. And when the thousand yeares shall be fulfilled, &c.

Some man will say, I cannot see that the preaching of the Gospell hath continued in the wold so long tyme, to witte, a thousand yeares. For it appeareth by histories, that þ doctrine of merites, satisfactions, and iustification of wörkes, did incontinently after the Apostles tyme, lay their first foundations. We knowe that the intercessions of Sainctes, and the worshipping of reliques, were defended by Saint Hierome, who departed out of this wold the yere of our Lords incarnation. 422. We know that the Bishop of Rome did immediately after the death of Gregory the first, take vpon him to be head and catholique shepherd of the church vniuersall. We know that about the same tyme (to witte, about the yere of our Lordes incarnation, 630.) Mahomet seduced a great part of the wold. We know that shortly after arose that detestable contention about the hauing of Images in the Churches of Christians. We haue heard that S. Iohu hath assigned to Antichrist, 666. yeares. Finally, it is manifest that the devill hath by murther, manslaughter, and all kynde of mischiese reigned in the children of misbelieve. Wherfore thou sayest, I see not how the Devill hath been bounden a thousand yeares, & locked in chaynes. I answeare that the things which are alleadged heretherto, are true: yet neuerthelesse, that the thynges whiche S. Iohu by the reuelation of Iesu Christ hath affirmed, are in such wise true, and so alwayes remayne, as that the Devill should be shurte vp for a thousand yeares, and remayne boundē, vntill a thousand yeares were at an end.

And the same we exponyde on this wyle. The Lord sayde in the Gospell. Now is the iudgement of the wold, now shall the Prince of this wold be cast out. And where as it is not lawfull to doubt of the truch of Christes wördes: yet neuerthelesse he is not read to be so cast out, but that he hath beeue of great force in the wold, and hath beeue called of the Apostles themselues, the Prince of this wold. Now then is he sayde to be cast out, to tempt the godly, to reigne, and to be cast out of his kyngdome?

How lathā  
is cast out,  
& yet verēth  
He is cast out of the churche, and out of the faidful, not that he commeth not agayn, and remperch, (for alwayes he re-  
turneth, and seeketh to plucke backe the rebemcd) but for that

he possesseth no more the full Empyre. For Christ now liveth and reigneth in his Church and in his Saints. These, as S. Austin sayth, he assayleth from without, he is cast out of hys ancient possession, but he laboureth to recover his olde habitation. And thus was Sathan bounde, and shutte vp for a thousand yeares, as he that possessed not the faythfull of Christ throughout the worlde, nor ruled them at hys pleasure, and after his mallice, although he hath tempted and vexed them. So was the holy ghost denied to be geuen, not that he was not in the world and in the prophetes: but because he was never so plentifully powred out vpon all fleshe, as after the glorifying of our Lord Christ. In the same sence we say, that death and sinne are taken away from the faythfull, and trode under foote. As S. Paule therfore (who in the first chapt. to the Colost. sayde, that we are translated out of the kingdome of darcknes, into the kyngdome of lyght): sayth neverthelesse to the Corinthians, that the God of this world, hath blynded the myndes of the unfaithful: so S. John at this present saith how the deuill is bounde and sealed, by the space of a thousand yeares: and yet he sayth afterwarde, the rest of the dead reuiued not, till the thousand yeares were fulfilled: that is to say, in all those thousand yeares, they which set more by the beast, than they did by Christ, beleueed not. And they verely through their owne fault, and the instigation of the Deuile beleueo not, but perished. Therfore did Sathan exercise hys force in them. Who to the faythfull is in deede bounde, and tyed fast, but to the unfaythfull free and ouer familyer. Likewise hell is shut to the godly, but to the wicked it is open. Wherfore also we confess in the Creede, lyke everlasting, and not deaþ or damnation euerlastyng. For the faythfull haue no hell, or there is no hell prepared for them: but for the ungodly. For Christ hath broken hell, howbeit but for his faythfull: but to the unfaithfull all thynges of Hell are yet most strong, and they haue Hell.

A gayne, the Deuill is sayd to be bound, shut vp, and sealed: for since the reueption of Christ, hys power hath not beene so great in the worlde, as it was before. Wherefore S. Iohn expoundeth hymselfe, and sayth: that he shalld deceave the people no more. What is this more but that he shalld not so seduce them from henceforth, as he hath done heretofore. Therfore albeit that in sy meane while he shalld deceave some; yet in those thousand yeares he hath not reigned so fully and at large, as he dyo before, and as it is permitted him to rage

The power  
of the deuile  
by Christ  
broken.

after those thousand yeares. Therfore these thinges are spoken by a comparison, and not abiolutely. And the thyng it selfe, or experiance teacheth, that they are not to be vnderstood absolutely, and after the bare letter. Although therefore that Sathan hath in these thousand yeares also, blowen his poyson upon many, and hath troubled the world, yet this is nothing, in comparison of those thynges, that haue followed after the thousand yeares euen vntill this day, and shal follow hereafter vnto the worlds end. In olde tyme also he reigned fully amonges the Gentiles through Idolatry. But a thousand yeares together their temples and Idolies, with all other instrumentes of vngodlynesse fell downe.

Certainar-  
ties of re-  
ligion assai-  
led.  
We read, how there were in the Apostles tyme that affec-  
tives of re-  
ligion assai-  
led, that men are iustified by the law and by workes. Where-  
upon sprang vp the doctrine of satisfaction and merites. But  
the same doctrine was confuted by the Apostle S. Paule, a-  
bove other Apostles. S. Austen also, and after him Bede, most  
constantly haue defended the doctrine of grace, and redemp-  
tion by Christ. The same continued late by the space of a thou-  
sand whole yeares. But afterward when Friers had gotten  
the upper hand, the doctrine of satisfaction and mans merites  
did preuayle: whereupon was vtterly obscured the doctrine  
of Iesu Christ, concerningy the free remission of sinnes, and  
imputing of righteonsnes. There grew vp an opinion amog  
some, that the Sanctes did make intercession or pray in hea-  
uen for their worshippers. Reliques began to be worshyp-  
ped ouer soone. Neuerthelesse such as were illuminated clae-  
fast to the onely intercessour Christ, & honored not reliques.  
But after those thousand fatall yeares, many attributed more  
to Sanctes, than to the very holy one of Sanctes. We see  
what is done at this day. The wrytynges of Monkes and  
Friers testifie, how much the worshippynge of creatures hath  
increased within these. iiiij. hundred yeares, or there aboutes.  
Who will deny that exceedingy many haue bene deceaued by  
hereticks? But who can gather thereby that the Gospele hath  
bene vtterly lost, and that Sathan hath reigned fullie?

The Bishop of Rome hath ascended into the toppe of  
Mount Zion, and will be called the head and generall She-  
pheard of the whole Catholieke Church. But yet the East  
most constantly resisted, and so did other parties of the world  
also. At length after a thousand yeares, he made his boast  
most impudently, that the fulnesse of power was geuen hym,  
whiche he got by hoke and croke, and after usurped the same.

Mahomet seduced many: yet neuerthelesse the Patriarchall Churches perissted, and the East honored Christ: So lykewise did the South and North, so that the thousand yeares agayne had their light: neither hath Sathan in these raged so much, as he hath since those yeares were complete. Doubtless since the Turkes began to rule and reigne, all matters of religion grew every day worse and worse. And the warre into the holy land dyd very much hurt to religion, and gaue great courage to the Saracenes & vngodly: wherof I shall speake afterwardes. And Images began to be set vp in temples, and to be defended. But the hystories testifie, that the same was done with great difficultie: and hardly could the vse of them be obayned, bycause all good men most constantly resisted. And what tyme they were now admitted: yet were not the Idolaters so stark mad, as we see they are now, and haue bene certeine yeares past, wherfore it is rightely sayd, how after a thousand yeares, Sathan should be loosed from hys chaynes, who before also moued the vnbeleuers but yet caught more furiously towardes the end.

S. John assigned to Antichrist a certeine tyme of yeares, to witte, 666. Wherof we might understand the name of Antichrist. But therfore it foloweth not, that the Deuill was thā quyre loosed, or that the light of the Gospell was utterly extinguished. For the Apostle in his tyme, speakynge of hym: The misterie, sayth he, of iniquite now worketh. Antichrist therfore hath his seedes: he hath his begynnyng: he hath his rysing vp, his growyng and increases. But after a thousand yeares, he went to worke most impudently and most boldly, where as before also he had vittered hys maliciousnes, but now after that tyme most venemously of all he speweth out his poyson, oppressing Kynges, and all that speake never so little agaynst him. We know moreouer that in these thousand yeares past, the Deuill hath raigned in many by murder, perfirme and imnumerable and vnspeakable mischiesnes. But if ye consider what hath bene done since those thousand yeares, and what is done at this day: you will say those ages of the thousand yeares were golden and siluer worldes: and ours Corruption now for these ffe hundred yeares are of brass, iron, lead, and of the last clay. Lactantius in the seueneth booke of his Instir. the 15. chapt. age. sayth: towardes the last end of the world, the state of worldly matters must nedes be altered, and iniquite preuyling, and incline to the worse: so that these our tymes, in the which iniquite and mischies is growen to the highest degré, may in-

comparison of that vncurable euill, be accompted fortunate and in maner golden. For iustice shall then ware so thynke, & vngodlynes, covetousnes, wilfulnes and lust shal be so common, that if there be than happely any good men, they shall be a pray to the wicked, & every where vexed of the vngodly. And euill men onely shall be wealthy, and the good turmoyled in all vexation and miserie. All right shall be confouled, & lawes shai perish. Than shall no man haue any thing, saue that which is either euill gotten, or euill kept. Boldnes and violence shall haue all. There shall be no sayth in men, no peace, no humanitic, no shamefastnes, no truth. And the remnaunte which are read there. By all the whiche sayinges our dayes now seeme to be painted liuely.

But what is that, which is annexed, that the Deuill must be looled for a little season? semeth this a little season, which continueth now ffe hundred yeares? And this place we expounde so, as that same in the Gospell: vñlesle those dayes were shornew, no flesh shoulde be sauad. For it is evident by stories, that neither the Deuill, nor Antichrist, hath inuoyed his kingdome long in quyet. For cuermore, and in all ages haue sprong vp some holy and learned men, whiche byng il-luminid and comforted of God, lyke Enoch and Helie, haue resisted the vngodly and vngodlynes, and haue mainteyned the true Religion, whereby mens consciences that were affliccted by Antichrist haue receiued comfort by reason that God of his mercy hath so tempered matters, as the chosen might not dispayze in so great temptations, errores and darkenes.

Therefore both Sathan & the Pope could inuoy their matters but a small season. For immediatly after the thousand yeares, there spraug vp the Waldois, whiche constaently impagined the Pope, and his vngodlynes. The Lord hath rayled vp certeine kynges, amongst whom be the Friderickes Emperours of Germanie, Lewes of the house of Bawier, and many others. The Popes also haue bene at dissencion amongst them selues whiles many haue bene chosen, and every one of them would be the vicar of Christ, and so teare all that Ecclesiasticall body of theirs with Schismes. Agaynst these rose vp the earnest and vehement preachers, Wiciffe, Husse, Hierome of Prague, and divers others. What is done at this day, arid hath bene done now these thirty yeares and more, agaynst superstitions, and Idolatrie, and agaynst the Pope, and all his Clergie: the Papistes them selues crye out and all partes of the world can testifie. Therefore is the Deuill

I loosed a little season. The Lord Jesus tread hym vnder our feete shortly.

¶ Of what sort those thousand yeares shal be, and of the certayne felicity of soules after bodily death, and of the first resurrection, and second death.

*The lxxxviii. Sermon.*

And I saw seates, and them that sate vpon them, and the iudgement was genen vnto them. and I saw the soules of them that were beheaded for the witnesse of Iesu, and for the word of God, which had not worshipped the beast, nor his Image : nor had taken his marke vpon their foreheads, or in their handes : and they lyued and raigned with Christ a thousand yeare : but the other of the dead me liued not agayne, vntill the thousand yeares were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection. On such hath the second death no power, but they shall be the Priestes of God and of Christ, and shall reigne with him a thousand yeares.

By these S. John declareth him selfe, expounding what ~~there is de-~~ those thousand yeares shall be. Not such doubtles, as very clared what many, (amongest whom are accopted also the Millenaries or ~~those thou-~~ Chiliaastes) do Imagine with the selues, in the which they say, ~~sand yeares~~ there shoule be tranquilitie vpon earth, & in the which yeares ~~shall be.~~ the Sainctes here in earth shoule raigne corporally w<sup>t</sup> Christ in most exquisite pleasures and ioyes. For S. John him selfe confuteth this opinion, whilst he shewereth, how the Sainctes shoule be beheaded by the beast and by his Image : and that the others which remaine in death, shoule not lyue agayne, or receive the Gospell of Christ. It is manifest therfore that the beast, & his Image shal be in those thousand yeares. It is evident that the Gospell of Christ shal in those thousand yeares so sygne, and that Sathan shal be so strayte tyed in chaynes, as that neverthelesse all shal not receiue the Gospell, nor that there shal be so quyet tranquillitie : but that the Sainctes shal suffer persecutio by the beast, for Christes truthe: and many shal not belene the Gospell, but rather withstand the same and perish : & yet that the Deuill in the meane tyme shal

shall not haue so great power , as he hath obteined since the thousand yeares were finished: noz the Gospel in those thousand yeares be so darkened , as it hath bene corrupted & marred since that tyme . And he toucheth with all certeine opinions right notable and necessarie , and openeth the same : to witte what shall be the state of them , which either are killed for Christ , or reject Antichrist: namely that their soules do not slepe till the iudgement , but liue with Christ in heauen . He treateth moreouer of the first resurrection , and seconde death . Thus vnto them that maruaile , where the soules of the dead shall become , and what they shall do immediatly after the corporall death , he answereþ , and declareþ so much as is requisite to know .

**The soules  
of thē that  
be beheaded** Therfoze S. Iohn seeth scates , & those that sit on them . And who be those that sit : he addeth by an exposition , and sayth : and the soules of them that are beheaded . For by an exposition it is taken , as though you shoulde say , they that sat on the heauely scates , were the soules of them that are beheaded . Soules are not beheaded , but bodyes : the soules remaine in their state and lyfe . Wherfoze he sayth the soules of them whose bodyes were beheaded or slayne . And here let vs note , that S. Iohn speaketh not of the bodyes reassumpted , chaunged , or rayzed agayne at the last iudgement , bat of the soules deliuerned from the bodies of the Martyrs . For he speakeþ of soules loosed from the bodyes , before the Judgement , accordyng as every one in his tyme lineth here in this world , and is called from hence by death . For Arcas also Bishop of Cesarea expoundeth this of the soules of Martyrs : yet thinketh he not neuerthelesse þ no man shoulde be sauued , unles he dye by the tyrauntes sword . For he addeth this moreouer : þ verely he termeth them to be beheaded figuratiuely , which hane mortified their members , that are on earth . Hetherio he . And we also haue shewed before , that first and chiefly the holy martyrs are rewarded with eternall lyfe : & secondly all they that hane honoured God truly , & haue done penance , and crucified their flesh with all the concupisces therof .

**Beheaded  
for Christ.** And he sayth expressely , that the Saints were beheaded , not for cheite , murder and mischiefe , as also Saint Peter teacheth . Pet. 4 . But for the worde of God and testimony of Jesu Christ . The word of God , & Aþyes is the very sonne of God our Sauour : and the testimony is that holesome Gospell , and the very preaching and professing of the same : lyke as by the conference of Scriptures we haue declared before .

They

They are reckoned moreouer amonges the Saintes, which  
haue not worshipped the beast, &c. And such are the Martyrs  
beheaded or slayne, for that they haue worshipped God, bnt  
the beast and his Image would they not worship. Howbeit  
all are not slayne, that reiecte Antichrist, and therfore particu-  
larly as a peculiar member he rehearsed them also. But what  
it is to worship the beast and his Image, and to receave hys  
marke, &c. I haue declared before at large in the. 13. chapter.  
Now let vs see, what their state is, that shed their bloud for  
Christ, and abhorre Antichrist with all his inchamptementes.  
They laved (sayth he) to witte, by faith in this present world.  
As S. Paule sayd also: I lyue not I now, but Christ lyueth  
in me. And of that same life followeth lyke everlasting, in an  
other world. wherfore S. John hath annexed, and they reig-  
ned with Christ a thousand yeares: to witte, all that whole  
processe of tyme. Not for that they reigned not and laved with  
Christ afterward, but for that their soules hethereto, or to the  
indgement, haue not slept, but haue lyued rather in heauen a  
blessed lyfe. Which thyng also from the beginnyng he decla-  
reth by an other description. For he seeth seates (*θόνες*) set,  
and the soules sitting on them. And by a figuratiue speach he  
signifieth, that certayne seates, and honourable places, are  
prepared in heauen for the blessed soules, lyke as also þ Lord  
hymselfe sayth in the Gospell: In my fathers house are many  
mansions, and now I goe to prepare you a place. He calleth  
the seates thrones, alludynge to the roiall Thrones of kynges.  
But of these celestiall seates, we must conceaue, greater, di-  
vine, and spirituall matters. They sitte in them, not for that  
they doe nothing els but sitte on a cusslion: but they raygne,  
triumphe, rest, lyue, and haue fruition of the comfort, ioye,  
and glory everlasting. This I say is the maner of the soules  
and spirtis in their sitting. He addeth moreouer, how to  
those soules was geuen iudgement, verely for that they are  
exempted from iudgement, and come not into iudgement  
(euen as our Saviour sayth) but haue passed from death to  
lyfe. It is also declared in an other place, in what sence the  
Sainctes are layde to sitte vpon the seates, and to iudge the  
worlde: where it is manifest in dede, that all the iudgement  
of God is geuen to the sonne. It is evident therfore by thys  
vnfallible place of scripture, that the soules of Sainctes sleepe  
not after the death of the body vntill the last iudgement, but  
lue in heauen with Christ. But at the iudgement they shall  
returne to their bodies rayned agayne, and together wþt  
thei

their bodies shall be received into blessed seates. And thys is the state of the faithfull. From this hope let vs never suffer our selues to be withdrawn. In my Decades I haue discoursed more at large of the soules separated from their bo-dyes and haue shewed that they do not sleepe.

**A**fouler er-  
rour of  
John the  
22. Pope.

And here I can not retrayne, but must needes set forth and recite that whiche D. John. Functius, a learned man , diligent, and one that hath red much, sheweth in the. 10. booke of hys Chronologie, vnder y. yeare of our Lord. 1332. in these wordes: About this tyme the most holy father Pope John, the. 22. of that name, fell into this heresie, which also he professed openly, and taught that the soules saw not god before the last day. For so had his father taught hym, beyng deceaved by the visions of Tantalus, which were commonly caryed abroade in writing. And Pope John sent two preachers to Paris, to witte a couple of Fryers one of the order of preachers, an other Minoritic, to professe his errour there. But one Thomas a preacher of England resisted the Pope stouterly, whom the Pope committed to prison. And the Kyng of Fraunce called a Synode in his palace, in the forest of Saint Vincent, where all that were assembled subscribed agaynst the Pope. Then the kyng sent Ambassadours to the Pope, exhorting hym to recant his errour, and that he would deliuer Thomas out of prison. The Pope inlarged his prisoner: and also (as it is sayd) following the admonitions of his frendes, at the houre of death repented. So much Functius. It is a shaine therefore for some, whiche at this day in so great lyght of the Gosspell dare renew that most foolishhe errour, affirming that þ soules separated from their bodies lye snozing I know not in what dormitorie or dortour, and seele not any thyng , till at þ day of iudgement they be ioyned agayne to their bodies, and rise agayne.

**T**he rem-  
nant of the  
dead lyued not  
agayne.

S. John addeth: and the remnaunt of the dead lyued not againe, till the thousand yeares were accomplished. Not that they lyued afterward, but that they reuiued never at all. As the Scripture speaketh in an other place, Michol Davids wife remayned barren, vntill the day of her death: not that shee had childe after her death. But whom doeth he meane by the remnaunt of the dead: surely all we that descende of Adam, are dead. As S. Paule right well declareth in the 5. chapt. to the Romanes. But we haue heard how some through faith haue received Christ , and so beyng quickened , haue shed theyz bloud for Christ, and would not worshippe the beast, nor hys Image.

**I**mage. Now is added to this member: but the remaunt of the dead, which are neither regenerated through fayth, nor would bestowe their lyfe for Christ, but had rather worship the beast and his Image, these I say for their vnbeliste lyued not. For without faith there is no true lyfe in thys wozlde. We speake nothing here of the vitall or naturall life. And we A double  
lyfe & dou-  
ble death. say that lyfe is double or of two sortes, to witte, the one spirituall, which is of faith and of the spirit of God, and of Christ, who is by fayth received, and lyueth in the hartes of his, and they liue in hym. For the Lord hymselfe sayth: he that eateth me, shall lyue also through me. The other life is euerlastyng, to witte, of an other world, in the which we shall see God as he is, and shall be as he is, lyuing in God and with God for euermore. Contrariwise, deach is of two sortes; spirituall, whereby wanting Christ and his spirit, and beyng voyde of fayth, we liue in sinne. The Apostle speakyng of this death, sayth, that a wydow lyning wantonly, is dead, euen whyle shee is aliue. And the Lord also to the disciple that would returne home, and burye his parentes, sayth: suffer the dead to burye their dead. There is also a death euerlastyng, that is, euerlastyng wretchednes and miserie, which followeth the spirituall death. Yet see what we haue sayde of double death in the 3. chapt. of this booke, in expounding the Epistle to the of Hardsis. Wherfore S. John here signifieth, that there shal be many in these thousand yeares, which shall not receive the Gospell with a lyuely fayth, and therefore shall remayne in death: as the Lord sayd in the. 8. of John. Therefore they erre shamefully, which suppose that all nations in the whole uniuersall wozlde, shall come once to an unitie of fayth, and most assured peace in this lyfe.

And S. John hymselfe agayne expounding hymself saith: This is the first resurrection. Which I pray you? Even that whereby men receive Christ through true fayth, and rise from sinne in newnes of lyfe. Of this the Apostle speakeith much in the. 6. to the Romaynes. The same Apostle to the Ephes. out of Eslay sayth: awake thou that sleepest, and rise fro dead, and Christ shall shine vnto thee. Therfore be they not pertakers of the first resurrection, so many as neither acknowledge their sinnes, nor be regenerated, neither are quickened by fayth in Christ, nor ryse agayne with Christ in newnes of lyfe. The second resurrection is that uniuersall resurrection of all fleshe: wherem all men shall arise in deede, but wyth vnlite state; for the faythfull rise vnto lyfe euerlastyng, the

Of the first  
resurrection  
and the se-  
cond.

vifaithfull to death euerlastyng. whiche the Lord hymself also hath repeated out of the. 12. chapt. of Daniell, in John the 5. chapter.

The effect  
of the first  
resurreccio.

And by occasion, and after an Apostolike maner he sheweth a chrefolde fruite or effect of the first resurrection. First he sayth: blessed and holy is he, which is partaker of the first resurrection. He is blest (sayth he) happy, and heye of celestiall and eternall lyfe. Holy, that is to say, purified, sanctified, and iustified. For faith in Christ doeth sanctifie, and make blessed. Than in such as be thus sanctified, the second death hath no place nor power. And the first death, is the death of sinne: therfore is the second death eternall damnation. See what I haue spoken hereof before in the. 2. chapter of thys booke, in the Epistle to the Church of Smyrna. Fynally, the faithfull are made the Priestes of God and of Christ: the elect I meane who are segregated, notable, excellent and ryght dearely beloved both of God and of Christ, to offer eternall prayles to God in euerlasting lyfe. It is repeated agayne: and they shall reigne with hym a thousand yeares. And thys signifieth that all Sainctes shall reigne with Christ for euer, but chiefly the soules, euen also before the iudgement.

Primasius Byshop of Utica expounding this place, sayth thus: it is not spoken onely of Byshops and Priestes: but lyke as we call all Christes, by reason of the mysticall chrisme or oyntment: so are all Priestes, for that they be members of the priest, of whom the Apostle S. Peter sayth: an holy people, a royll priesthood; thus sayth he. But this whole place of the binding & loosing of the Deuil, of the thousand yeares, and of the first resurrection, and second death, S. Austen hath well and diligently for his tyme, and for so much as he could see discoursed at large in his 20. booke *De ciasse dei*. I set down these thynges of myne to be diligently considered by þaythfull. Let every man holde that which he shall thynde most consonant to the truthe. To the Lord our God be praise and glory, now and euermore. Amen.

**C**What shall be done when the thousand yeares are expired. Of the deceaued worlde, of warre, and greeuous persecution of the godly, and of the euerlasting Payne of the wicked.

**A**nd when the thousand yeares are expired, Sathan shall be loosed out of his prison, and shall goe out to deceyue the people, which are in the foure quarters of the earth, Gog and Magog to gather them together to battayle, whose number is as the sande of the Sea. And they went vp vppon the playne of the earth , and compassed the tentes of the Saintes about, and the beloued citie. And fire came downe from God out of heauen, and devoured them. And the deuil that deceaued them was cast into a lake of fier and brimstone, where the beast and the false Prophet were and shall be tormented day and night for euermore.

He declareth hereby , what shall happen after those thousand yeares. And he sayth chieflie two thynges , that the Devil shall be loosed out of his prison , that he may deceiue the rest the thousand people in the world, and assemble Gog and Magog vnto battaille . To the which agayne he annexeth other two thynges: namely a most cruell persecution of the church, and the payne of the wicked, with the cuerlastyng daracion of the Devil and his members.

And the seducyng of the world must agayne be expounded How the by the figure Sinecdoche, that is , by putting the whole for a partie. For the sence of the Scripture will not permit vs to understand, that there shold be no godly left at that tyme . For we beleue all, that there is a Church, yea and an holy church, and shall be alwayes in the world vntill the iudgement. And we haue heard myndour in this booke, how many thousandes are sealed that they shold not perish. And also that the Dragon must be loosed for a little season. Like as therfore we read in the Gospel, that Sathan is cast out, and his kyngdome taken from him : where nevertheless S. Peter warner and sayd, that the Devil goeth about lyke a roaring Lyon, & seeketh whom he may devoure: verely for that the greatest force of Sathan is for the saythfall infringed by Christ that mighty champion and noble conquerour, through the Devil notwithstanding do go about and aspire agayne to the Empire: and labour to be restored to his former place : so at this present we understand , that Sathan beyng loosed after those thousand yeares, raigneth now abroad more freely , exerciseth great authorie, seduceth more people in the world , and ruleth further , than he had raigned those thousand yeares:

But yet so as there shall be neverthelesse in the world a fellowship of Sainctes dispersed and vexed miserably. For immediatly S. John sayth, that the beloued Citie of God is besieged of the enemyes. Therfore shall the Church be in the middest of the enemyes. Wherfore all that same place must be expounded not of the vter quenchyng of truth and Religiō: but of the more large and ample power and seduction of Sathan the old Serpent.

The deuell  
cometh out  
of prison.

Wherfore he sayth, that when the thousand yeares shall be expired, the Deuill shall be loosed out of that his prison, whereinto through the power and might of Christ, or preaching of the Apostles he had bene shut. For when the chayne was ones broken, to witte the sincere doctrine and preaching of the Gospell corrupted and marred, he came out: and to this end he came out, that he might deceiue the Gentiles, that is to say all people and nations, which are dwellyng in the fourre quarters or partes of the earth, I meane in the whole uniuersall world: and to the end he might allure Gog and Magog, namely fierce men, barbarous, worldly, which mocke and conteneine the true Religion, addicte to robberies, and geuen to euill thynges, and regardyng onely corruption and naughtynes, that he might draw, I lay, such men to unrighteousnes, and keepe them stil in errores. For such doth Ezechiel signifie Gog and Magog to be. But those which through the diuine grace be not such, shall not be deceaued of Sathan: but soz alnuch as they be grounded on Christ, they shall perseuer in the doctrine of Propheters and Apostles, and shall rightly worshyp Christ, and abhorre Antichrist, & all naughtynes in the world.

What decea-  
uyng shall  
be in the  
world after  
the thousand  
yeares.

But that such deuylishe deceiuyng hath passed through the world farre and nere since the thousand yeares were expired, experience teacheth, and histories which are the witnesses of thynges do testifie. For it is playne, that during thole thousand years, there were famous Churches of Christ in the East, which notwithstanding haue bene destroyed within these ffei hundred yeares to our grief. Therfore the wicked and abominable sect of Mahomet began sixe hundred yeares after the byrth of Christ, and from that time forth was aduanced by the Saracens, and preuayled at the last after those thousand fatall yeares. For how great the power of the Turkes is now in Affricke, Asia, and Europe, no man is ignorant. And Papistrie had his begynnyng & procedyng ouer sooner but after a thousand yeares it was of full force. For the Byshops

shops of ROME through the abuse of excommunicatyng haue  
 oppresed euē most mighty Emperours and Kynges. For  
 who knoweth not with what shameles boldnes the Popes  
 haue withstode both kinges and Keyslars, Henryes, Friderickes,  
 Lewyses, and many other Princes, whom their lewdenes  
 hath vexed, vanquished, and ouercome? After much and gre-  
 uous contention the Popes wrested to them selues the con-  
 secreatyng of Byllops. They surped moreouer the Church  
 goods also, by the whiche (such a force hath Lady money) they  
 might do in the world what they listed. For by this meanes  
 Papistrie received her strongest sinewes. Moreouer after  
 those thousand yeares there was raysed vp and established  
 that God Mayzim, of whom also Danicell maketh mention, The God  
 which brought also a great strength unto Poperie: I meane Mayzim.  
 transubstantiation, and the horrible polluting of the Lords  
 Supper, and manifolde abuses of the holy misteries. And of  
 the force hereof increased an infinite number of Priestes and  
 filthy Friers. For after those thousand yeares at the length  
 came vp the sect or order of Jacobines, Celestines, Gilber-  
 tines, Grayfriers, Blaekfriers, Whitefriers, and many o-  
 ther friers, and monstrous Monkes, which haue craftly crept  
 into the fauour of all Princes, to the intent they might know  
 all their secretes by auricular confession. Than began all  
 thynges more impudently to be set forth & sold in the church,  
 than euer before. Superstitious and vnyprofitable and hurt-  
 full ceremonies overflowed. For we haue sene thirty yeares  
 since and more, how much Idols and Idolatrie, worshyp-  
 pyng of creatures, and abusis innumerable about the same,  
 pilgrymages to dumune Idols, and an infinite number of  
 the same soe haue dayly increased. I recite not how holy ma-  
 trimony waxed now vile after those thousand yeares, in so  
 much as Ministers of Churches were prohibited to marry.  
 Than waxed whoredome rife, and rape, and adulterie, and  
 yet more filthy thynges than all these. &c. I passe ouer here  
 very many thynges: this onely I rehearse, if ye compare the  
 rites, ceremonies and supersticions of Papistrie with the hea-  
 then gentilitie (as I haue partly shewed here and there in  
 my workes) ye will say that Papistrie passeth farre all gen-  
 tilite. For in case that the false opinion and perswasion were  
 once take away and that ye do weigh what Papistrie is in it  
 selfe: you will graunt, that there was never such a corrupt  
 thyng in the wryld. Full rightly therfore sayth S. John, that  
 Sathan is broken loose out of prison. By the whiche prouerde

we say in he signifieth that matters are extremely corrupted , and that  
Engylde hell is bzo- nothing is done in his place or decent order , but all thyng  
ken lose. confused , all turned vp side downe , at the will and lust of  
the euill spirite.

God and  
Magog are  
gathered  
to battaile.

Hereunto is added an other thyng:namely that when the thousand yeares are expired , Sathan shall gather Gog and Magog to battaile : In the which wordes doubtles S. John hath alluded to the propheetie of Ezechiell , which we read in the .38. and .39. chapt. Ezechiell seemeth to haue propheeted of the warres of Macedonie and of Antiochus , speakeyng herof by a propheticall phrase , and a surmountyng amplification. The prophet sayth that Gog is the land of Magog . And euident it is that Magog was Iaphetes sonne , whiche dwelt at Mount Caucasus , and exeded his Empire to Aethiopia and Egyp. And afterward out of Asia , and out of the East partes , Antiochus Epiphanes made warre on the people of God. The same was a figure of Antichrist : as all expositours do confess . wherfore it appeareth that S. John bringeth forth these his thinges by way of comparison. As though he shoulde say : lyke as in tymes past the people of Gog and Magog dyd soyle molest and afflict the people of God: so in the tymes of Antichrist , most greuous warres shal arise , wherwith the church of God shall be shakyn and layd wast . And he sayth that the host of these destroyers shall be innumerable ( After the manner of the scripture he addereth a parable for more playnnesse ) as the land of the Sea . And also by an other phrase of speakeyng he signifieth , that the enemyes of Gods people shall be bold , and ready to ouerrunne the whole wold , and to turmoyle all thynges with warres. For he saith : And they went vp vpon the playne of the land . As much to say , as they being swift and bold , shall runne ouer all the wold . Every where , and throughout the wide wold shalbe cruell warres.

They com-  
passed a-  
bout the  
tents of  
Saintes &  
beloued of  
God.

For purposely he addereth : and they compassed about the tenes of the Saintes , and the beloued Citie . He meaneth that the Church of God shal be most greuously plagued with those bogicall & barbarous warres. For in tymes past Hierusalem was called the chosen and beloued Citie : but after she reectede the word of the Lord , she was no more beloued of God , but rather reected & hated . Therfore S. John speakeþ of the Catholike Church , whiche S. Paul also in an other place out of Lay nameþ Hierusalē that is from aboue . The same is also called the tentes of the Saintes . For the saythfull are in the Church as it were in tentes , fightyng agaynst

gainst Sathan, the world, sinne, and the flesh. And where he layth, they compasse about the tentes of the Sanctes: he sayth somewhat more, than if he had written, they assayled or besieged, or assaulted the tentes of the Sanctes. For they compasse them about, which gene the assault round about, & vexe them most greuously, as though they were already taken, so as no hope appeareth to any man, nor refuge or way to escape.

Undoubtedly if we confesse these thinges with hystories, we shall finde that the Church hath bene many tymes assayled with cruell warres: but never yet with crueller, than after those thousand fayall yeares. I meane the holy warre as they terme it. Wherof haue written at large William Archibishop of Tyrus, the Abbot of Wspurge in Chronic. Item Benedictus Coltes, and Paulus Aemilius in his fourth booke De reb. gestis Francorum. Finally Volaterane in his eleueth booke of Geographie in Coelsyria and Palestine.

The church  
plagued  
most gree-  
nously by  
the holy warres.

Hystoriographers report many thynges of the battaile of Troy. Others suppose that those of Assyria & Babylon were greater. Many extoll the warres of the Persians and Macedonians, as in very dede they were horrible. The Romanes haue also their warres Punicall, Mithridatical, Liniile, Lumbicall, & Germanicall: but I suppose verely that the warre, whiche they call holy, was more cruell than all these, more blouddy and soze, and of longer continuance. In this haue ioyned toghether in maine battailes, with multitudes of men innumerable, in a maner all nations and people of the whole world, that is inhabited. wonderfull and monstrous slaughters haue bene made. There haue dyed mo hundred thousandes of men than can be credited. It hath continued moe over many yeares, yea mo than the former, or any warres that ever were in the world. Furthermore it was done with most deadly myndes. And (the whiche maketh most for this purpose) in this warre were styred vp the Easterne Saracens, Turkes, Egyptians, Babylonians, and other barbarous nations, so as they bient with an vaquenchable hatred agaynst the Christian Religion, and were about to plucke it vp by the rootes, and a geat part therof haue pluckt vp, and ceale not to doe yet at this day. That same warre therfore being most greuous of all others, was cause of the persecution of the saythfull in the East and West. And to the intent I may note and rehearse somewhat hereof, for thos that be ignorant in stories: it is plaine, that vnder that childe of perdition Pope Gregory the 7. there were many and most famous Churches

in the East, yea and Patriarchall churches yet safe. But whil-  
lest this Pope aboue all others, dealt wickedly against Christ  
the sonne of God, and his holy Church, lyke as we read in  
the tyme of Salomon, that after he had revolted, many ene-  
myes arose agaynst hym, and those most cruell: so in the wic-  
ked and tyrannicall raigne of Gregory the seventh, Solymanne  
the Turke invaded Antioch, at the which tyme the Emper-  
ours of Grece are sayde to haue bene dispatched out of the  
East countrie. And the Turkes marching forewarde, are  
sayde to haue invaded and vexed, first the straites or ports of  
the Caspiane hilles, and the countrie of Armenia, about the  
yeare of our Lord. 764. Whereof there is now no tyme to  
speake.

After Solyman succeeded Belchiaroke a Turkishe Prince,  
whom othergs call Belzer, who also invaded Grece it selfe, in  
despight of the Emperours of Constantinople. Alexius, who  
then was Emperour, is sayd to haue demaunded ayde of the  
westerne men agaynst the Turkes. And also one Peter an  
Heremite (whom certayne Historiographers blame most  
greuously, not without cause) conuining out of the East, and  
running throughout to the West, cryeth Alarne. Urbane the  
second, whom some call Turbane, and disciple of Gregory the  
7. called a great counsell at Clermounte in Fraunce, wherein  
The coun-  
sell of Cler-  
mount. he propounded a question for the recouering of the holy land,  
and for the deliuering of the Lords sepulchre out of þ handes  
of the Infidelles. That counsell puttert me in remembrance  
of that which is described in the. 8. booke of Wynges. the. 22.  
chapiter, vnder Achab and Iosaphat, for the recouering of Ra-  
moth Gilead, out of the handes of the Syrians. For there  
was in this also a deceining spirit: there were Achabs, there  
were Iosaphats, and many other thynges lyke. And to the in-  
tent not to make many wordes, a iourney was decreed a-  
gainst the barbarous infidels of the East. This was done in  
the yeare of our Lord. 1095. In the meane tymg Peter the  
Heremite bestryred hym apace, and gathered certaine thou-  
sandes, which he led through Hungarie into Asia. And im-  
mediately after, followed the unlucky captaynes Folkemar, &  
Goteschalke Priestes, who by the way destroying all with fier  
and sworde, were slayne. At the last Godfrey & Baldwyne most  
noble Princes, with certayne excellent Captaynes and noble  
warriours conneyed an innumerable multitude of men into  
Asia: which they say was done in the yeare of our Lord. 1096.  
And within 4. yeares space at the most, or thre, they had ca-  
ken

ken by assault or surrendry, the Cities of Nice, Heraclea, Tarsus, Antioch, and Hierusalem. The Abbot of Ursperge, reporteth that there was so much bloud shed in the citie of Hierusalem, that in the very temple it selfe, the horses stooode vp to the knees in the bloud of the slayne there. The same markeleth of a notable battayle soughthen at Askalon, in which about fiftene thousand footeemen, and five thousand horsemen <sup>A notable</sup> Christians, ouertheire and discomfited Solumane of Babylon, furnished wyrh an hundred thousand horsemen, and foure hundred thousand footeemen, and that there were slaine in that battayle, aboue an hundred thousand men. And thys iourney of Godfrey was the first amonges the worthy vyages of Syria or Asia.

2. After this vyage followed others moe, and those very well furnished. For in asmuch as the victorie and good lucke of them that went first into the East was highly extolled and commended throughout the West: William Prince and Duke of Poictiers being put in great hope, led also an hundred thousand footeemen into the Easte countrie. The yeare of our Lord was accompted, 1101. But of so great a number scarcely one thousande are written to haue returned home in safetie.

3. After in the yeare of our Lord, 1147. (through the exhortation of Barnarde Clarevalle) Lewis Kyng of Fraunce, and Courade Kyng of Germanie, and Fridericke Prince of Swaland, tooke their iourney into the Easte, who led with them an Armie almost innumerable: but the same dyed in a maner all, and scarcely the Princes were lefte on lyue,

4. In the yeare of our Lord, 1189. (what tyme the Citie of Hierusalem was taken by the Soldane King of Perlia, where the Christians had kept it onely about 89. yeares.) The Emperour Fridericke surnamed Barbarousse, Philippe Kyng of Fraunce, Rychard Kyng of England, and other Princes most puissaunt, leuied an exceeding great Armie of Christen people, to recover the Citie and Holy lande: and very luckily transported their Armie into Asia, but afterward they had very euill lacke. For the Emperour Fridericke was drowned: and the whole Armie (as Urspergen. testifieth) dyed of the plague.

5. The fift vyage into Syria (beyng famous in deede) was made by the most mightie kyngs Philippe of Fraunce, & Richard of England surnamed Cœur de Lion. The same was done in the yeare of our Lord, 1191. How hit they returned

Without any worthy exploite done, wanting not a fewe of their menne.

6. And Palmerius a Cronographer sayth , that Henry the sonne of the Emperour Barbarousse, sent an Armie into Syria: which returned agayne the next yeare. The Christians therfore beyng destitute of ayde in Syria, lost viterly all the dominion, that they had lete. He noteth these thyngs in the yeare of our Lord. 1198.

7. Agayne, in the yeare of our Lord. 1213. Pope Innocent the 3. of that name sent his letters publicke to all the faithful of Christ, wherein he exhorted them to take armour agaynst the Infidelles, which possessed the holy land. If any man haue lesyure, and list to read these letters, he shall finde them in the Chronic. of Vrspurg. And not long after in the yeare of our Lord. 1215. he helde a generall couzell in Laterane, wherethalme. in warre was decreed agaynst the Easterlinges. And also Honorius the 3. about the yeare of our Lord. 1217. treateth and confirmeth the same thyng. Wherupon many Christe Princes mette at Acon, which sometime was Ptolemaiis, and made mortall warre vpon the Easterlinges. Wherein they tooke the noble citie Damia. Yet neither the ende nor fruite aunderwerged so great enterprises, and costles, perilles and losses.

8. Therefore Friderick the 2. an Emperour most excellent, hopyng to doe some good, marched also wyth an huge and well furnished armie into the East: which they say was done in the yeare of our Lord. 1234. In the meane season whylest he dect valyauntly in the East, the Byshoppe of Rome Gregory the 9. of that name, taking an occasion (I vse y wordes of Vrspurgens.) of the absence of the Emperour sent a great armie into Apulia, and tooke away the landes of the Emperour, who was absent in the seruice of Christ (which is most wicked to be spoken) & kept them thus subdued to his owne vse, and by no meanes would suffer those which had take the holy crosse (that is to say, which shoulde goe a warfare to the Emperour) to take shyping or passage, but letted them to hys power awel in Apulia as in Lumbardie. And more such futes, which they may read that haue lesyure in the same. wherfore the Emperour beyng constrainyd, lete his matters vnperteect there, and falling to a compositiō with the enemy, returned, that he myght recouer such thynges as the Pope had taken from hym.

9. And no long time after, to witte in the yeare of our Lord 1248, Lewis Kyng of Fraunce with his brethen Robert and Charles,

Innocent  
the 3. as did  
Urbane  
the 2. ring-  
eth alarne.

The Pope  
setteth vp  
the Empe-  
rour in the  
West, whyl-  
leth he war-  
reth in the  
East.

Charles, and a most puissant army, sayled into Syria, where Roberte was slayne, and Charles being taken by the Soldane was hardly deliuered at the last, and with a fewe escaped.

The same kyng Lewis of Fraunce, in the yeare of our Lord 1270. imbarked hymselfe wth his three sonnes at Marselles, to sayle into Aſtricke. The plague lyghted vpon hys armie in the enemies land, wherof both the fathir & the sonne died, and the whole armie received an exceeding great calamite.

And agayne, although they had but euill fauoured lucke in the warres agaynst the Barbarians, yet was it neuertheleſſ treated agayne in the counſel of Lyons under Gregořy the 10. about the yeare of our Lord. 1273. of recouering the holy land. And Palmerius in his declaration of the yeare of our Lord. 1291. laiſt thus: Because many thouſandes of the Chriſtians were slayne in Syria by the Saracenes, all the rest for feare fled out of the countrie. And vpon the Chronicle of the kynges of Fraunce, Aemilius, laiſt he, made here an ende of the holy warre (to witte, in the yeare of our Lord. 1291.) when Ptolemaiſ in the East was destroyed by the Soldane. It is manifest therfore that this Barbarous and gogicall warre lasted about. 195. yeares. So long tyme as I know no other warre in þ world þ euer was made by ſuch obſtinate mindes wth ſo great armyes, and ſo much ſheddyng of mans bloud. We ſee in the meane tyme the tentes of the Saintes, and the beloved citie of God, to witte, the faythfull Church throughout the world in the East elſpecially, and in the weſt alſo, to be moft greuously afflieted, and moze thā opprefſed and deſtroyed, a fewe ſmall remnaunts onely remaining: ſo as we may perceiue it was not without caule that the Lord ſayde in the Gofpell: but when the ſonne of man ſhall come, ſhall he finde any fayth on the Earth?

The moft holy and wiſe Prophet of God Daniell ſemeth here is a to haue foreſene and propheſied all thoſe thiŋges, as he did all place of the reſt concerning Antichrist. For after he had ſpoken at large of the power of Antichrist, and the worſhipping of the God Mayzim againſt the Apoſtles iſtitution, he adioyneth in the 11. chapt. And in the tyme of the ene. (to witte, when the end of the world and the laſt iudgement approche) there ſhall ſet vpon hym, namely vpon Antichrist, the kyng of the South, and the kyng of the North ſhall fall vpon hym lyke a whiſlewnde, with charrettes and horſemen, with a ſtrong & great manie, and ſhall maide his realmes. He ſhal overflow with armes, to witte, innumerable, and he ſhal paſſe through, that is to

Daniell  
treated by  
the way.  
11. chapt.

to say, he shall overcome all like a conquerour doing what he list. For we haue scene how the armes sent into the East by the counselles and motion of the Bishop of Rome, haue molested the Turkes and also the Soldane of Babylon and Egypt, both by sea and by land. What will ye say that Daniell pointing as it were wytch his finger to the warre that is called holy, addeth? He shall come also into the chosen land, inuade the land of desire: namely Jewry, which some tyme was called the chosen, delectable, and pleasaunt land. And many shall fall in the warre that shall be made for the recouering of the holy land. It followeth in Daniell, these shall be deliuered out of his hand, Edom and Moab, and the Princes of the children of Ammon. For those nations are not red to haue been so destroyed as the rest were, by the Saracenes, and after by the Turkes, for that they framed themselves to them in tyme. Daniell annexeth, and he shall lay his handes upon realmes, neither shall the lande of Egypt escape. For it is evident, that the same also was possessed by the Soldanes who were Princes of Babylon, and by the Imperours of Turkye. It followeth, and he shall haue the rule of the treasures of golde and siluer, and of all the precious thynges of the Egyptians. By the which the Prophet hath signified the inestimable treasures and riches, and the excellent Maiestie of the Soldanes, and Turkishe Imperours. All the which thynges, euen so as the Prophet hath sayde, experience proueth to haue been, and yet still to be fulfilled. The Prophet addeth, finally the Lybians & Aethiopians shall be in his iorneys. Which the olde translatour hath turned. He shall passe also through Lybia and Aethiopia; or as others haue transla-  
ted it, they shall be in his way. And he meaueth that those re-  
gions shal be open to those Barbarous Soldanes and Im-  
perours of Turkes, by league, vicitie, and amitie. S. Hiero-  
nime expounding this place: when Egypt, sayth he, was ta-  
ken, those landes were also affrayde. Wherefore he sayth not,  
that he tooke them: but passed through Lybia and Aethiopia.  
Whether sence of these so euer thou chosest, thou shalt not erre  
as I thinke from the truthe. And Daniell addeth, the bruite  
from the East and from the North shall trouble hym, in so  
much that he shall goe forth in a great furie to destroye and  
kyl many. The which S. Hierome sheweth must be under-  
stand of Antichrist.

The Pope of Rome affirmeth that the Patriarchall seates,  
as Hierusalem, Antioche and Alexandria are subiect to him and  
that

that the holy lād is right. And he heareth, out of the East, and out of the North that all those parts are possessed of the Sodanes, and Emperours of Turkes: he calleth therfore great counsels, and decreeth warre agaynst them. He heareth more ouer that Constantinople is taken, that the Rhodes is wonne, Dalmatia subdued, Bulgarie and Hungarie vanquished. &c. A gayne therfore he summoneth counsels, he armeth kinges, he leadeth forth souldiours, he moueth warre, and decreeth that warre shall be made for the reconeryng of the holy land, & to roote out the Turkes. So verely this Gogmagog hys warre is not yet ended or appeased at this day. Wherby it commeth to passe that an infinite multitude of men are slayne on either side. Furthermoore at the end of this Prophecie, the Prophet sheweth, and as it were with his singar pointeth, the pa-  
 lace or seate of Antichrist figured before in Antiochus: least any man should not know, where Antichrist were to be found. The seate And he shall plant, saith he, or fixe the tabernacle of his pa-  
 lace betwixt two Seas: to witte the Hadiaticall Sea, called Antichrist,  
 now the gulfe of Venise, and the Tirrhene or Tuscane Sea,  
 in the mount of desire of holynes: that is to say in the pleasant and holy hill: we haue heard certeinly, that the palace of S. Peter is preferred both before mount Sion, and also before Sinai. There sitteth þ most holy, in the seate of holines. There is most full remission of all sinnes. There is the mother, and supreme head of all Churches. There is the high Court and iudgement, from whence may no man appeale. There sitteth the kyng of kynges, and high Byshop, which so farre excelleth in brightnes and Majestie the Emperour & other kings, as the Sunne doth the Moone & Starres. There is thought to be perfit holynes, and all the treasures of Christ and of his Saintes. Therfore sayd Daniell rightly, that Antichrist shall dwell in the noble and holy hill, namely in the seuen hilly Rome: as we heard also in the. 17. chapt. Finally he prophecieth also of the end of this most puissaunt Prince, Antichrist, and sayth: and what tyme he shall come to his end, no man shall helpe him. For Christ commyng to iudgement, shall thrust him out of his seate. And Daniel in the. 12. chap. followynge, describeth the iudgement. To Christ alone be glory.

Let vs consequently procede to adde a few thynges, concerningyng the paynes of the vngodly, and the euerlastyng condenmation of the Deuill and his members. S. John layth: and fire came downe from heauen, and devoured them. And the Prophet Amos in the. 1. chap, calleth Gods vengeance, fire,

fire, as the others do also. wherfore S. John signifieth, that the vengeaunce of God shall fall vpon all the enemies of the Church. In tymes past also fire commynge downe from heauen burnt vp Sodome and Gomorre: and also consumed the enemyes of Helias. And although corporally fire doth not alwayes fall from heauen, yet shall the persecutours of the church never escape vnpunished, for that they haue vexed the Saintes of Christ. Doubtles if we will behold and consider, what was done in that holy warre, and what chanceth dayly, we will say that the vengeaunce of God is most present both agaynst the Turkes and the Papistes. But if any man take it, that about the end of the world fire shal rage and consume the wicked, as also S. Peter mentioned of fire and burning, out of the Prophete. 2. Pet. 3. I will be agaynst it.

Last of all he toucheth also the everlastyng damnation of Sathan and all his members. For where the Lord said in the Bospell, if the blind leade the blynde, both shall fall into the ditch: it followeth, that both Sathan the deceiner, and the people by him seduced, must be caried together to hell. And here S. John now placeth, and as it were ioymeth the deuill, Gog and Magog, the Saracenes, and Turkes, and briesly all nations that haue bene deceiued, and the beast, and the false Prophet, and all the Antichristians together. We see therfore, that the iudgement of God is righteous, the which to describe, he returneth now againe. And I haue warned you besoore, that by his speach, they shal be tormentid day and night. &c. The perpetuitie of damnation is signified. From the which the Lord our God deliuer vs; to whom be glory for euermore. Amen.

**The Judge, and last iudgement is described, with the resurrection of the dead.**

### *The xc. Sermon.*

**A**nd I saw a great white seate: and hym that sat on it, from whose face fled awaye both the earth and the heauen, and their place was no more founde. And I saw the dead, both great and small stand before God: and the booke were opened: and an other booke was opened, which is (the booke) of lyfe, and the dead were judged by the thyngs which were written in the booke,

accordyng to their deedes. And the Sea gaue vp her dead, which were in her , and death and hell deliuered vp the dead, which were in them: and they were iudged euery man according to his deedes. And death and hell were cast into the lake of fire . This is the second death, and who soeuer was not founde written in the booke of lyfe, was cast into the lake of fire.

S . John had begon to speake of the Uniuersall and last judgement, about the end of the. 11. chapter. And resumed the same to be finisched in the. 19. chapt. Where we heard, that Antichrist should be thowen downe out of his seate and glory place. The order  
of dispositi-  
on of this  
into hell. Where chaunced a question to arise concerningy them, which although they cleare not to Antichrist, yet are they not soyned wch Christ, what shall become of them at the last iudgement? Hauyng assoyled the same, and shewed the equitie of Gods iudgements, he returneth as it were with an after song to the description of the generall and last iudgement, and compendiously describeth the same : and that more generally now, than before in the. 19. chapter . Where he semeth chichly to haue treated of the destruction of Antichrist : yet so as he shewed after a sort also, what shold happen to the other vngodly . Now he haoleth more generally the selfe same iudgement, shewyng that all shall be iudged herein, and setteth forth the same wholy as it were painted to be sene of our eyes. For after his wonted maner he setteth forth all this matter by an heauely vision, that he might not seeme onely to tell the thyng to our eares, but also to shew it forth to be sene of our eyes, to the intent it might be more deeplye printed in our myydes. And all these thynges are most certeine and vndoubtedly (as I also admonished you before ) reuealed by the iudge Christ him selfe. But the iudge and Lord him selfe can be ignorant in nothyng of this matter . Neither can we perceiue that S . John hath hetherto beeene deceived or abused in any thyng that he hath set forth to vs , but hath hitte rightly all and singular pointes, accordyng as we see , who can testifie his prophecies to be fulfilled. Why then shold we so much as doubt once of such thynges as are spoken of the iudgement: Therfore let vs credite these thynges, & not be amongst the mockers , whom the Apostle S . Peter prophecied shold come and say: where is the promise of his commyng? doubtles this matter is of right great importaunce, and is the foundation

AND

The consideracion of our sayth. Here are to vs expounded not a few articles of our sincere & Catholicke sayth , chiefly these : I beleue that Christ shal come to iudge the quicke & the dead; I beleue the communion of Saintes , the resurrection of the flesh and lyfe euerlastyng . Let vs therfore be diligent in hearyng and markyng these thynges, least we be accompted of their number, which heare the misteries of the kyngdome of God without any fruite : & let vs rather prepare our selues to go mete the iudge , to the end we may with the wise virgins , enter with the bridgrome, to the mariage, and ioyes euerlastyng .

The principall articles of this place.

And the description or demonstration of this vision hath these thynges chiefly : what the iudge shall be : who shall be iudged: how they shall be iudged: of what sorte shal be the resurrection of the dead: of euerlastyng damnation: and finally who shall be properly damned. Which thynges I shall in order (accordyng to the grace that God hath geuen me,) declare as playnely as I can.

what iudge at the last judgement.

What maner of iudge there shall be , we haue vnderstode before : at this present he is shadowed by certeine notes or markes. These thynges agree with the same vision, which is described of Daniel in his. 7. chapiter. Where by the way we see agayne how this booke hath his textes out of the Prophetes , by whom it is commended to vs , like as John also expoundeth the Prophetes vnto vs . S . John seeth a seate, yea and a white and great one . For the iudge him selfe layd, that he would come in glory and maiestie, to witte with great light. And we beleue also that his iudgements are righteous, iust and white . And Aretas an expositour sayth : the seate is great , because he sitteth therein , of whom the Prophet layd: great is the Lord, and great is his power. &c. And he sitteth in the seate as iudge of all, and as most righteous , furnished with all power and vertue. For all this signifieth the word of iuryng. They that are to be iudged, stand, but he sitteth. Therfore he calleth him that sitteth , as you would say iudge . For other name he geueneth not. But we beleue, that all iudgement is geuen to the sonne , and that he is appointed iudge over all. S . John therfore seeth, and also sheweth vs to behold the Lord Iesus Christ comynge in the cloudes of the ayre, a righteous and mighty iudge . S . Paule also in the . 2 . to Timus calleth hym a great God : not that there is one great God and an other little God : but that the Maiestie of our Lord Iesu Christ shall at that day most evidently be sene , and the Lord hym selfe shall than shew hym selfe to the world with

great-

greater glory and power, than euer heretofore.

Also he shall appere most feuere and most iust. wherupon frō whose S. John by a fayning of person sayth, from whose face fledde light heauē away both heauen and earth. For if those thinges which haue flieth. not sinned, dare not come in the iudges sight, but lecke as it were to lase themselves by flight: where I pray thee shal appere the vngodly and sinners? And doubtles the Prophet Malachy also saith: who shall abide the day of his coming? or who is able to stand, when he shall appear? So in the sixt chapter we heard, that heauen fled backe, and was solden vp lyke a scrolle, that the mountaynes also and Iles fliettē, and that Kynges and Princes and other men hydde themselves in caues: and layde to the hilles and rockes, fall vpon vs, and hyde vs from the face of hym that sitteth on the seate, and from the wrath of the lambe. &c. By which wordes although he described the effecte of a desperate conscience out of corrupte doctrine: yet the same shall appere chiefly in thys iudgement, what tyme the feuere and most righteous iudge shall appeare. A much lyke figure is read in the, 18. Psalmc. Where as here is added, and their place was no more found: it is annexed to amplifie the matter, not that heauen and earth shall be no where, but for so much as they dare not (which is spoken by a figure) appere in the iudgement of God, according as we say, that a man dareth not shewe hys face any where, or that he dareth not tary in any place. By all these thinges therfore is signified, that the vngodly beyng destitute of all counsell, shall not knowe at that day whether to turne them, or what to doe: but with trembling and despair shalbe vexed with unspeakable tormentes before the seate. It may be thought in the meane season, that S. John signifieth this also, how heauen and earth shall at the commynge of the iudge be renewed. The which also the Apostle S. Peter more playnely expresteth in the, 3. chapter of his second Epistle, who neverthelesse referreth and applyeth all those hys sayinges to the same sence that we haue touched before. For he sayth: sayng then that all these thynges shall be dissoluē, what ought you to be in holy conuersation, looking for and hasting the comynge of the day of God? Aretas of Cesaria saith, that the flight of heauen & earth, signifieth no chaungyng of place, (for whether shold they flee?) but flight and fliettyng from corruption to incorruption, and the last comming of the Lord, under the which this mortall bodye of ours shall put on immortallite, and the face of the earth shall be renewed.

Dq. i.

This.

This sayth he. A lyke phrase of speach is had in the. 11. of the Apocalypse, concerning the Angelles that were cast downe out of heauen; neither was their place founde any more in heauen. &c.

who shall  
be iudged.

Now toucheth he also who shal be iudged, verely þ dead. For he sayth: and I sawe the dead. And shortly after we shal heare, that the dead shal be rayled vp. Therfore they shal be iudged that rise from the dead. Neuerthelesse, the lyning are not exempted, who as the Apostle sayth most manifly shal be iudged, in the. 4. of the first to the Thess. But these he nameth not at this present, the dead he namest: for that the resurrection of the dead is more hardly beleued: and it is more easly beleene, that those which remayne in the flesh, shold be iudged at that day. And verely the soules never die, but the bodies die. Therfore where it is sayde here, that the dead shall be iudged, we meane that all those, which are dead at that day shal come in their owne bodies to the iudgement of Christ. And all men must be iudged. wherfore S. John seeth great and small: that is to witte, men of all sortes, state, sexe, and age. Wynges and Princes are not excepted: the common people shal not escaper: no nor children, nor olde folkes, men nor wome. All these seeth he stading before the face or iudgement seate of God. And S. Paule also testifying exprestly of this matter: we must all (sayth he) appeare before the iudgement seate of Christ, that every one may receive in his body according to that he hath done, whether it be good or euill. Corin. 4. chapt. but after a diuers maner appeare both good and euill. For the wicked as giltie are brought to be iudged and punished, and that their giltines may be openly knownen to all creatures. The good (sozamuch as they be iustified and quire, and haue now no more gilty nor crime, by reason of Christes satisfaction) appeare in iudgement with glory, ready to iudge the vngodly after their fashion and maner, and not to be iudged of any. And this thyng is singular, that he sayth, that we shall be iudged in the sight of God. For who can appeare in the sight of the dreadfull God, and of the fyre that consumeth all thinges, saue he that is purged wþt the bloud of Christ: and what shall we thinke can be hidde or escape the sight of God who seeth all thinges?

The vn-  
godly are  
iudged, not  
the godly.

How men  
shal be iud-  
ged in the  
last iudg-  
ment.

S. John moreouer declarereth, how the dead shall be iudged. Bookes, sayth he, are opened: and an other booke is oþpened. &c. Therfore by the bookes, and afterwards by the booke of lyfe: that is to say, by such thynges as are written in these

those bookeſ, the dead are iudged. For the scripture ascribeth unto God the maner of men, wherby men are wont to write for themſelues remembraunces, leaſt they ſhould forget thingeſ; but with God all thingeſ are once and alwayes preſent: he neither forgetteſ, nor calleth to remembrance: nor withſolding the Scripture attributeth to hym both. Howbeit God is layd to forget, when he helpeth not, or puniſheth not: a-  
gayne he is layde to call to remembrance, what time he hel-  
perth or puniſheth. In Malachy, the vngodly ſay, how God of God.  
The forget-  
ing and re-  
membrance  
of God.

hath no care of mens mattereſ, nor doeth ought for the godly, nor yet puniſheth the wicked. But immediately awnſwere is made: then they that feared the Lord ſpake every one to hys neyghbour: the Lord gaue eare and heard, and a booke of remembrance was made in his preſence. &c. As followeth. Therfore when their bookeſ were opened, that is to ſay, the ſecretes of all men brought to lighte, or made maniſtent, the Lord ſhall iudge whatſoever hath been thought, ſayd, done, or left undone. The bookeſ also of conſciences (for the conſcience is in stead of a thouſand witneſſeſ) ſhall be opened in iudgement by God, who will reueale & iudge all thingeſ. For S. Paul (speaking of the Gētīls) they ſaith he: ſhew y workeſ of the lawe written in their hartes, their conſcience also bearing witneſſe, and their thoughteſ accuſing one an other, or alſo excuſing, in that day wherein the Lord ſhal iudge the ſecretes of me, according to my gopſell, through Ieſus Christ. And theſe are in deede the bookeſ which ſhall be uncloſed in the iudgement. wherby it appeareth, that the iudgement ſhall be done with moſt expedition, neither ſhal every man be reaſoned withall, by bookeſ written to make the iudge weary, as the ignorant might imagine hereby.

But what is that ſingular booke of lyfe, which alſo ſhall be opened in the iudgemente of the booke of lyfe, which is ſpoken in the 3. chap. There you may ſee. To be brefe, the booke of lyfe hath but one article: he that beleueþ in the ſonne of god hath lyfe everlasting. And therfore men are iudged by this that is written in the booke of lyfe. For they that beleue are ſaued: they that beleue not, are alreadye iudged, that is to ſay, are moſt aduertely damned.

And foſalmuch as ſayd ſheweth it ſelue by workeſ, & vni-  
beleue also whiche is hidde in the hart bewrayeth her ſelic by workeſ: therfore S. John addeth incontinently, accordyng to their workeſ. For man in the Scriptures is likened to a tree. And the tree is iudged by the fruite, whether it be good.

or euill. A tree hath a growing or increasing life, which in latin is called, Anima vegetativa, and a nature or disposition, bringing forth fruite after his nature & kynde. But that soule vegetativa & that good disposition, bringing forth in vs good fruite, that is to say, good workes, is a lively sayth in Christ, where the same is, there the man is regenerated, and hath a good disposition: therefore he can not but bring forth good frutes by reason of his good disposition. Therefore after our workes we shall be iudged all. For the iudgement must be open & manifest: but sayth appeareth not, but in workes. For it is the gift of God, and is of it selfe invisible, to witt a sure trust in the promises of God. And it is sene in workes. Howbeit therof it foloweth not, þ men are iustified by workes also, & not by sayth onely: but that by workes faith is declared, which purifieth & iustifieth, that afterward we may be able to bryng forth the workes of righteousness. It foloweth, how in iudgement no pretence, no hypocrisie shal be allowed. For many say they beleue, which declare their sayth by no good workes. We learene hereof, that no booke shall be of force at the last iudgement, saue the bookes of God, or the bookes of consciences, wherein God wryteth with his finger and finally the booke of life written by God before the worldes were made, through his diuine predestination, wherby he hath predestinated vs, that he might adopt vs for his childē by Christ Iesus. And the rest, which S. Paule recitereth in the. 1. to the Ephel. Therefore shall þ hurtful bookes of Jewes, Christias in title onely, and Turkes, as the Thalmud, Decretals & Alcorane perish. These shall be of no force at all in the iudgement.

### ¶ Of the resurrection of the dead.

Now he returneth to the dead, of whom he had made mention before, and least any man should say: how shall the dead be iudged, which were drowned in the sea, which were swallowed vp of fishes, & devoured of wilde beastes, which were consumed with fire, or in the earth were brought into dust: he preuenteth, and declareth, that the bodyes of the dead rysse agayne, and beyng so restored come to iudgement, and sayth: and the Sea gaue vp the dead, that were therem: that is to say, which had perished in the Sea. And by these wordes also hath he touched the maner and meane of the resurrection of the dead, and hath sent vs wittall to the. 1. of Bene. The maner of the resurrection is Gods almightynes, as S. Paule also witnesseth in the. 3. to the Philip. For God by his almightynes raiseth vp, and calleth those thynges that are not, that they may be. If this thing semeth vnto thee new or vnpossible,

Nble, behold the begynnyng of thynges, and therof esteine the small restitution. Was not the Sea or water from the beginnyng: but is it written to haue had any fishes from the beginnyng? none at all. But God commaunded that the water shold be replenished with fish. And did not streight at gods commaundement all maner of fishes appeare, where before there was not one? what maruel is it than, if God in the end of thynges, commaunde the Sea, and other elementes also, to yeld agayne their dead, and they obey their maker? Verely the Lord in the Gospell sayth, that they which are in their graues also, shall heare the voyce or commaundement of the sonne of God, and shall rise agayne. The bodyes moreover of them that dye, are turned for the most part into the same elements frō whence they were taken out. There is some mā that putrifieth in the earth, & is conuerted into earth. There are some consumed with fire. There are some that perish in water. Some hang in the ayre, and are there consumed. But at the Lordes commaundement, by what kynde of death soeuer they perish, they shall rise agayne to the iudgement whole. Aretas also Byshop of Cesaria perceiued this and layd: he reciteth these thynges, to the intent he might declare what the finall and vniuersall resurrection shall be. For where many beleuyng not that the same shall be, do say, that it is by no meanes possible, to be in those bodyes, which haue bene long corrupted, and brought to that point, that they be not at all: this Sermon now correcting this, sayth: Like as the bodies, when they were not, began to be, not by a certeine chancce, or of them selues, but of the fourre elementes, namely of wa-  
ter, fire, ayre, and earth: So also by good reason they may be returned into the same agayne, and compacted of them to-  
ther agayne: and so forth.

And for a further declaration he addeth agayne: and death and hell gaue vp those, which were dead in them. For he vnderstādeth by death, any kynde of death, as though he should say: death it selfe restoreth to the Judge & iudgement, whome soeuer, after what sorte soeuer he hath dispatched. Death therefore is fayned to be as it were a perso, which holdeth the dead in hym selfe, or in a prison. And hell hath not yet many bodies (for we read of few that haue gone downe to hell quicke) but it hath the soules of the wicked. These shal returne to their bodyes, that the whole man may be iudged, body and soule. Others by hell, after the Hebrew phrase, vnderstād the sepulchre or graue. Agayne here is reported, that the whole mā shal-

Death and  
hel gave vp  
them.

Of cuerla-  
sting dam-  
nation.

be iudged body and soule, after every mans werkes.

Thus much herherto of the resurrection of the dead, wherof in our booke is where, we haue treated more at large. In the last place followeth of euerlastynge damnation, & who be properly condemned. And hell, sayth he, and death are cast into the lake of fire. Wherof hath bene spoken before. And hell here signifieth not the place of punishment, but those that are inhabitors of hell, to witte whose soules are yet deteined in hell, or appointed thereto. Death also signifieth those that are dead in sinne, and these which from the ipirituall or temporall death, go straight way to death euerlastynge. Whereupon is immediatly annexed. This is the second death, by the which verely they that are dead to Christ, and they that lyue to Antichrist and the world are condemned to euerlastynge fire. Others expounde these thynges in this wise, that after the iudgement the Sanctes shall neither be buried any more, nor dye. Which S. Paule affirmed also out of Osee in the first to the Corinthe, 15. chapter. Aretas and Primitius make with vs. For Aretas sayth: and he calleth death and hell, those that haue committed thyngs worthy of punishment, as fulfyllyng the number of the second death. And Primitius sayth that by these names, he signifieth the Deuill (because he is authour of death, and paynes in hell) and also the whole fellowshyp of Deuils. For this is the same, that he spake more playnly before, by the way of preuentyng: and the Deuill which deceaued them, was cast into the lake of fire & brimstone. And that which he added there more obscurely, saying, and the beast & the false Prophet were cast into the lake &c. is set forth here more playnly. So much Primitius. And who knoweth not, that the members must follow the head, namely all vngodly must folow the Deuill, the head of all vngodlynes.

which are  
not written  
in the booke  
of lyfe.

And most evidently he expresseth, who properly at the iudgement, are addit to fire euerlastynge: they that are neither written, nor founde in the booke of lyfe. Therfore the onely saythfull in Christ, (in whom they are predestinated unto lyfe euerlastynge) shall be saued. All others, of what Religion soever they be, or what soever kynde of life they haue liued be it never so straite, shall perish. Others referre these words to such as are left a liue at that day. For we beleue that the sonne of God shall iudge both the quicke and the dead: Doubtless whether they be lyuing, or whether they be dead; certaine it is, that no man shall be saued in any other, but in the fayth of Ihesu Christ; all the residue shall be damned. And this is the finall

finall end of the good and euill. To Christ Iesu, iudge of all, and redemer of the faythful, be prayse and glory for euermore. Amen.

¶ That the world shall be renewed, and the Saintes glori-  
fied and made blessed: and what that felicitie shall be,  
and how certaine.

### The xci. Sermon.

**A**nd I saw a new heauen and a new earth. The 21.  
Chapter,  
For the first heauen and the first earth  
were vanished awaye, and there was no  
more Sea. And I John saw that holy Citie  
new Hierusalem, come downe from God  
out of heauen, prepared as a bride gar-  
nished for her husbād. And I heard a great voyce from  
the seat, saying: behold, the tabernacle of God is with  
men, and he will dwell with them. And they shall be hys  
people, and God him selfe shall be with them, and shall  
be their God. And God shall wype away all teates from  
their eyes. And there shall be no more death, neither  
sorrow, neither shall there be any more payne. For the  
old thynges are gone. And he that sat vpon the seate,  
sayd: behold, I make all thynges new. And he sayd vnto  
me, write: for these wordes are faythfull and true. And  
he sayd vnto me, it is done.

I admonished you about the begynnyng of the. 15. chap- The order.  
ter of this booke, that the fist part of this wolke began at the.  
15. chapter and treated of the iudgements of God rightfull  
and iust. And for alimuch as the iudgements of God are of  
two sortes, in that he requireth the euill accordyng to their  
wickednes, and rewardeth the good with rewardes: I sayd  
how this place consistid of two partes. For first I sayd that  
S. Iohn most plentifully treated of tormentes to be layd vp-  
on Antichrist and all the vngodly: and secōdly of rewardes,  
especially in the end of the world, to be imployde vpon all  
Saints. For oft times we haue heard in this booke that the  
Soules seperated from the body, are immideatly after corpo-  
rall deat̄, taken vp into lyfe everlasting, but that the perfide.

& full felicitie befalleth to the saythful in the end of the world, what tyme the bodyes, beyng now rapsed agayne, receive the rewardes of glory euerlastyng. And this place is treated throughout all the. 21. chapter and the begynning of the. 22. chapt. And like as in the former part he hath set hell in a maner wyde open, and sheweth the euerlastyng tormentes as it were to be sene presently: so in this later part he unlocketh after a sort, or openeth heauen it selfe, that with the eyes of sayth, we should see what hope and glory abydeth for the Sainentes. And here with all is most clearely expounded the articele of our faith, I beleue lyfe euerlastyng. And agayne for the more clearenes he declareth these thynges by a vision, which others recken to be the seventh and last. Therfore are all thynges figured spiritually, and are not to be vnderstand and taken carnally. Doubtles the matters are excellent to be vnderstode, euuen after the letter: howbeit we must thinke of spiritmall matters, and greater alwayes, than the speach of man can atteine to. For we know as taught by the doctrine of the Propheteis and Apostles, how it is alwayes true that is layd: that the eye hath not sene, nor the eare heard, nor the hart of man concerneid the things which God hath prepared for them that loue hym. 1 Cor. 2.

The chiese  
articles of  
this place  
of the glory  
of y<sup>e</sup> blessed.

And the chiefe pointes of this place be these. First he sheweth that the world shalbe renewed. Secondly he signifieth that the Sainentes shalbe glorified and blessed, and declareth in generall what that same felicitie shalbe. And incontinently he confirmeth these thinges by many reasons. Moreouer he describeth the place, the court and Palace of the blessed, & lykewyle the glory and felicitie of the Sainentes. The whiche thyng he finisheth exceeding well, vnder the figure of a riuier & tree of life, in the beginning of the. xxij. chapt. And like as he hath for the most part borowed all his thynges out of the bookeis of the Propheteis, who S. John also with his revelation lightheneth: so hath he also at this present borowed these out of the 55. and 66. chapt. of Esay. And 37. of Ezechiel, and out of the last chapters of the same.

Of the renewyng of the world he speakeith plainly, as doeth also the Apostle S. Peter in his latter Epistle, the. 2. chap. that all thynges verely shoulde be purged by fire, & not wholly abolished and brought to nothyng, but be purifid from all corruption: for he signifieth (sayth Aretas) not the extinguisheing of the creature, but a renewyng for the better. Therfore sayth S. John exprestly, that he sawe a newe heauen, and a newe

Of the re-  
newyng of  
the world.

newe earth, whereunto he addeth by exposition: that þy first heauen and the first earth are vanished away: to wit, they are chaunged in their qualities: so that the corruptible thynges are now gone, created for corruptible vies. For euen so is þe Sea no more, also doubletis subiecte to corruption, but chaunged into better. S. Austen, and his scholler Primasius suppose that the troublesome state of the world (signified not seldom in the scriptures by the Sea) shall cease about the ende of the world. Read the. 17. chapt. of his. 20. booke *De ciuitate dei*. Ex-  
pounding this place, he reasoneth likewise at large of thys renewing of the world, in the same. 20. booke *De ciuitate dei*, and. 18. chapt. and other places. I thinke meete in this matter to put away all curiositie: and if any hidde thing appeare therein, that it should be reserved unto that day, in the which we shall see all thinges evidently. And I suppose that these thynges concerning the renewing of heauen & earth, are not therfore spoken, that there should any place be prepared for vs, which we should inhabite agayne in these furious partes vnder heauen (for we beleue that we shall slie into heauen, & goe meete the Lord in the clowdes, according to the doctrine of the Apostle. 1. Thess. 4.) but for that our myndes are thus confirmed, that the faythfull shall undoubtedlē be renewed & glorified. For if heauen and earth which were made for man, be renewed & purified: who will doubt now that men themselves shall be most chiefly glorified?

For consequently now S. John declareth, that the Saints **Saintes** shal both be renewed & glorified, and placed in blessed seates: must be glorified. and signifieth yet generally what the glory of Saints shall be. After he will declare more at large and severally all those thynges most diligently. For he heareth an Aungell, saying: come, I will shewe thee the bynde the wile of the Lambe. &c. The same now figuratiuely he nameth a Citie, yea euen the holy and new Hierusalem. And a Citie signifieth aswell the place and habitatio, as them that dwel in the place, I meane the citizens themselves. This citie therefore is not onely the place of the biassed, but also the very communion of Saints, in olde tyme prefigured in the citie of Hierusalem. But he putteth a great difference bewixt this of our new, and that visible and corporall Hierusalem. For he calleth ours holy: but Hierusalē. that other in the land of Palestine was vnholy, polluted with the bloud of Christ, and of the Prophetes and Apostles, and for the same cause it was destroyed vterly. Ours is also called newe. For the communion of Saints shall be renewed

at the same day. And therefore by interpretation followeth, commyng downe from heauen: not that the habitation of Saintes after the iudgement shall agayne be in earth; but that the glory and renewing shall be graunted from heauen by the diuine maiestie and power. As also S. Iames is read to haue sayd, every good gifte and every perfect gifte is from aboue, commyng downe from the father of lyghtes. And S. Paule also in the 4. to the Galath. sayd that the free Church is the heauenly Hierusalem. The same Paul in the 1. Corinth. the. 15. The first man, saith he, is of the earth earthly, the second man is the Lord hymselfe from heauen. Such as that earthly was, such are they also that be heauenly. And as we haue boorne the Image of the earthly man, so shall we beare also the Image of the heauely. Therfore sayd S. John most rightly, that the Church of Saintes commeth downe from heauen, to witte, from heauen receiueth her glori. For againe by a demonstration he saith, prepared of God, as a bide garnished for her husband. For the Apostle in the 2. to the Corinth. the. 5. We know (sayth he) that if our earthly mansion of this tabernacle be destroyed, we haue a building of God, a mansion not made wylde hand, euerlastynge in heauen. And anone; he that hath prepared vs for the same is God. He remoueth from his Saintes all corruption, and freeiy moueth and furnisheth them wylde all the gites of a glorified bodye, so as they be garnished worthely, and dwel in the enclosynge bryde chamber wylde their brydegrome Christ. Wherefore this garnishing consisteth in the abolishing of all corruption and mortalitie, and in the gite of uncorruption, immortallitie, and glory. Of the purifying and decking of the bryde speakeþ the Apostle S. Paule also in the 5. chapt to the Ephesians. Her purifying and trimming beginneth in thy s worlde, and shalbe finished most perfectly at the ende of the world. For then shal the Church haue neither spot nor winkle, but all corruption shal be wyped away, and all glory received. And here learme by the way, that the Saintes are prepared of God: and therfore that saluation is of hys mere gracie.

What shall be the eternal felicitie. And he procedeth to declare yet more playnly, what the glori shal be: wherof in this worke he hath bee occaſioned to speake oftener than once. Blessednes shalbe consisteth in two thynges. For God will geue unto his Saintes all that good is, and will take from them all euil: and so shall they for ever enjoy the soueraigne good, and felicitie most perfit, and shal be

free from all payne and miserie. So Austin in the end of hys booke De Ciuitate Dei: How great sayth he, shal that felicitie be, where no euill shall be, nor no good shall want? and this declaration of eternall felicitie hath her parties, whereby she is made manifest, for first a voyce, yea and a great voyce cryed from the throne: behold the tabernacle of God is with men. The coniunction of God with holy men, was in tyme past prefigured by the Tabernacle of witness, whereby God testifieth that he wold be in the middest of his people. And the same shall be at the end after the iudgement performe most abundantly. And therfore that voyce annoumeth: and he will dwell with them, and they shall be his people, and God hym selfe with them, and will be their God. The which S. Paul semeth to haue vitered more shortly & briefly, and God shall be all in all. For what soever is good, what soever is lawe, what soever is pleasant and delectable, what soever the mynde of man can unagine to be wished for, briefly what soever apperteineth to the true and perfitt felicitie, and blessed lyfe, that same shall that great God almighty be whole, and that shall he shew in him selfe most fully. And like as all and singular men do with a pleasant fulnes in moy, the amiable brighes, and holesome heate of the Sunne, and yet neuertheles the Sunne loseth nothyng by the same: and albeit that all men vse the Sunne in common, and every man neuertheles in moyeth the same as proper and peculiar, right so in an other world we shall vse that eternall light, and ioy euerlastyng and unspeakable. Whereof incontinentely shall follow thynges more plentyfull.

And than, like as God geueth all goodnes in hym selfe to them that be glorified: so will he remoue all euill from them: so as they shall not onely be delivred from calamities, but the same shall never retorne, nor be feared moare. The which in most plentifully wise he declareth, by wordes borrowed out of the oracles of the Prophete. God shall wipe away, saith he, all teares from their eyes. Which kynde of speach he did also in the 7. chapter, verely taken out of the 25. and 65. chapters of Eslay. And Dauid also in 126. Psalm. They that sow in teares, saith he, shall reap in gladnes. He semeth to haue alluded to mothers, which wipt the eyes of their tender and deare children that crye, comfort them when they be sorrowfull, and cherish them when they be hurt or bruised. Therfore if the Saintes haue suffered any payne or griefe in this world, when they shal come into an other world, it shall be requited them,

In the presence & fruition of god  
shall be all good. &c.

them, and prouised, that they shall feele no more aduersitie, accordyng as we commonly say he will recompence them thoroughly for all their paynes. The Lord sayd also in the Gospell; verely verely I say unto you ye shall wepe and lament, but the world shall rejoyce: and you shall be sorowfull, but your sorrow shall be turned into ioy. &c. In the. 16. of John.

Consequently he declarereth yet more fully by numberynge of the calamities, that the Saines in an other lyfe shall be deliuered at ones from all euill: and death shall be no more. For they shall be rewarded with lyfe euerlastyng. Therfore shall there be no more feare of death, which is in a maner more bitter than death it selfe. The same affirmeth the Apostle in the first to the Corinth. the. 15. alledgyng the testinouy of the Prophet Olee. There shall be no mournyng nor sorrow, which dieth vp the bones, although they be never so full of iuyce. For the ioy of Saines shall be perpetuall. There shall be no clamour, no complaint, no faultfinding or vmbaydynge. For why, there shall be no iniurie, no mallice or enuie. This world soundeth and redoundeth full of the clamorous cryes of pooze wretches. But in the blessed seates, shall be no miserie. There shall be no Payne ( $\pi\acute{e}v\acute{o}s$ ) labour, sickenes, werynes. The cause hereof is, for that the old thynges are gone. There is now an other lyfe, yea and that a most diuers maner of liuyng, frō that which we live now. Therfore what souer is of sinne, and subiect to corruption, shall there be taken away: as the Lord sayd in the Gospell, the childē of this world do marrie, & are maried: but they that shall be accompaſted worthy to attayne to that other world, & resurrectiōn from the dead, shal neither marrie, nor be maried. For they can dye no more: for they are egall with Angels, and be the children of God, since they are the children of resurrection. Luke. 20. chapt. But of eternall lyfe we haue spoken, more in our commentaries vpon the. 12. of Math. And the Lord him selfe in John collecteth the summe of all, and sayth, how he maketh all thynges new. Therfore in the world to come we shall thinke of no carnall nor corrupt thyng, but all heauenly.

A weightie confirmatio  
n: all these thynges are undoubted, which are woken of the blessed lyfe.

But the myndes of the saythfull are greuously tempreid in this matter, by reason that the Deuill beareth them in hand, that the hope of the saythfull is vayne: and that it is a thyng most foolish, to contemne good thynges present and certame, for glory vncertayne. There be innumerable others of the same sort, which come to the mynde of man, and trouble and shake the trust of eternall lyfe. The Lord therfore the taytha full

full prediction of his (least they shoulde seele any hinderaunce in this behalfe) confirmeth these thynges grauely, and many wayes: declareth the hope of the faythfull to be most certaine, and all thyngs to be vndoubted, which are or shall be taught concerning eternall lyfe, and the felicitie and glory of the Saines. And he placeth this assertion as it were in battayl ray, after he hath certeinly collected the summe of felicity, wherunto by and by he will adde fuller thynges accordyng to the vision that was shewed.

And here is to be vnderstād, that the certeintie of the blessed life is shewed most expressely of all by these wordes: and he layd vnto me, write. &c. And yet neuertheles no weake reasons of the truth are to be gathered by the former wordes.

And first he sayth: I John iaw. And we know John to be an Apostle and witness of the truth, whose testimony it is vnlawfull to distrust. Seyng therfore this godly man, saw the thynges him selfe, which he rehearseth: to doubt of the same were a wickednes.

Secondly he heareth a voyce, yea and a great voyce, and moreouer pronounced out of the throne, to witte of the. xxiiij. Elders and spirtis Aungelicall, and of the whole heauenly host. And who can doubt of their testimony, which already are in blisse euerlastyng? They know, and haue experiance what the felicitie is, therfore they speake & testifie that which is cryed and knownen.

Moreouer he him selfe that sitteth in the throne, speaketh and testifieth, saying: behold I make all thyngs new. God is true, & in him is no leasing. And seyng he testifieth so playnely, that like euerlastyng shall be: and we see him declare it also, of what sorte it shall be: there is no place left for doubtfulness hereafter.

And the thynges that he hath shewed and declared of the happy lyfe, he commanadeth immediately to write. Thynges are written for a perpetuall memoriall of the thyng, which we know to be true and substantiall. For wrytinges or testimonials which are written or made and sealed, by the law of all nations, and by common custome of men, haue the force of an vndoubted testimony. But such letters or testimonials are made and sealed at the commanadement of God. For God commanadeth S. John to write the thynges, which are taught concerning the blessed lyfe; and therfore they be true, vndoubted, and infallible, as he him selfe immediatly annetych and sayth: for these wordes are faythfull and true, stable

5.  
I say, and immutable, what can be spoken more evident thā  
these? here is also the authority of holy Scripture established:  
But he addereth an other thyng almost more vbehemēt: and he  
sayd vnto me, it is done. By the which maner of spekyng is  
signified, either that the eud is comen, and all thynges ac-  
complished, lyke as it is vset in the 16. chapter or els that the  
thyng whiche is spoken, and belue to be to come, is so cer-  
taine, as though it were done already. We Germanes so oft  
as we will signifie, that the thyng whiche we haue purpo-  
sed, or promised and sayd, is sure, we are wont to say, Es ist  
gemacht, it is done. Let vs therfore beleue assuredly these and  
all Gods wordes. Moreouer let vs geue our Lord God most  
harry thankes, who with so great fayrthfulnes and diligence  
sustayneth and confirmeth our hope: and hath commaunded  
these mysteries of our saluatō to be put in writing, and pub-  
lished to the whole world in all ages. To hym be glory for e-  
uermore. Amen.

¶ It is furthermore declared, that the hope of the euerla-  
styng and blessed felicitie and glory is certaine and vn-  
doubted.

### The xcij. Sermon.

**I**Am Alpha and Omega, the beginning & the end. To  
him that is a thirst I wil geue of the well of the water  
of lyfe freely, He that ouercommeth, shall inherite all  
thynges. I will be his God, and he shall be my sonne.  
But the fearefull and vnbelyng, and the abhomina-  
ble, and murtherers, and whoremongers, and sorcer-  
ers, and idolaters and lyars shall haue their part in the  
lake that burneth with fire and brimstone, which is the  
fecond death.

God is be-  
gynnyng &  
end. Unto all the former comyneth now the sixt testimonye of  
the certentie of the true felicitie of the fayrthfull, taken of the  
very nature of God. For he pronounceth of hymselfe & layth,  
I am α and ω: And immediately in way of expositō he saith:  
the beginning & ende. This he tooke out of Esay, by whom  
the Lord layth ostener then once, I am the first and the last.  
And here let no man imagine that God is first in order, refer-  
ring the beginning to the consequences, as though he had a  
be-

beginning: or that he is called the last or ende, as though he shold once haue an ende: but the contrary rather in thys sourne of speakyng is to be vnderstood: to witte, that God hath no beginnynge nor end, but is euerlastyng, of whom all thynges haue their beyng, and by whose decree all thynges haue an ende, whereas he hymselfe indureth for euer, and his yeares never fade: lyke as in an other place the prophet saith, and the Apostle also. And so farasmuch as he is eternall, wythout begynnyng and without end, which liueth alwayes, and preserueth in lyfe all things that liue: how I pray you shold not he quicken the faythfull? So certayne therfore is the lyfe, saluation, & felicitie of the faythfull, as it is certayne that God is lyfe, yea and euen lyfe euerlastyng. For he is euerlastyng, & the lyfe of the faythfull. Of the phaze of speach, I am a and c, I haue spoken in the first chapt. and third. Sermon.

The sevēn testimony of our vndoubted saluation is gro- God hath ded vppon Gods truenes and vpon his promyses, and hath promised a certayne alliance with the sonner. For that whiche God euerlastyng hath promised, the same also cā he perfourme with no paine. He hath promised a blessed lyfe: most assuredly therefore wyll he perfourme the same to the faythfull. And he alleadgeþ the promise of God at this present, & bringeth in God speakyng to John and to vs also in these words: To hym that thirsteth I will geeeue of the well of lively water: that is to say, I, that am lyfe and eternall, and euen eternall lyfe, will geeeue þ faythfull the water of life to drinke: that is to say, I wyll quicken hym, preserue hym in life, and deliuere hym from death and all euils, and rewarde hym wyth all heauenly giftes. Who can here doubt of the truenesse of hym that promiseth, especi- ally since this place or this promise is read in moe places the one. David in the. 36. Psalme singeth playne: thy mercy, O Lord, reacheth unto the very heauens, and thy faythfulness unto the clowdes: thy rigteounenes is like the strong mountaynes, thy iudgements are lyke the great deepe. Thou lord sauhest both man & beast. How excellent is thy mercy O god! And the children of men shall put their trust vnder the shad- dow of thy wynges. They shall be satisfied wyth the plente- onnes of thy house: and thou shalt gene them drinke out of the rimer of thy pleasures. For with thee is the well of lyfe, and in thy lyght shall we see light. Full many of these things are in the Propheteſ, and are expounded by our Saviour himſelfe in the. 4. 6. & 7. chapter of S. John. Where he ſhereweth, that he gendeſ water, and holesome drinke to the faythfull,

full, which at the length shall spring vp into lyfe everlasting. Most certayne it is therfore, that the saythfull are quickened by Christ: and therfore the blessed lyfe of the saythfull is, and shalbe most assured and certayne, according as is promised by so many expresse promyses of God. Of thys water of lyfe we had some thynges in the. 7. chapt. of this booke towarde the ende, and shall haue certayne playne matters in the begynnyng of the. 22. chapt.

**How eternall lyfe is  
communicated to vs.**

But in the meane whyle, and by the way, he sheweth and declareth vnto vs, after the Apostolike manner ( who willingly and ofte declare vnto vs the manner of our saluation) how eternall life is communicated to vs: to witte, freely dō-  
gēā, without cost or deserving: which notwithstanding for the doubtfulnes of speach, or understanding of words we expresse not properly the force of the Greeke worde dō-  
gēā, of free gifte through fauour without deserving or yelding any thyng for it. They are iustified sayth the Apostle in the. 3. to the Romanes. dō-  
gēā, freely through his grace: that is to say, by the mere mercy of God, by no merite of man. For þ same Apostle in the lame Epistle to the Rom. the. 5. chapter, sayth: The reward of sinne is death: and where on the contrary side he shoulde haue set: and the desert of righeteousnes eternal life. In stead of this meber he placeth rather: and the gifte of god is lyfe everlasting. And he addeth incōtinently: through Christ

**Saluation  
commueth to  
vs freely.  
And of this  
vocable  
freely.**

Iesus our Lord. Therefore S. John sayth rightly, that eternall lyfe happeneth to the faichfull freely: that is, by the very grace of God, through the merite of Christ, and by no desert of man. For if we could by our workes and righeteousnes deserue eternall lyfe, than Christ had dyed in dayne, dō-  
gēā, for naught. There had been no cause why he shoulde dye, if we myght of our selues haue been sauued. There were no effecte, or merite of Christes passion: namely no such effect as it is in very deede, that by the bloud of Christ alone we be purifyed. For if there were or had beene an other meane of salvation, Christ needed not to haue been incarnated, and to haue suffered. And that this certeine dō-  
gēā, ought after this way & manner to be expounded, many other places of Scripture proue. In the. 10. of Math. the Lord sayth: freely, dō-  
gēā, haue you receaued, freely geue. The Lord wyl not haue his Apostles to receave any recompence for the gifte of healing. But speakeing of the ministerie, he sayth: the workeman is worthy of his hyre. In the. 15. of John the Lord sayth: they haue hated  
me.

me without cause dōpeā, doubtles without my desert, or undeſerued of my part. In the 2. Corinth. 11. the Apostle sayth: that he preached the Gospel to the Corinthians freely, dōpeā for he tooke no rewarde or rcomprence therfore. And in the 2. to the Thess. the 3. chapt. he sayth: I haue not taken bread of any man for naught, dōpeā: To be short, where S. John sayth, that lyfe is geuen to the faythfull free, dōpeā, he claymeth all thynges pertayning to our saluation to the grace of God, and merite of Christes passion, and plucketh it from mans merites. And the same affirmeth Eſay also in his 55. chapt. rebuking foolish men for ſpending their money about thynges of naught. Here ought therfore to ceale the faires of indulgēces and pardons, and of holy things in the church. Let the Pelagians keepe silence.

Howbeit leaſt any by the free preaching of the grace and what is re-  
merite of Chriſt agaynt the deſert of man, ſhould gather that required of  
the bleſſed lyfe chaunceth to Idle folkes, ſleepers, and ſuch as  
ceafe from all good workeſ: and that God alone worketh, &  
them that be iuſtified freely.

Howbeit leaſt any by the free preaching of the grace and what is re-  
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the bleſſed lyfe chaunceth to Idle folkes, ſleepers, and ſuch as  
ceafe from all good workeſ: and that God alone worketh, &  
we worke nothing, but onely ſuffer the operation of God in  
vs, and that for the ſame cauſe nothing is required of vs: he  
preuenteth, and firſt the Lord ſayth that he will geue to them  
that are a thirſt to drinke of the water of lyfe. There is re-  
quired of vs therfore fayth, & a ſeruēt deſire of godly thynges:  
not that fayth is ours, but is geue of God. For that by thirſt  
is ſignified the faythfull deſire of a godly man, the Lord him-  
ſelue is authour in the 5. of Math. pronoucing them bleſſed  
which hungar and thirſt for righteouſnes. And also in the  
6. of John the Lord hymſelue underſtandeth by drinking, to  
believe. Faith therefore is required of vs, that is, that we  
ſhould thirſt for the water of lyfe. The which ſelue thyng alſo  
the Lord graunteſ by his ſpirite and worde, as els where  
we haue declared. And he ſayth, how he that is freely iuſtifi-  
ed muſt fight alſo: and not fight onely, but alſo overcome.  
Therefore the duties of charitiſ be required, wheroſ is ſpoken  
in the 2. and 3. chapter of this booke. Wherein is very ryſe  
mention made of this fight and victorie. And then will God  
acknowleſe ſuch as labour thus valyauntly, for his chil-  
dren, and to them wyll he ſhewe hymſelue a father, and take  
them for the heires of all their fathers poſſeſſions. They are  
baſtardly children, which beynge iule, bragge of fayth, praye  
God with their mouth and wrods, and denie hym with their  
deeds. Ye ſee therfore that both muſt be preached in þ church:

as well that we be iustified and beautified freely : and also that beyng so iustified we must woorke good woorkes, whereunto notwithstanding, as to the merites they ascribe not saluation, but to the mere grace of God through Christ.

Wherupon consequently, and contrariwyle he recitemeth, who be excluded from the felowship of the blessed lyfe, and of the blessed folke, compiling a register of sinnes, and of wicked men, such as he hath compyled also about the ende of the 9. 21. and 22. chapt. and such as the Apostle hath in a maner recited to the Corinthians.

Who are excluded from the true felicitie.

And we suppose that in S. Johns tyme these sinnes were most common, and not sufficienly knownen, as appertayned. Many also at this day judge more lightly thereof, than true godlynnes permitteþ. And we doubt not but that in this register, which is comprised in eight kyndes or members, are contayned all other lyke sinnes and wickednesse. But we vnderstand that hell fyer is assuredly due vnto them for their sinnes committed, whiche neither haue any faith at all, nor can by any meanes be perswaded to repent, and to turne unto God. For in the first Epistle to the Corinth. the. 6. chapt. Ye were (saith he) suche, but ye are purged by the bloud of Christ, and with the sprite of our God. Therefore if we haue beene liche at any tyme, let vs repent: or in case we be fallen into these sinnes agayne, let vs rise vp, and turne to the Lord, whiche calleth sinners vnto hym, and promiseth pardon and grace. But wo be to the incurable whiche walke alwayes, & without repentaunce in the way of inuite.

Fearefull.

And we shall touch senerally eight partes of this register. First are placed the fearefull. But the Lord hym selfe was a feayde, and euen quaked for feare of death: the Saines of God haue feared also, and often fled for feare: yet are they not for this cause condemned in the Scriptures. Therefore an other feare is meant, to witte, that lame immoderate feare by the compulsion whereof, we doe for fear of men, that thing whiche God hath prohibited, beyng comiitred in our owne coniences, that we saine in so doing: or what tyme through feare we leaue vndone that thing whiche God hath comman ded vs: briefly, when we more feare men, as Princes or leaugefellowes, or enemyes, or any other men whatsoeuer they be, than our Lord God hymselfe. And therefore y<sup>e</sup> Lord hymselfe in the Gospele sayde: feare ye not them whiche kyll the body, and can not kyll the soule. &c. Math. 10. The same Lord in an other place saylth: he that deniyeth me before man adiuou-

abouenterous generaciō, I will denise hym also before my fa-  
ther in heauen. Doubtes it is a fowle shame to feare more a  
wicked man, than the most holy God. But men offend in  
thyſ behalfe at these dayes most greenously. For ſome ſtand  
ſo ſore in awe of wicked and truell perſecutors, that euen  
for them they will commaunde to peruerte the preaching of  
the Gospell, or to keepe ſilence altogether. There be that wil  
ſet more by the Kyng, Prince, Earle, Baron, Citizen, Plow-  
man, Byshop or Abbot, or ſome flatteryng Fryer, or vyle  
maffeimongyng Priest, and will ſayne and diſemble for hys  
fauone, rather than hec wyll freely confeſſe the trueth, and  
feare and gloriſie God who is to be feared onely. Unto them  
ſaih Eſay: feare ye not conſpiracie, and be not afraide of ter-  
rour of the enemies, neither be you diſcouraged. But rather  
ſanctifie the Lord of hostes: let hym be your terror, let hym  
be your feare. He ſhall be the ſacumrie, and ſtumblyng ſtone:  
and the rest in the. 8. chapt. of Eſay. For unlesſe we put away  
this bayne and wicked feare, and geue about to finiſhe vp the  
Lordes workeſ valyauntly, conſtantly, and without feare,  
we ſhal ſurely be caſt downe to hell. Let timorous me thinke  
hereof, and call vpon the Lord, and take vnto them the ſpirit  
of strength, and of wiſe and godly boldneſſ: and doe þ worke  
of the Lord, not negligently, but diligently, valyauntly, and  
conſtantly. He is greater, that is in vs (ſayth S. John in his  
Canonical) than is he that is in the world.

The vnbelineers are not thole that be weake in faith, nor þ Unbele-  
mild, nor ſuch as feare God: but ſuch as belieue not Gods uers.  
Word when it promiſeth, commaundeth & threatneth, ſuch as  
leane not vpon God and vpon his Christ, but rather follow  
ſtrange Gods, and had rather beleue fables, and haue with  
drawē their hartes fro God. And of thele is there a great mu-  
titude at this day, who notwithstanding haue all in theyr  
mouth, that they beleue God & his word, but they belieue not  
þ preachers: thinking verely that their vnbeline is thus ſuffi-  
ciently excused. But for aliauch as þ preachers ſhew nothing  
els but the word of God, they can not but contineue Gods  
word, whiſt they depiſie the Sermons of the preachers.

In the thyrd place it followeth, that the tormentes of hell abhominatiō  
are due εβδενυμένοις, to the abhominable, and detestable. For iie.  
βδενυμα ſignifieth abomination and ſtinch. He neith ther-  
fore abhominable and detestable men, to whom all Religion  
is a mockerie, which ſcorne God, and his word, & blaſphemē  
all holy thynges, the children of Beliall, vnicurable, and ſpur-  
nere.

ndes. Although that these do know the truth , yet they know it to their owne condemnation, seyng they contemne it when they knowe it , and lyke dogges and hogges retурне to their vomite and wallowing in the myze. whom also the Apostles haue noted. Peter in the second Epistle the. 2. and 3. chapter. S. Paule in the. 3. to Titus, and. 12. to the Hebrewes , and Judas Thaddeus through out y chiefeſt part of his Epifle. S. John him ſelue about the end of the. 22. chapter recyryng in a maner the ſame Register, calleth them dogs. And would God we wanted examples at this day of theſe abhominable men, and of ſuch kynde of dogges. But there is no cauſe why we ſhould maruaile hereat, conſideryng that we lyue in the tyme of al other moft corrupci, ſuch as were the tyme of Noe, and Lot: Mathew the. 24.

Murthe-  
ters or ho-  
micides. Of Murtherers there be ſondry kyndes. For we kill the hart, mouth and worke. wherof you may ſee the expositours of the. x. cominaudemētes, chiefly D. Musculus. But I thunke the world had neuer a more notable, more cruell, and moze shameles murderer, yea or rather a moft arrant fathir queſter, or ( accordingy to Chriftes ſaying in the viij. of John) a more right firſt begotten childe of the Devil, than the Bishop of Rome. For he in a maner at all tymes ( for theſe five hundred yeareſ and moze) hath blowen vp the trumpet to all the greuous warres of Europe or Chriſtendome: & agayne hath graunted moft large and ample pardons to iniquellers, ſpecially to ſuch as make warre in the quarrell of the Sea of Rome, to whom he hath alſo promiſed heauen if they dye in that warfare: al the whiche (beyng many of them excellent men had not the great mercy of God bene) he had deſtroyed both body and ſoule.

whoremongers. Than S. John reaccompeth whoremongers. And he nameth the loweft kynde, to the end we ſhould understand the higher and vylter as rape, adulterie, inceſt, & Sodomy: and that we ſhould not exclude here glotonie, dionkennes, and all kynde of riotousnes, and nouriſhyng of voluptuousnes. Where doubtles we ſee that Saint Paule vnder the terme of whoredome, comprehendeth all filthy lust and riot. But in our dayes whore hunting is made ſo common, that euery moft shamefull whoremonger is admitted to the auſtar: and a maryed priuie that keperch holy matrimony is expelleſt from the ſame. For the which we may thanke Syricius, and other Popes: whom the Apostle hath greuously noted, in the firſt to Timothe. 4.

Of Sorcerers is spoken in the 9. chapter of this booke S. John hath Φαρμακεύς, and he meaneth Magicians, Inchau-  
ters, Soothsayers, witches, and by Devilish craftes loun ma-  
kers. The Latin men understand them also, that gene poy-  
son to drinke.

Idolaters be worshippers of Idols. And maruaile it is, Idolaters.  
that the Papistes at this day, deny them selues to be Idolat-  
ers. For what other thing is an Idol, but a shafe or image  
made of any matter vissible, representering the forme of God or  
a Saint, but without spirite? An Idol therfore is an Image  
of wood, stone, or metall, representyng the shafe of God the  
father, of God the sonne, or of S. Peter. &c. David describeith  
an Idol, and sayth: the Idols of the heathen are siluer and  
gold, euen the worke of mens hands. They haue mouthes &  
speake not: eyes haue they and see not. &c. Psalme. 113. And  
I would sayne know what the Idols of the Papistes differ  
from these: Concernyng worshyping of them, they can not  
decay; but that they worshyp those Idols of wood and clay.  
For they attribute to them holy names, and euen the sacred  
name of God to be communicated to none other, saying: this  
is (pointyng to stone or wood, that is, to an Idol of wood)  
God the father, this is God the sonne, this is S. Peter. I  
tremble in my mynde, whilst I report these thynges: especi-  
ally since the Lord him selfe hath sayd, whom wil ye make me  
lyke? *Ezay. 40.* And S. Paule calleth this playnly, counter-  
feiting foolishnes: and expelly deniyeth þ Godhead to be lyke  
a stone artificially polished: *Rom. 1. Actes. 17.* Agayne these  
Images, which they call their Gods and Saincs, made  
with mens handes, they byng into the Churches, namely a  
place of worshyping, and set them vpon the aultars: unto  
these they gue on pilgrimage, fall downe before them & wo-  
shyp them, sence them, offer oblations to them, and hang  
Jewels on them. And moreouer they attribute to them alio  
a part of the heauenly doctrine and instruction, saying that  
the unlearned sort are taught and admonished by these. And  
what is to worship, if this be not? Let them see therfore, whe-  
ther they can herein excuse them selues before God and men:  
and prouide rather to sauie their soules. Howbeit all these  
thynges they wype away as it were with one word, and say:  
we worshyp not the signes, but thynges signified. Then if  
the signes were taken away, wold ye retarne to the Idols  
on pilgrimage? do ye not thinke it done in a maner to God  
him selfe, that you see done to the Idols? do ye not punish an

Image breaker, as a trayteur agaynst the diuine Maiestie? For he shall not seeme to haue cut a funder wood, but to haue defiled God him selfe. Therfore ye acknowledge somewhat more in this wood, than wood alone. For you thinke that some diuine thyng is hid thererin: and therfore is this wood accomped of you no common wood. Which thyng you declare also by sundry tokenes otherwise. Moreouer the Gentiles exaulted themselves after the same maner, saying, that they worshipped the thynges, and not the signes. But this seemed not a sufficient excuse vnto godly men: as it is to be read in Lactantius and Athanasius in their bookees agaynst the Gentiles. But God hath at one word confuted you and sayd, who hath required these thynges at your handes? if any will yeild worshyp vnto me, let him worshyp after the prescript of my most holy law. They worship me in bayne, teaching the doctrines of men. These thynges haue I declared somewhat more at large, to the intent that such as will yet heare any reason, and in whom the word and law of God hath any place, might know and auoyde that grosse and deadly sinne of Idolatrie.

Lyars.

And lyars comprehend men that are light of their young, scalders, taletellers, whisperers, deceiuers, courteous persons, cheenees, extortioners, usurers, briuers, and all maner of hypocrites and slipperie persons. For as God is the truth, so loueth he truth, simplicitie, constancie, and soundnes. This vice of lyeng reuineth at this day farre and wyde. For there is the least, or rather no sayth at all in the earth. The Lord be mercysfull to vs.

And touchyng the lake or ponde burnyng with fire and brimstone, and the second death, I haue spoken before in the 19. and 20. chapters, and els where. And he signifieth, that all these and the lyke shall be cast downe of the Lord into the euerlastyng fire of Hell. For he putteth here part for inheritance, as also in the 11. Psalme; he shall rayne vpon the ungodly fire and brimstone, & this is the part of their cup: And in the 24. of Math. And he shal giue hym his part with the hypocrites. And we say also, he hath obtained his right: or he is punished as he is worthy. Therfore like as the Saines obteine the kingdome of heauen by inheritance: so are euerlastyng tormentes in stede of inheritance to the vngodly. To the Lord the righteous iudge be prayse and glory. Amen.

Here is set forth a goodly picture, descriptio or figure of þ blessed seate, & of the heauenly life & glory euerlastyng.

The

## The xciii. Sermon.

**A**ND there came vnto me one of the seuen Angelles, which had the seuen vialles full of the seuen last plagues : and talked with me saying : come hither, I will shew thee the bride , the lambes wife . And he car- ryed me away in spirite to a great , and an high mountayne , and he shewed me the great Citie , holy Hierusalem , descendyng out of heauen from God , hauyng the brightnes of God . And her shyning was lyke to a stome most precious, euen a Iaspar cleare as a Cristal: and had great and high walles, and had twelue gates, and at the gates twelue Aungels : and names written , whiche are the twelue tribes of the children of Israell : on the East part three gates, and on the North side thre gates , and towarde the South three gates , and on the West side three gates; and the wall of the Citie had twelve foun- dations , and in them the names of the Lambes twelue Apostles.

S. John returneth to the description of the heauely citie, **I**n descrip-  
which in the beginning of this chapter he had attempted. He tiona of the  
hath inferred certayne thynges in place right necessarie, tou- heauenly  
chyng the certayne hope of the faythfull : which after he hath citie.  
finished; he scenereth afterwarde to vnlocke & set open heauen,  
that the godly with the eyes of fayth, myght as it were looke  
herein, and see clearly what is the hope and glory of Saints  
to come. For under the type of a most beautifull citie, he set-  
teth forth a picture or description most evident of the blessed  
state, or palace and citie of God, or of the euerlasting countrie  
and church triumphant. We must not here faint and forgo to  
our selues thynges earthly and corporall, but spirituall & ce-  
lestiall. For the spirite of God will haue vs by occasion of  
temporall thynges, to mount vp wth our myndes to eternall and more excellent thinges than temporall thynges be.  
Therefore are all thinges figured, with amplifications, sur-  
mounting speaches and other figures . Therefore by these  
thynges we must conceine farre greater thynges, as we are  
wont to doe, what tyme we read or heare such thinges , as  
our Lord hath caught vnder the parables of weddynges and  
feastes,

The shewer of the heauenly vision. And first here is declared vnto vs, who is þ shewer of this godly and wonderfull vision: that is to say, who is the operer of the mysteries: namely an Angell of God, and the very same, which before in the. 17. chapt. to the same Iohn sayde: come, I will shewe thee the damnation of the great whore. &c. For it is the same God which punishmenteth the vngodly, & giveth rewardes to the godly, and denouleth those his righteous iudgements vnto men by his ministers. Moreover, since we see thynges to be most certaine, and partly also accomplished, which he shewed before of the iudgement of Rome: who would not gather, that the thyng shall be also most certayne which he now bitereth and dewelth concerning the everlasting glory of the saythfull? And gathering a summe of the thynges which he will shewe hym, he setteth them before hym, and exhorteth hym to follow hym, saying: come, I will shewe thee the bynde the wyse of the Lambe. Of her hath beeene olte tymes spoken before. He signifieth the congregatiōn of Saintes, coupled by sayth to our saviour Christ. And he not onely sheweth to Iohn (& in him to vs all) the spouse; but the glory also gauen her of God. The meanyng therfore is this: come, I will shewe thee, what shall be the glory of the Church of Christ in the lyfe to come, what shall be þ state of the life everlasting. Certes he speaketh also very many thynges of the Church, but chiefly of her glory in the world to come.

The maner  
of the reue-  
lation.

Then toucheth he also briefly the maner of reuealing. For he addeth, and he tooke me vp in sprite into a great and bygh mountayne. Therefor lyke as in the former visions he was carryed away in sprite, his body remayning in Pathmos: and as we haue read and admonished before, that such maner of visions and rauishments happened to Ezechiel: euen so saith he now also that he is carryed away in sprite, and in minde to see the thynges which the Angell shewed. Wherefore if we wyl also reao or heare these thynges to any profite, we must lyue vp our myndes, and be carryed vp in our sprite, & thinkie that all these things must spiritually be vnderstoode. Rightly (sayth Aretas) in the mountayne was shewed the heauenly lyfe and conuerterion of the Saintes. For wþt hem is no thyng earthly, low or baser: but all thynges loftie and highe. This ye. Certaynly what tyme in the Gospell the Lord Christ would exhibite to his disciples a certeine taste and laye of the glory to come, he conneyed them vp into a Mounte, and was transfigured before them: whiche thyng. S. Matth. affirmit.

affirmeth in the 17. chapt. to haue chaunced to Peter, James, and John.

And now he annexeth the vision it selfe, and generally and briefly describereth or shadoweth the blessed seate and glory of the lyfe to come : afterwarde he amplifieth the same more largely, particularly, and as it were by partes, and so enlargeth and beautified he setteth it forth as it were to be seene of the godly. And he calleth the heauenly countrie, and habitation of Saintes, the great Citie. For it is the citie of the great kyng, and in it shall dwel an immumerable number of y blessed, and of Angels thousandes infinite, which shal haue the fruition of great glory: neyther is there any feare , least the place shold not suffice so great an host of men and spriees, or that it shal be ouer straite. Great is the citie of God, which is verely able to receive all good men aboundaunly. In the gospell of John the Lord sayth: in my fathers house are many mansions, and so forth, the. 14. chapt. The selfe same place is called holy Hierusalem. For like as no filthines shal there be espied, so shall there no vncleane person there appeare. Of the heauenly Hierusalem is spoke before. Thomas of Aquine sayth: Shee is sayde to haue descended from heauen, because that looke what goodnes soever the holy Church hath, shee acknowledgeth her selfe to haue receiuied it of the grace of God. But of this matter I haue spoken in the last Sermon. And the citie of God, I meane heauen, hath the seates of god Hating the  
glory of God. and the blessed, the glory of God, that is to say, the divine ma-  
iestie and brightnes, and what great thyng so euer y mynde  
of man can thinke or imagine, or in all thynges the unspeak-  
able excellencie of God, such as neither the eye hath seene, nor  
the eare hath heard, nor yet hath ascended into the hart of man,  
1. Corinth. the. 2. chapt. These thyngs hath he summarily, and  
generally touched herthero.

And consequently he setteth forth particularly & at large The citie of  
God most  
ample and  
large. the sayd celestiall glory, and blessed seates. For what thinges are ample, whatsover are in cities commendable, the same are playnely founde in this our citie most excellent, as the largenes, strength, maiestie, surenes, excellencie, beatitie, pleasauntnes and plentie of thynges . These thynges I say, and all other like doe wonderfullly excell in the citie of our god, and in our fathers house. And where as these thinges are on this wise set forth and amplified most liberally : yet seemeth there nothing at all sayde, in case a man consider the unspeakable maiestie of the glory celestiall. But all these thinges are

To what ende these thinges are spoken. alleadged of the Lord by S. John, to this ende verely, that we shoulde be cauished with the desire of so worthy a lyfe, and shoulde thinke in our tribulatiōs, and troubles, that the afflictions of this present wold, are nothing in comparison of so excellent and loueraine glory: and finally that all are madde, which beginne to doubt of the eternall hope of the saythfull. Very many thinges of this sort are read also in Ezechiel in the. 40. chapt. and after. We wil touch every part of this treasise, vsling neuerthelesse a short breuitie, least we shoulde be tedious to any man. And verely he toucheth the principall and most commenable thynges of Cities, and by them sheweth that the citie of God excelleth.

The lyght  
of the citie. In cities and houses the chiefest prayse is, if all thinges be light and cleare: for darcknes is horrible and vnplesaunt. Therefore is an exellent light declared to be in the citie or house of the Lord. There is added a parngle, whereby is shewed the excellencie of this light. It is lyke a most precious stone, suppose a Jasper, as it is commonly called, or a Chrysolite, or some like stonē most bright. And S. John hymselfe addeth more, as it were a Jasper stonē like a Christall. This is a newe maner of speaking, but it hath a marueilous grace, if we understand it rightly. For a Jasper is grene, a christall is bright. He seemeth therfore to say, how y<sup>e</sup> celestiall brightnes is continually grene, and withereth never: that is to wit, that the heauely light is everlasting, and in it selfe after a sort waxing grene, and in growing grene waxeth bright and rejoyseth all heauely dwellers. For hereafter followeth: for the glory of God hath lightened her, and the Lambe is her light. This brightnes and most ioyfull light the Lord in the Gospel of Iohn promiseth in sundry places: and the whole blessed lyfe, is called commonly the blessed lyght, and the light euangelist, or the light of heauē, by reason of this light, which is not the least part of it. It seemeth to haue been prefigured in the golden candelsticke of the tabernacle. &c. For if it were not hard for our Lord God to geue vnto precious stones, wonderfull colours and brightnes: if he illumine this world (which is full of naughtie men) with most goodly lightes, the Sunne Moone and starres: what a light I pray thee, may we thinke to haue in heauē, where no man shal dwell but the best, & the most dearely beloved of God: Of this light much mention is made in Eslay and in the plamist.

The  
walles of  
this citie.

Walles in Cities are most notable and excellent, in case they be high, thicke, and strong, able to abide all force of enemis,

mies, and to defende the Citizens from all iniurie, and to keepe them in peace and securite. The heauenly walles therfore are both great & strong, and also high or vnpiegnable. Hereby is signified, that the protection of Saines in heauen shall through God be most safe and sure, so that the Saines shall be in perfect securitie, and exempt from all feare. There shall no man trouble or take away their ioyes : as the Lord in the 16. of S. Johns Gospele hath affirmed. For there shall be perpetuall securitie, and gladnes in heauen most perfecte and euerlastyng.

Moreover in the walles are placed gates, whereby men goe into the citie. In the wall therfore of the heauenly countrie shall be twelue gates: that is to say, a most large entring into eternall lyfe shall be open on every side. And we beleue, that there is no other way to heauen, 'no other port or gate, or any other doore or posterne to remaine, than the onely and sole Christ Iesus our Lord: as he hymselfe hath taught in John the 10. c. 14. chapt. But soasmuch as he hath appointed Angels or prophetes, and Apostles also to be porters of heauen, to whom he hath committed the keyes of the kyngdome of heauen: and these do bring the chosen, and let them into the heauenly countrie: many gates verely are read to haue been and be. And for a farther declaration here is added, that in every gate was an Aungell, in number twelue. And we haue heard in the beginning of this booke, that Aungells are Gods ministers, and pastours of Churches, sent of God for the saluation of men: I meane that they myght bring them by the worde of the trueth, and by the holy ministrie into life euerlastyng through fayth. Moreover we read how the soule of poore Lazarus when he dyed, was carryed by Angels into the bosome of Abraham. why then shoulde we maruell that Aungelles stand at the gates? For by the true and onely gate Christ, they bring in the faythfull into the heauenly countrie.

And agayne for a farther declaration here is annexed, and in the gates were names written, which are the names of the twelve tribes of the children of Israell. For the Lord would the names signifie, that he vld the trauell of the Patriarches and Propheters of all the tribes, in opening heauen unto men: and againe that all the chosen of all tribes appertaine to the felowship of felicitie. We shall see therfore in heauen the Patriarches and prophetes, and all the Saines, which before the commyng of Christ are written in the registers of the heauenly ministerooke: lyke as the Apostles also lawe Moses and Elias

Heliaſ talking wþt Christ in the mounte. wherfore not without great caule wrote the Apostle to the Hebrewes: you are comen to the mount Sion, and to the Citie of the living God, to the celeſtiall Hierusalem, & to the multitude of many thouſand Angelles, and vnto the congreſation of the ſainte boorne, which are written in heauen. And the reſt which is red in the. 12. chapt.

The ſitu-  
tion of the  
gates.

And he toucheth alſo the ſituation of the gates. For he alſigneth three vnto every parte of the ſkie. Neþther doeth he this without conſideration. For our Sauour hymſelfe ſaith in the Gofpell, that they ſhall come from the East and from the West, and ſhall reſt wþt Abraham, Iſaac and Jacob, in the kyngdome of heauen. Aretas alſo ſearcheth here the miferie moze diſtinguished, and ſuppoſeth that no man ſhall enter in by theſe gates, ſaue he, whiche doth acknowledge the eternall trinitie of God, and alſo understandeth the miferie of the croſſe of Christ. For he ſayth how the twelue tribes are diuided by the Trinitie according to the fourſolde figure of the world. &c. Wherupon Aquinas alſo layth: whosouer are laued, they are iuſtified by the faith of the holy Trinitie publiſhed in the four quarters of the world by the Apoſtles preaching.

The foun-  
daſions of  
the Citie.

Now ſheweth he alſo, that the foundations of this citie are moſt ſure and vnmouable. For the walle of the Citie, ſayth he, hath twelue foundations. Touching the foundation of the Churche and our ſaluation, haue ſpoken expreſſely, Dauid in the Psalmes, Lay in his 28. chapt. our Lord and Sauour in ſundry places of the Gofpel, Peter moxouer in the Actes, and in his firſt epiftle, and likewylle the Apoſtle S. Paule, who ſayd, any other foundation can not be layde, than that which is layde, which is Christ Iēſus, 1. Corinth. 3. How then are layde twelue foundations? doubtles Christ remayneth one and a ſure foundation. Howbeit in as much as in placing and revealing him, the Lord hath uſed þ ministerie of the twelue Apoſtles: for this cauſe the Citie is layde to haue twelue foundations. Not that the Apoſtles are indeede the foundations of the church and our ſaluation: but in this reſpekte, that Christ that true foundation, was by the twelue Apoſtles made knownen to the faithfull, and as it were layde vnder, whereupon the beleueners haue buiſtled themſelues by the Apoſtles ſayth. Wherupon he ſayth purpoſely, and in thole twelue, the names of the lambes twelue Apoſtles. For the Gofpell alſo (which is both in very deede and vnaugmentably

ably Jesus Christes alone) is called the Gospell of John, Matthew, Marke, Luke, and Peter and Paule, because it hath been preached by them. And we vnderstand hereby not onely that the Church, which was before the commyng of Christ and of the Patriarches and Prophetes, which is now receaued into heauen to reioyce in God: but also the Church Apostolicall, I meane all me in the whole world which haue beleued the Apostolical doctrine, shal liue with all the Saints in that heauenly countre: all the which we shall both see, and with them also shall glorifie God for euermore.

Primasius Byshop of Utica dissenteth not much from this our exposition, expounding how the Apostles are called foun= the Apo- dations. For thus hath he left written: where as we know, sties be foun= that the Church hath one onely foundation, that is to say dations of Christ, we ought not to be moued, that here he sayth she hath the church, twelue. For in Christ haue the Apostles deserved to be the foundations of the Church: of whom the Apostle sayth, an o- ther foundation can not be layde, besides that which is layde, whiche is Christ Jesus. In hym are also the Apostles layd to be light, since he sayth unto them, you are the light of the world; where Christ alone is the true light, which lighteher e- very man commynge into this world. Christ therfore is the light illuminynge, and they the light illuminated. And after a few wordes the same authour sayth. Here it behoueth vs to acknowledge the twelue Apostles to be foundations, howbeit yet called in the onely foundation Christ Jesu. Herem= to apperteineth also, that he hath not concealed the name of the Lambe. The Apostles therfore be foundations, but in the one foundation Jesu Christ. And Christ alone without the Apostles is rightly called the foundation: but the Apostles without Christ, could by no meanes be called the foundations of the Church. These thyages sayth Primasius. Which Aretas Byshop of Cesaria declareth more briesly and playnely, and sayth: they are in dede called foundations, for that they haue layde the foundations of the Christen sayth: and gates, for that by them, that is to witte, by their preachyng, there may be founde now, that are able to byng others to the Christen sayth. Thus much sayth he. Doubtless the Apostle S. Paule in the 2. to the Ephes. calleth Christ the foundation of the A= postles and Prophetes, which they haue layde by their prea= chyng, and to the which they haue leaned, and by the which also they are sauad. To him be glory,

**P**et agayne is described the seate of the euerlastyng coutrie in heauen.

## The xciiii.Sermon.

**A**nd he that talked with me , had a golden reede to measure the Citie with all , and the gates thereof, and the walles thereof . And the Citie was builte foure square , and the lēghth was as large as the breadth of it . And he measured the Citie with the reede . xij . M . furlonges and the length and breadth , and height of it were equall . And he measured the wall therof . 144 . cubites , after the measure of a man which the Angell had . And the buyldyng of the walle of it was of Iaspar . And the Citie was of pure gold , like vnto cleare glasse : and the foundatiōs of the walles , and of the Citie were garnished with all maner of pretious stones . The first foun-  
dation was a Iaspis , the second a Saphire , the thyrd a Calcedony , the fourth an Emeraude , the .v. a Sardonix , the .vj. a Sardeos , the .vij. a Chrisolite , the eight a Berall , the .ix. a Topas , the .x. a Chrisoprasos , the .xi. a Jacinte , and the twelst an Amatist . And the twelue gates were twelue pearles , and euery gate was one pearle , and the streete of the Citie was pure golde , as a through shynnyng glasse .

**H**e procedeth in describyng the blessed seates , and the life of the world to come , vnder the Image of a most goodly and most excellent Citie . We must vnderstand all thynges , not after the letter , but after the spirite . All thinges are sayd for our comfort , and to the ende we should stonely conteynne this world , and the pleasures therof , & the furies of persecutours and to the end we should always desire so great , and euerlastyng good thinges promised vs ; we haue heard in the description , yea and euen sene foure singular things of this heauenly Citie as it were of a lively picture , what a light it hath , what walles , what gates alio , and what foundations . Now in the fist place followeth , what is the widenes , recete or largenes of this Citie . For hereof are Cities commended . And necessarie it is , that the greatest number of Citizens , shoud haue

haue the largest or greatest Citie.

Therefore there commeth forth a meater out of this Citie, <sup>He measure-</sup>  
an Aungell sent to John from heauen, holdyng in his hand <sup>reth the c-</sup>  
a reede, that is a long polle or measuryng rod, not of wood, golde <sup>tie with a</sup>  
or leed, but of golde. And by the measuryng he wold we  
should esteme the quantity of the blessed seate. In the meater  
therfore and in the measure we shall not neede to seeke any  
great misteries. For the eternall wisdome and prouidence of  
God hath prepared seates for his chosen: and that in a golde  
order, that is to wite most purified, which is signified by the  
golden reede or measure. For the iudge in S. Math. proua-  
keth the shepe to take the inheritance, prepared from the be-  
ginnynge of the world. He alone knoweth also, who be his.

The situation of the Citie is declared to be planted in a <sup>A</sup> square: whereby is signified the strength and stablenes of the <sup>of the squares</sup> blessed in heauen. For the place is no balle, bowlle, or globe,  
rollyng and easie to turne. Neither neede we to doubt of the  
certeinicie therof. For hope shamereth no man: and he that bele-  
ueth in Christ, shall never be confounded.

Moreover the length, breadth and heighth of this Citie are  
equall. Every side, in his squader, hath twelue thousand fur-  
longes, which make in ali fourtie and eight thousand in the  
whole circuite. Touchyng the furlong, what and how much  
it containeth, I see learned men varie. Plinie in his . 2. booke  
the. 23. chapter attributeth to a furlong an hundred and. 25.  
paces, that is to say, sixe hundred and. 25. foote. If ye now  
acompte these thynges, and diuide them into miles you shall  
 finde that the Citie is most ample and large. There be some  
that reken it. 150. Germane miles. Herby I suppose to be  
signified, that the place and space is great enough, what innu-  
merable multitudes so euer of Angels, of blessed spirites and  
of men shall sitt into the blessed seate, and dwel therein. As  
also the Lord in the Gospell sayd: In my fathers house are  
many mansions. In the. 30. chapter of Eslay about the end is  
shewed, that there shal be space & place inough in hell also for  
the wicked. And the equalitie on every side declareth, that men  
by the Realnes and countreyes that they be of, shall haue no  
privyng. For whether souer thou be of the East, or of the  
West, whether thou be Breke or Barbarian, so that thou be  
saytfull, thou shalt be receiued of the Lord. Moreover in the  
Gospell equalitie is declared, whylest the penny is payed not  
only to hym that wroght in the Vineyard all day long, or  
halfe the day, but vnto hym also, which came into the Viney-  
ard in the euening,

The length  
& breadth.

Furlong.

Equalitie.

The

**The height**

The height of the wall is doubtles vimeasurable. Wher-  
of we gather, that the blessednes is most sure: and that none  
can come into the same, but by the gates. For no man can climie  
ouer such an height, no man can scale those walles, whether  
he be enemy, that would molest the: or hipocrite, which goeth  
about as it were by stealth to winne heauen.

**The thick-  
nes.**

Where he sayth, and he measured the wall therof, an hun-  
dred & 44. cubites, it can not surely agree with the furlinges:  
therfore must we needes understand it of the thickenes of the  
wall. By the which agayne is figured the strenght and sure-  
nes of the blessed. It is added, how the Aungell dyd mete with  
the measure of a man, which the Aungell had: that is to say,  
that the Aungell measured the wonted cubites, & furlonges  
to men accustomed. Wherfore this Aungell had the same mea-  
sure in this metyng, which is commonly vled of men. For so  
would he signifie that the place of eternall felicitie should be  
determinate and certaine. For there shall be after the resur-  
rection bodyes true and determinate. If there be any other  
misterie herein, peraventure it is the same, which the Lord  
spake of in Luke, namely of the blisse of the saychfull in an o-  
ther world: they be egall with Aungells, and are the chidren  
of God, since they be the chidren of the resurrection. If any  
man will accompt these nubers more exacly, and shew higher  
misteries, I will gladly geue place. I suppose that here are  
rather celestiall thynges to be figured, than either Arithmeti-  
call numbers, or Geometrical proportions to be taught. Ne-  
uertheles I can willingly graunt, that those artes helpe to the  
understanding of the Scriptures.

**Luke. 20.**

In the first place he treateth of the matter of this heauenly  
Cittie. For Citties are commended by reason of their stiffe and  
matter. The saying of Cesar Augustus is well knownen, who  
is sayd to haue spoken of Rome: I found it of bricke, I leauie  
it of marble. And the Citties builded of stone, are iustly pre-  
ferred before those that are of tymber: & such as are builte of  
free stone squared, before them that are made of rough stone.  
But what is the buildyng or matter of the Cittie celestiall?  
**The walles** That same he declareth by fine partes or members. First the  
walles are of Jaspar. Let no man here forge to hym selfe car-  
nall thynges. The Jaspar is grene. The celestiall Cittie al-  
wayes florisheth, Gods protection never fayleth.

2. The Cittie it selfe, that is to say, the buildynges in the Cittie the palaces and houses, are pure gold. For all thynges be  
purified in the eternall countrie. This is no vncleanness, no  
euill:

euill affections , there shall be no trouble or Payne . As the Habitation  
Lord sayde also in the . 19 . chapter of Mathew disputyng a-  
gainst the Saduceis . Therefore lyke as gold is most tryed &  
pure , so shall the celestiall habitation be most cleane . Ther-  
fore must the bodyes also that shall dwell in heauen be clar-  
ified or glorified . He addeth , that this gold most pure is not  
glasse , but in brightness doth represent most pure and shining  
glasse . For in heauie all thynges are cleare . There we shall be  
seeneface to face . There we shal most perfittly know al things .

3. And first he sayth generally , that the foundations of the Foundati-  
on , are beautified with all maner of precious stones : and ons .  
afterward particularly he reciteth by name the stones that are  
most excellent . Doubtles nothing is more precious , nothing  
more excellent , than Christ the foundation of our saluation ,  
nor than the Apostolical doctrine , wherby we are induced to  
the knowledge of Christ & of our saluation . And he setteth in  
order . xij . stones , to the intent we shold vnderstād , that there  
is not one precious stone alone placed for the foundation , bue  
a rowe of one sorte in such a length , as the side is square , and  
so consequently likewise in all partes of the square . For in the  
first rowe there is placed a Jaspars stone , that is to say , in  
the first place of the foundation , Jaspars stones are set in their  
ranke : agayne in the next rowe vpon the Jaspars are layde  
Saphyres , throughout the whole space , in such length as the  
foundation was , and so consequently the other stones were  
couched and layde in order . By all the which is signified , that  
the foundation of our saluation is both most excellent & sure .  
Whiche we ought of right to set more by , than by the price of  
all the Jewels in the earth . And there are founde men godly  
and beneficiale , whiche bestowing , or sellynge these earthly Je-  
uels (according to the Apostoles doctrine in the . i . to Timo . the  
. 6 . ) prepare for the selues a good foudation in an other world .  
There are founde fooles , whiche are ouermuch in loue wthy  
Jewels , & many tymes in stead of precious stones that coste  
very much ere they be polished , they buye glasse . Full wort-  
hy doubtles to be deceane . Verely precious stones haue  
their vse & vertues , neither were they made of God in vaine .  
But we must alwayes remember that saying of the wise ma-  
ster : all thynges are not meete for all men .

4. By the register of precious stones he seemeth to haue al-  
luded to the precious stones that were set in the attire of the  
high bishop , in the . 28 . of Exod . Neither doubt I that Saint  
John tooke these things partly out of the . 54 . of Eslay , which

place S. Hierome exposyng, sendeth them that desire to knowe more of stones to Epiphanius, and to the. 37. booke of the Natur. Hist. of Plinie, Aretas in his commentaries, applyeth the twelue precious stones to the 12. Apostles of Christ. There remayne moreover the writinges of Bede vpon thys place: out of whom Thomas of Aquine tooke such things as he hath in his commentaries vpon the Apocalypse. I see not how I can with any great fruite carry longer in this treatise, wherfore I referre the curious reader to these Authours: it isough for me to haue shewed, that by these costly Jewelles is signified the excellencie of the foundation of our health and saluation.

## The gates.

Moreover in the fourth place is declared the matter of the gates. They were of one whole pearle euery of them, wherof the price is exceeding great. The gate of heauen is Christ, and the porters of heauen are the Apostles as is declared before. Therfore are the gates most precious and most strong. In the. 13. chapt. of S. Mattheus Gospell, Christ hymselfe and the saluation that is of hym, are compared to a peatle, which the marchaunt selling all that he hath, buyeth for himselfe, thinking hymselfe rich though, if he may haue the pearle.

## Streete.

In the fist place is also described the Streete, what it is. In the Cities here in earth, the stretes are many tymes myrie, though otherwyle the cities be never so famous & noble. Where they be notable, they are paued with stone or bricke: but the Streete of our Citie, is paued with golde both cleane and bright. For in heauen is founde no noysomenes, no obscure darckenes. All these thynges doubtles are spoken most beautifully: but yet must farre greater things be vnderstoode and imagined: and we must indeuour wyth all our myght, that looke what thyng the toungue of man can not vter, nor our mynde conceiue here for the greatness and excellencie therof, we may at the length beholde the same in heauen presently, and haue experiance of them in those our glorified bodies, through Iesus Christ our Lord.

## ¶ Furthermore yet is described the cuerlasting countrie in heauen.

## The xcvi. Sermon.

¶ And I sawe no temple therein. For the Lord God almighty and the Lambe is the temple of it, and the  
Citic

Citie hath no need of the Sunne, neither of the Moone, to lighten it. For the brightnes of God doth lighte it, and the Lambe is the light thereof. And the people which are saued shall walke in the light of it: and the kynges of the earth shall bring their glory and honour vnto it. And the gates thereof shall not be shut by day. For there shall be no night there. And they shall bryng the glory and honour of the Gentiles to it. And there shall enter into it none vncleane thyng, neither whatsoever worketh abomination, or maketh lyes: but they which are written in the Lambes booke of life.

The Apostle proceedeth in the description of the diuine or celestiall Citie, to comfort and keepe the saythful in all temptations and afflictions. Therefore in the seuenth place he discourses of the temple. For in famous Cities there is no small consideration and prayse of Churches. This is manifested by all writers of stories, places and tymes. What temple is than in heauen: none at all. For S. John sayth: and I saw in the citie of god no temple. This place repugneth not with those thynges which are in the, 11. and, 15. chapters concerning the temple in heauen. For the temple is there exhibited in a figure and vision, not that there is in deede any temple in heauen: but that thus might be signified Gods justice and certayne saluation promised in the Scriptures, lyke as we haue in those places declared.

And what is the cause, that there appeareth no temple in heauen? The diuine revelation answereth: for the Lord God in heauen almighty, and the Lambe is the temple in that our heauenly contrarie. The use of temples is this. The Lord by his first instituting of the tabernacle, and afterwarde of the temple, wold haue it testifid that he wil be present in the middes of his people, a father, Lord, and defender. And therfore are they layd in the scriptures to come vnto þ Lord, whiche came exher to the tabernacle or to the temple of the Lord. The temple moreover was erected for preaching and prayer, and for the outward service of God, and for receyving of the Sacramentes, or offring vp of sacrifices. But the Saines in the heavenly contrarie haue no neede of all these thynges. Therfore is no temple seene in heauen. For the Lord God nowe sheweth hymselfe to them to be iuyned of them; the Saines

are now wyth hym, wherfore they neede no token of his presence. We are taught by doctrine what God is, and what is his wyl, and that we be saued by the Lambe: but now that we see God hymselfe face to face, and that saluacio is commē by the Lambe of God, what needeth there a temple in heauen? By prayer we require life and ioyes everlasting: now since chele are happened to the elect, what needeth any house of prayer? The Sain tes now wythoum any temple, offer vp eternall prayses vnto God. And seeing that sacrifices and sacramentes haue no farther place in the everlasting countrie, I see not why there shoulde be any temple in heauen. We rest and keepe in heauen an everlasting Sabbath. This place mozeouer proneth, that Christ is very God, coequall with the father, as to whom he is ioyned inseperably in all glory. Neither is the holy Ghost seperated from the father and the sonne, which els where is sayde to dwel in vs: for the which cause we are called the temples both of God and of the holy ghost, by the Apostle, in the first to the Corinth, the. 3. and the second. Cor. 6.

The light  
of the citie,  
of God.

The eight place of this description is repeated of the light celestiall, and that not without great cause: yea and the same light is agayne commēdē in the. 22. chapt. For in buildings there is nothing more excellent than light. Otherwyse without light, all thinges are blynde. Furthermore, he layth note that the Sunne and Moone shoulde be no more: but that the Citie of God shoulde not neede those lyghtes. He sheweth the reason: for the glory of God hath lightened it. And the glory of God, is the diuine, celestiall, and unspeakable brightnes of his vnapprochable light which he inhabitheth, & accordyng to his good pleasure, communicateth to the chosen. The lord Christ (which here is called the Lambe, for the misterie of redemption) illumineth the blessed. For by hym we are clarifed, and injoy that eternall, most beautifull, and celestiall light. S. John hath borrowed this place out of the. 60. chapt. of Esay, where we read: The Sunne shall not be there for thy light of the day, and the brightnes of the Moone shall not shyne there: but the Lord shall be to thee a perpetuallyght, and thy God shal bee thy brightnes. Furthermore the scates of the blessed, are thought to be fixed aboue the Sphere of the Sunne and Moone: and also the brightnes of the Saints to excell farre the lyghte of the Sunne & starres. The same hath Esay testifiid also in the. 24. and. 30. chapt. To God almighty and light eternall, be prayse and thankesgiving, which hath prepared

prepared so great things for vs, and geneth vs gistes such as no tongue can expresse.

He sheweth in places moe than one, who are partakers of that light, or who be Citizens of this celestiall citie, & what is the state of the Citizens of the eternall countrie. Here are two thinges to be noted. First, that the Gentiles are made inheritors of glory, and that without any choise. For here ex celleth not the Jew, nor the Greeke, neither Romane, nor Barbaria. Agayne, not all without respect, and confusely obteine euerlastyng lyght, but the sauad onely: that is to say, whom Christ hath sauad and redemed from sinne, the Devil, Antichrist, and from the curse and the world. And Christ saueth the elect and faithful. They therfore shall in dede be partakers of the light: These are the citizens of the countrie euerlasting. But what is their state and inheritance? They shall walke in the light of God the father and the lambe: that is to say, they shall haue the fruition of the light and of God hymselfe, to their ioyfull sweetnes and fill. For it is a figuratiue speach, to walke in the light, for that which is, to in ioy light. Morely in the .88. Psalme is read a figure not much vnylyke: Lord they shal walke in the light of thy countenaunce. And agayne: Thou shalt make knowne vnto me the foote path of lyfe: the fultillyng of ioyes is in thy light, and gladnes in thy right hand for euermore.

who be  
Citizens of  
thy Citie.

But especially there be places in heauen, and in that place diuine, for Bynges. Bynges are governours, and capaynnes of the people, as they be, which are called Bynges & Princes, governours, Magistrates, rulers aswell of the politike, as ecclesiasticall gouernement, Doctors, Maisters, teachers, Artificers, and Parentes. For the dñe is veretously to gouerne their subiectes, schollers, or children, to keepe them vnder awe or discipline, to chaste & directe them to the duties of life and all godlynnes. This if they doe, they shall haue a worthy place prepared for them in heauen. For Daniell sayth also in the .11. chapter. But the teachers shall shine as the brightness of the firmament: and they that byng many to rightheousnes, as the starres euerlastingly. Therefore happye are you if ye bring many to execute the office of rightheousnes. But woe be to you Princes, and teachers, and maisters, & parentes, if herein you be negligent. There is prepared for you in hell a place most horrible & miserabla, as also Ezech. hath testifid. But if kings haue their place, & the same right honourable, in heauen: wherfore doe the. Anabaptistes.

Kinges are  
in the court  
of heauen.

teach , nay why do they lye , that a Christian can not execute the office of a Magistrate : For here are kynges mentioned to be in heauen, not onely as men, but as they were kynges, that is , as they were good kynges , and executed their office dually, without forslakyng of their place, to lyue a private lyfe. For it followeth, they shall bryng their glory and honour unto it. And what is that glory : and what is the honoure : it followeth agayne : and they shall bryng the glory and honour of nations into it : that is to say , they shall bryng into heauen with them, the very nations, their people and subiectes, whō they haue holpen in true godlynes and saluatōn, in teachyng, correctyng, defendyng, alluryng or drawyng. &c. And thicke be their glory and honour. For S. Paule in the. 2. to the Corinth. the. 1. chapter saith, for we be your glory, as you shall be ours also in the day of our Lord Jesu . And agayne in the. 1. to the Thess. the. 2. chapt. the same Apostle sayth : for what is our hope, ioye, or crowne of reioycyng : are not you it, in the sight of our Lord Jesu Christ , at his commyng : for you are our glory and ioy. Full well therfore sayth Aquinas : S. John speaketh after the maner of conquerours , which bryng their spoyles into Cities. Therfore he sayneth that Princes, preachers, & parentes bryng with them into heauen such as they haue wonne : which thyng to them shall be an honour and glory. These thyngs alwayes let vs thinke vpon, and do our duety imoyned vs of God , which we perceiue in the euerlastyng countrey to haue so great reward . For it shall be the greatest glory that may be , to stand with so many wonne, in the presence of the eternall God , of the Lambe , and of all Saintes . Contrarywise the greatest shame is to stand with so great a multitude of me lost, yea and lost through our fault & negligence. Read what thynges are written in the. 1. chapter of the booke of wisedome. &c.

The gates  
are not shut  
to the day.

In the tenth place followeth the custody of the gates celestial. Certeinly in great Cities there is great & diligent wateryng and wardyng and hede taken to the gates, that they be shut and opened in due tyme and season. But in heauen there shall neede no such carefulnes. The reason is. The gates are not wont to be shut in the day, but at nyght. But in the everslastyng countrey there is no night, therfore are the gates never shut . There is doubtles no night, but continual day. There is no treason, no ambushes or wayte layde , no peritis or daungers: all thyng, in generall are late, peaceable, quyer, sicker and sure. The same thynges are read also in Esay , but some

some thyng in a diuers sense. Aretas sayth: here is a double vnderstanding: for either he meaneth that there shall be peace and securite, and that so great, that it shall not neede to kepe the Cittie by shutting of the gates: Or els that there also the godly gates of the Apostolical doctrine are open for all men, vnto their learnyng, which haue more perfection. &c. Certeinly they shall neede no teachers nor guides, which see all misteries now presently, & are brought into heauen it selfe.

And especially cleanes in Citties is highly commended, if The cleane-  
nes of the  
heauenly  
cittie. there shew or appeare nothyng that offendeth the sight, hea- ryng and smellyng, which is lochsome to looke vpon, and to be abhorred. And in priuate houses the chief prayse is, if all thynges shyne, and stand every thyng in order, and lye not scattered and stinke.

Now therfore in the eleuenth place he sheweth, that there shall be nothyng in heauen, that may offend, that is to say, which shall not be pleasaunt and delectable most cleane and nete, absolute and compleat. The same place also must be referred to the persōs, for it followeth: saue they that are written in the lambes booke of life. we understand therfore, how into the kyngdome of heauen shall not enter whoremongers, Idolaters, lyars, deceiuers, & what soever is uncleane, and not purged with the blond of the sonne of God thorough faith. This same the Apostle affirmeth in the . 2. to the Corin. the . 5. and . 6. chapter and to the Ephel. the . 5. chapter. David also demaundereth: Lord who shall dweli in the taberacle, or who shall rest in thy holy hill. And he aunswereþ incontingently: he that walketh without spotte, and worketh righteouſnes, and soforth as isweth in the . 15. Psalme. Finally here shall be fulfilled such thynges as are written in the . 23. chapter of Deut. tauchyng them which are prohibited to enter into the Church. Wherefore this place hath a secret doctrine & priuie admonisshment, instructyng vs, that if we will, or conuenct to be heires of the euerlastyng countrey, we shoulde all apply our selues whilst we lyue here in earth, to righteouſnes and innocencie. For it shall follow in the . 22. chapter. For without are dogges and inchaunters, and whoremongers. &c. The Lord byng vs by the way of righteouſnes vnto euerlastyng.

¶ He continueth yet in describyng the blessed seates.

*The xcvi. Sermon.*

¶ Sl. iij.

¶ And



Nd he shewed me a pure riuver of water of lyfe, cleare as Christall, procedyng out of the seate of God, and of the Lambe. In the middest of the streete of it, and of either side of the riuver was there wood of lyfe, which bare twelue maner of fruites, and gaue fruite every moneth: and the leaues of the wood serued to heale the people withall. And there shall be no more curse, but the seate of God and the lambe shall be in it, and his seruautes shall serue hym. And they shal see his face, and his naine shal be in their fore-heades. And there shal be no night there: and they nede no candle, nor light of Sunne: for the Lord God geueth them lyght and they shall reigne for euermore.

The plea-  
sauntines  
of  
the citie of  
God.

In the twelfth place Iohn describeth the pleauntines, trimnes, plenteousnes and abundance of foode in the Citie of God. Riners make Cities pleaunt and delectable. Without fountaines, sprynges and holesome waters Cities decay, and are scarsely worthy the names of Cities. But in case they want vituals, they are wholy lost. Therfore this our heauenly Citie excelleth, & is most noble in all these thynges: neither hath it vitayle onely, but geueth the same vnto vs with great pleasure, & sinnenesse most pleaunt. For trees in this Citie do not onely beare fruite, but geue also a pleauntines unspeakable and inestimable. The riuver mozeouer runneth throught the middest of the streets: on the bankes of either syde are trees most beautifull to beholde, bearyng the fruites of life. And as I haue many tymes in this description intimated, so I repeate now the same agayne, that those things are not to be vnderstād after the letter, as the Millenaries take them. For the Lord talketh with vs and even lispeþ, to the end we myght after the imbecillity of our witt concerne these thynges. If any shoulde wish for earthly thynges, I wenc he could couet no greater thynges, than be here described. We must thinke therfore, if the lord cā geue these earthly things, if he would, why can he not geue greater to the soules of the godly & bodies glorified: yea the Lord will that (being withdrawen from the contemplation of earthly thynges) we shoulde looke altogether for celestiall and divine thynges meete for blessed soules and bodyes clarified. Which verely how great, and what they shal be, no young el man can expresse to vs,

be it never so eloquent. For the Lord hath prepared greater thynges for his seruauntes, than here we can comprehend. Therfore he bringeth forth here matters most ample; that after a certeine maner we might conceiue heauenly thynges much more excellent than they be. Therfore the sensē & mea-nyng of all those thynges, whiche are spoken here of the riuere of lyfe, and of the wood of lyfe, by an amplification right ex-cellent, is none other, but that ihe blessed in the heauely cou-try shall be quickened by God, and preserued in that happy lyfe with high delectation for euermore. And there is no doubt, but that S. John hath borrowed these thynges, (as he doth all the rest, since he is the expositour of the Propheteſ) out of the Scriptures. And therfore hath he alluded to Pa-radise, whose description set forth in the ſecond of Bene, doth with this description of heauen very well agree. For there springeth alſo a riuere in Paradise, which immediately is di-vided into fourre headeſ and watereth the garden of pleasure most pleasauntly. In the ſame Paradise is the wood, that is The very  
paradife of  
the fauifull  
is heauen it  
ſelfe. the tree of lyfe, bringing forth luely fruite to the eaters: as it is expounded of S. Austen in the . 13. booke *De Cnitatu Dei*. The . 20. chapt. But for the ſinne of our firſt parent we were ſelueſ. cast out of that Paradise: and Christ is come, to the end he might bryng vs agayn into Paradise, that is to ſay into high felicitie. Now therfore that truē Paradise, prepared for vs of Christ, is ſhewed in heauen, and is here deſcribed. Into this Paradise entered the Lord after death, and brought with hym into the ſame alſo the faythfull theſe, to whom he layd: verely I ſay vnto thee, this day ſhalt thou be with me in Paradise. Therfore ought we not here to forgo to our ſelues the gar-denſ of Alcinous in earth, or in the ayre aboue the globe of the Moone, and reaſon of Paradise terreftriall. Our Para-dife is celeſtiall, which is prepared for vs in heauen: as S. Pauli hath ſayde in the thirde to the Philipp. And Paradise is caſled a garde of pleasure, as at this preſent it is caſled a golden Cittie or of preſcious ſtones, verely by a figure on ey-ther ſide. Hereunto appertayneth alſo a place of Zacharie in the . 14. chapter. There is alſo an other place of Scripture in the . 47. chapt. of Ezechiel. Which is this, and tranſlated or written out by S. John into this place in a maner wordē for wordē: by the riuere, ſayth he, on eyther ſide of it ſhall growe up all manner treeſ that beare fruitē, whiche leaues ſhall not fall, nor the ſenutes ſayle, but every moneth ſhall they bryng forth newe fruitē. For their waters ſlowe out of the ſanctu-

arie, and their frutes shall be meate, and their leavens med-  
cinable. And Ezechiel vnder a figure seeth that same blessed  
life, and happy seates, whiche S. John at this present seeth,  
by the shewing of the Augell. And eyther of them both seeth  
the happy seates after the same sort, and vnder the like figure.  
For there is one onely blessednes, common to all the sayth-  
full of the whole world. The Patriarches, Prophetes, Apo-  
stles, and Martyrs attiue all one felicitie. They see the ri-  
uer on eyther side, and the same running out of the sanctua-  
rie, or seate of God. They see on eyther side the riuers, trees  
planted that bring forth the frutes of life. They bring forth  
frutes euerie moneth freshe and newe: and the leaues of the  
doe heale. I suppose the olde Poetes borrowed out of the  
Scriptures such thynges as they wrote in verses cōcernyng  
Ambrosia and Nectar, the meate and drynke of the Goddes.  
That shorte verse of Martiall is knowne.

Ambrosia is the meate, and Nectar drynke of loue.

**The meats  
and drynks  
of Goddes.** And Grammarians deriuē those termes of immortallitie.  
But our S. John here reasonyng more elegantly and better  
of these matters, sayth, how the Augell shewed hym a riuere,  
which he commended for the purenes, brightnes, and clear-  
nes. He addeth a parable, which giveth lights to that he hath  
sayd, and he sayth: cleare as cristall. After he addeth, that this  
riuer is the riuere of the water of lyfe, to witte, liuely water,  
which preserueth the drynkers thereof in lyfe. Finally he sheweth  
also the originall or springe head of this riuere, deriuing  
the same from the seate of God, of the whiche seate or Throne  
I haue spoken in the. 4. and. 5. chapter of this booke. And by  
all these thynges is signified nothing els, but that lyfe proce-  
deth of God alone, which he giveth to them that serue hym  
in that blessed countrie, pure, cleare, bright, most tryed & most  
perfect, and altogether diuine. Touchyng the lyuely springs  
and fountaines of waters, we haue touched somewhat in the  
ende of the. 7. chapt. of this booke. Marke agayne, that God  
and the Lambe are so ioyned together agayne, that no man  
(vnlesse he be madde) will denie the sonne to be of the same  
substaunce wyth the father.

**The vitall  
of this citie.** Now followeth the vitall of this divine citie. The meate  
in the countreie euerlastyng, is the tree of life. And it is the Be-  
hewe pharse to put the wood of lyfe, for the tree of lyfe, or  
liuely meate. For there is added bearing fruite. And whe-  
ther you understand that S. John saw one onely tree, as al-  
so in paradise was one tree onely: or two, as in Ezechiel, so  
that

that by the generall worde we may understand the particula-  
lackynches of trees, it shall be all one. The situation of the  
tree he sheweth diligently, to be sette in the middes of the strete  
of the Citie, and on ayther side the riuere (whereby doubtles  
is gathered that there were many trees) to witte, on y bakes  
of the riuere, that they myght sucke vp lyuely iuyce out of the  
riuer, which floweth from the Throne. And hereby I suppose  
is signified, that the heauenly foode is common and free for  
all, and not locked vp, or kept for a fewe. It is founde in the  
middes of the strete of the citie: than doeth the meat stand o-  
pen, and is not hidde. And it draweth a lyuely force out of the  
riuer, which springeth out of the seat. For that heauenly lyse  
is of God, and floweth to all his elect. Moreover, it is also  
declared most diligently, what maner of fruite this shall be:  
the tree of lyse, sayth he, doeth fructifie or bring forth fruite The fruite.  
twelue tymes in the yeare, so that every moneth it beareth  
fruite fresh and newe. The first fruites to men are deintie:  
and they that doe comonly abhoze olde fruite, had rather haue  
newe. Therfore in that blessed countrie of ours shall nothing  
be tedious, vnpleasaunt, lothesome, or in any wylle to be re-  
jected, but all thynges shall be most pleasaunt, most delicate  
or deintie, fresh and delectable.

Now also he neglecteth not the leaues: but as Ezechiel The leaues  
bid, he sheweth some vse of the same. They serue, sayth he, for  
medicinre to heale the people. Not that there shall be diseases  
or sores in that heauenly countrie: but that the blessed shall  
haue continuall and perpetuall health. These people he cal-  
leth gentiles: not that the gentiles are yet vncleane, but for  
that they were once such, but now beyng purged by Christ,  
lyue whole and sounde for evermore.

And by those allegories hath he heretherto figured by partes To what  
ende these  
figuratiōnes  
are wittē.  
those blessed seates, prepared for the faythfull in that euerla-  
sting countrie, vnder the Image of a most noble citie: which are opened  
after he hath shewed vs, seemeth as it were to haue opened  
heauen it selfe, and to haue set forth the eternall felicitie to be  
seen in a maner wych mortall eyes, and even to haue poyn-  
ted it out wth the singar: to no other ende, thā that we shold  
be strong and constant in the fayth of our Lord Iesus Christ:  
and shold never thinke once, who hath euer seene those ble-  
ssed seates, wherunto we are called by the denying of all plea-  
sures: what if thou sholdest despise the pleasures present, &  
sholdest obtayne none in tym to come? This thought is  
wicked, Faith teacheth thet otherwise, But what sayst thou  
more?

more? desirest thou to know and see such things as God hath shewed thee? Thou hast scene enough and abundantly at this present. The Lord hath shewed thee abundantly inough of life & pleasure celestial at this present. Indenour now only to tredre the devill, the world & Antichrist vnder foot, and to aspire and be lyfted vp into those heauenly scates. Moreover beware thou be not more curios than is meete or requisite; and that thou seekest not to know moe, & more exacte thinges of the heauenly towze, and perpetuall ioyes, than the Lord hymselfe, which onely knoweth these thynges, hath to thee reuealed. Let this evident demonstration of eternall life suffice vs. I beleue never none hath disputed better or more rightly, more elegantly and more evidently of the blessed life, than here S. John hath done. Let vs therefore repose our selues in God, let vs beleue his wordes, let his revelation suffice vs, and let vs desire to be ioynd wth hym in thys heauenly court, in all felicitie and eternall lyfe most perfect.

I sume collected of the doctrine of the blessed lyfe.

There shall  
be no more  
curse.

The state  
of God in  
the citie.

And now S. John recollecting the chieffest pointes of this matter, and concludyng this place of eternall life, finisheth this everlasting felicitie in seuen members: which we wyll but touch onely, for that many thinke we haue spoken herof already sufficiell, and plentifully inough. And to beginne withall, there shall be no curse, no baning, no warriyng nor warre, nor famine, nor diseases, nor yet any such thyng, as is recited of Moses amonges the curses in the 27, and. 28, of Deuter. Not that all are accursed, which are subiecte to the same, (for Job and other holy men, were tormented wth sickenes): but that commonly the accursed, unbelivers and wicked are plagued therewith. Not that they shold be exercised and profitte in godlynnes, but that they shold first be afflicted here, and so by certayne degrees passe unto greater tormentes. What then?

The second member inserueth: but the Throne of God and of the Lambe shall be in that citie. To witte, the kyngdome of God shall be there, and God shall raigne and all blessing, but no cursing in the chosen. Therefore what ioyfull thinges so ever the Prophetes, Christ, and the Apostles haue spoken of the kyngdome of God, the same shall be in heauen, and the blessed shall haue the fruition thereof. And agayne, here are ioynd together inseperably the farther and the somme in the vnitie of essence, which neuerthelesse in the distanee of persons are exceedingly well, not diuided, but discerned. These mysteries of the blessed Trinitie are knowne to the fauthfull,

Here followeth the third member. Some may maruayle, His ser= what the blessed shall doe in the wold euerlasting. Therefore uantes hal S. Iohn sayth, and his seruauntes, λατρεύοντι, shall serue serue him. hym, God I say and the Lambe: they shall worship hym in honouring, praysing, and magnifyng him for euer. Therefore shall they wholly addicte themselues to godly worshipping. Which thyng shall in dede be to hym great pleasure. As also S. Austen in an other place.

Fourthly, they shall see the face of God. S. Austen treateth They shall much of seyng God, to Paulina: and warneth godly, that see the face we shold not here Imagine to our selues carnall thynges. of God. Moses in the. 13. of Exodus. And Philip the Apostle in the. 14. of Iohn, haue accompted it for a high felicitie, to see God as he is, and as it is commonly layd, face to face. And there is vndoubtedly in this sight and fruition, high felicitie and ioye euerlastyng & most complete: howbeit in this present world, (as the Lord layd to Moses,) it chaunceth to no man. The holy fathers haue in dede sene God, but by a shape, and so farre forth as he hath vouchsaued to reueale and shew him selfe to them to be sene. Like as Tertullian sheweth in his booke agaynst Praxeas: but with full eye, to see the full glory of God with ioy inestimable, is than first graunted vs, what time besyng deliuered from miserie, and purged from corruption, we shall also in body be clarified. So than at the last, as S. John sayd also in the. 1. of Iohn the. 3. we shal see him as he is. The righteous man Job speakeyng of this seyng of God, sayd: Iob. 19. When they (to witte the fater, sonne, and holy ghost,) shall haue compassed or clothed this, namely my body, with my flesh: I shall behold God out of my flesh: whom I shall see to my selfe, and myne eyes shall looke vpon him, and no other, the which is my onely desire. Of this seyng spake also the Doctor of the Gentiles, and sayd: now we see in a glasse, euen in 1. Cor. 15. a darke speakeyng: but then shal we see face to face. &c. And of this seyng S. Austen hath also disputed in his booke De Ci-uitate Dei. about the end.

Fistly, they shall haue the name of God in their fore= The name heades: either because they shal be the childdren of God, as we of God haue heard in the Epistle to the Philadelphians, in the thyrd written in chapter of this booke. And verely in the countrie celestiall it their fore= shall be manifestly knownen to all, who be the childdren of God: heades. In this wold they are commonly taken for the childdren of the Devill which in very dede are the childdren of God. But this shal clearely appeare in an other wold, to the great glo-

ry of the chosen: And verely the brightnes of God shall shyne from the foreheads, or countenaunces of the elect: as in tynes past the brightnes of the Lord shone from the face of Moses and Christ. Or because all Saintes shall know one an other, since the vertue of God resteth in their countenances: which sense I perceiue hath pleased Primasius. Or soz that they shall be Priestes before the Lord soz euermore: as the Prophete haue taught of the chosen. In old tyme the high Priest bare the very name of God in his forehead in a plate of gold, boyd to his head with a lace. Undoubtedly in the heauenly countrie the glory of the childe of God shall be wonderfull great, of those chiefly that haue cōfessted the name of Christ in earth: soz these the celestiall father shall glorisie.

God light-  
neth the  
chosen.

In the sixt member is repeated agayne, (which hath once or twise bene spoken before,) that the elect in heauen, are illumined with the glory diuine, whereof hath bene spoken i-  
nough before.

They shall  
raigne.

In the last and seventh member comprising as it were all thynges of lyfe and felicitie, & vteruyng them with one word: they shall raigne, sayth he, soz euermore. The Lord Jesus graunt to vs his saythfull, that such thynges as we haue now heard plentifully of his mouth, may shortly be felt by expe-  
rience in our soules & bodyes, so as we may cry with ioye, to God the father most mercifull, and to Jesu Christ the rede-  
mer most mighty and benigne, and to the holy ghost the most  
swete conforter be prayse and glory soz euermore. Amen.

The conclusion of this worke, wherein is established the authoritie of the same, and the same collected briesly.

### The xcij. Sermon.

And he sayd vnto me, these sayinges are faithful and true. And the Lord God of the holy Prophete sent his Aungell to shew vnto his seruauntes the thynges which must be shortly fulfilled. Behold I come shortly. Happy is hee that keepeth the saying of the prophecie of this booke. I am John which saw these thynges, and I heard them. And when I had heard and sene, I fell downe to worship before the feete of the Angell, which shewed me these thynges. And he sayd vnto me: see thou do it not. For I am the fellow seruaunt of thee, and of

thy brethren the Prophetes, and of them which keepe  
the sayinges of this booke. Worshyp God.

The sixt and last part of this worke conteineth the conclusion, which affirmeth the thynges whiche we haue heard, to be diuine, certaine, and vndoubted: for he collecteth the chiefe thynges, and moueth all men to sayth, and study of godlynes, that in stedfast hope we shold looke for the iudge of all, to come shortly, and to iudge the quicke and the dead. And in goodly order this last booke of the Canonical Scripture finisheth the godly narration & doctrine, with the iudgement, and end of all thynges. For the holy Scripture begyneth at the first originall of all thinges, and containeth a narration vntill the end of things, conteyning in it selfe the uniuersalitie of thynges, and all such thynges as are requisite to be knownen of matters nedefull and profitable. And all those thynges hath our good Lord geuen vs to be knownen in the holy Scripture, that is to say, in the Canonicall bookes. For they be false harlots, that say, that all thynges which apperteine to the true and full godlynes, and saluation of the faidfull, are not set forth in holy wrytinges, and therfore that we haue nede of traditions. They in dede haue nede of those tradicions, which will vter their craftie wares: we nede none, which esteeme all their wares not worth a gally halfe penny to be bought of any man. For I say hath sufficiently dissuaded vs from their deceivable and craftie iugglings in his chapter. And this conclusion conteineth about, 15. Articles, which we will discusse in order.

Immediately after the begynnyng is set a graue affeueration, that the thynges which he hath sayd or written heretofore are true, sure, certaine and vndoubted, οὐτοὶ δι λόγου μηδεὶς διλαβεῖ: he hath in a maner the same sentence also in the chapter of this booke. And he calleth them faithfull sayinges, which are stable, ratified stedfast and vndoubted. And the sentence is referred to the thynges which he spoken of the blessed life in the world to come, least we shold be left in any doubtfulness. Agayne it is referred to the whole narration of this booke. And this sentence semeth to be a clause of warrantise, confirming the certeinie of the matter propounded: as be those also in the Prophetes: for the Lord hath spoken: and agayne, thus layth the Lord of hostes: and that which is comonly vsed in this Gospell, vereily vereily I say unto you. And the saying in the Epistles Apostolicall, God is my witness,

nes, that I lye not. And the goodnes of God doth succour our infirmitie, whereby many tymes when we doubt of the truch of Gods word, and do waue, he confirmeth our hope with these as it were with ankers. Wherfore these must be diligently beaten and vrged in the Ecclesiasticall doctrine. Are-tas expounding this place sayth:as the wonted maner of this holy Euangelist is alwayes, so is it here also. For like as in his Gospell, in token of loyaltie he sayth: and we know that his testimony is true:so in this place also, setting to his scale, he sayth, these sayinges are saythfull and true. Hercherto speakeþ he. Therfore shall it be an unworthy thyng to doubt (be it never so litle) of the thinges that are written in this booke, and in other bookes of the Canonickall Scripture.

The Au-  
thor of  
this worke  
God of the  
holie Pro-  
phetes.

Secondly he repeateth, who is the Author of this worke, and how all these thynges are reuealed to hym. And verelie there is none other Author but the Lord God him selfe, yea euen the God of the holie Prophetes. The which thyng hath a great efficacie: for it sheweth not onely that he is the God of both Testamentes, euen the same God which by his spirite hath inspired both the Prophetes and the Apostles: but also biddeth vs secretly to esteme the truch and certeinie of this booke by the propheticall matters therof. For if he could in old tyme tell his people before of thynges to come, and vter all things by the Prophetes, what maruell is it, if he now also performe the same by S. John? And if all those thynges came to passe, which the Prophetes dyd prophecie to come, & that no wrod, no nor any one iote did fall vnto the grounde, which was not fulfilled:there is no man also that may doubt of the truch of this booke, if at least he consider that the same God which in tymes past was with the Prophetes, is now also with blessed John. The Prophetes layd, how the land of Chanaan shoud be deliuerned into the possessiō of the chil-dren of Israell: it was deliuerned. The selfe same prophecie that the people of Israell shoud for their sinnes be cast out of the same land into Babylon: they were cast out. Afterward hee prophecie agayne that they shoud bee deliuerned, and that they shoud repayze the Litie, to the which Christ would come, which shoud redeeme mankynd, and call all na-tions into the fellowshyp of lyfe and blisse: they were deliuered, they repayzed their Litie: Christ came, and redemed mankynd, and the Gospell was preached thorough out the whole world. What thyng tha remaineth, but that the church shoud be turmoiled, Anichrist shoud come, and reigne, and that

that the treue Christians and hee shold wage battaile toge-  
ther, and the Judge come at the last vnto iudgement, and re-  
ward euery one accordyng to his doynges? And this place  
prouerth the manhode of Christ infallible. For what can be Christ ve-  
spoken more playnly, than was sayd? The Lord God of the ry God,  
holy Prophetes sent forth his Aungell. So in the first chap-  
ter is sayd: The reuelation of Iesu Christ, which God gaue  
hym. And anone after hee will say: I Iesus haue sent my  
Aungell that he might testifie vnto you. &c. Herin therfore  
is shewed the vniue of the substauice of the Godhead and  
the distinction of the persons.

And the maner of the reuelation is shewed, or repeated, or How this  
rather collected: he sent his Angell. Christ therefore by hys booke was  
Angell sheweth all thynges to S. John. For no man hath reuealed  
seene God at any tyme; neyther shall the Lord come downe  
agayne from heauen before the iudgement. Wherefore thys  
whole vision was exhibited & declared by the Angell, which  
was the messenger of Christ the Lord. Wherefore all thinges  
are properly referred to Christ which sent the Angell. But to  
whom dyd he shewe or reueale these thynges? To his ser-  
uantes. For the contemners of God laugh at these thinges,  
and take them for fables. But God loueth his worshippers,  
and warnerth them of all thynges in due sealon.

3. Now he gathereth the summe of such thynges as he hath The summe  
treated herherto. The same are chiesely conteyned in two of this  
pointes. For he sheweth herherto, what thyng must be done booke in  
(ivxas) shortly. For this booke conteyneth the destynies of two points.  
the church from the Apostles tyme to the worlds end. Ther-  
fore he prophesied not a farre of, but the things that began in  
the very tyme of S. John. And if they must be done, who shal  
resist? Not that I wil establishe the necessarie of the Stoickes,  
but that I acknowledge the mighty working of God, after  
his prouidence and righteouesnes. After he adderh another  
mever: Beholde I come quickly r. And for this booke com-  
prehenderth many thynges, whiche concerne the iudgement it  
selfe, and the last iudgement, to the whiche he will come so  
swifly, and unlooked for, that the wicked and lyght me shall  
ooke for nothyng lesse. For the Lord sayth in the Gospell: it  
shall be as in the dayes of Noe and Lot. And in the howre  
that you thinke not, the sonne of man wyll come. Item, as  
the lighnyng commeth forth of East, and shyneth to the west:  
so shall the commynng of the sonne of man be. And therfore  
the Lord sayth now also at this present: Beholde I come  
quickly.

quickly. For sodainely, whylest he seemeth in the meane time to doe an other thyng, at vnwares he bringeth in the Lorde speakyng a matter wonderfull, as this particle, Beholde, importeth. For S. Paule hath written also, whylest they shall say peace & securite, sodaine destruction shal come vpon the.

4. But what profit shall the seruautes of God looke for of thys booke? In a shorȝ sentence he compriseth much, & sayth: happie is he that keepeth the wordes of the prophesie of thys booke. Felicitie and blessednes, is the fruite that is taken of this booke. In this present wold being lincked wyth Christ we shall walke in the way of righteousnes, and eschew the the craftes of Antichrist: and shall not feele the tormentes which arise in the conscience, through corruption of wicked religion. And when we depart hence, we shall goe straight to those blessed seates. This is the high blessednes and felicitie. And let vs marke, that it is not inough either to haue seene, or heard, or read this booke: it must needes be kepte. For we must beware that it goe not in at the one eare, and out at the other, that we forget not the thynges that are told vs, but that we rather frame our whole life after the doctrine of this booke. And he attributeth to it the title of prophesie. All the Scripture is called a prophesie, which is as much to say as divine: But considering how this booke for the more part thereof sheweth thynges to come vnto the Church, it is rightly called a prophesie.

5. He repeateth agayne and beateh in, both his name & also that he is a witnes that saw and heard, who may surely be credited. And thus he mindeth to get authoritie to this booke. For it must needes be had in great estimation, which was conceived and written by the Apostle and Evangelist S. John. Many accompt a fault in John, that he so diligently expresteth his name. But maruell it is, that they obserue not the same also els where, and of others not without prayse. Dyd not the selfe same John repeate and beate into vs hys name of Disciple in his story of the Gospele: who shoud reprehend this? I see not therfore what he hath offendid herein: But rather forasmuch as he foreshaw in the spirite, that many would speake agaynst thys booke: Therfore vpon very great cause, and wyth much fruite, and also of extreame necessitie hath he vrged his name. And the Apostle S. Paule also to the Galat. sayth: Beholde I Paule say vnto you, in case ye be circumcised, Christ shall profite you nothyng. The same Paule also to moue affection, setteth downe his name to Philemon. Are-

The com-  
moditie of  
this booke.

The wri-  
ter of this  
booke John  
which repe-  
teth his  
name.

tas therfore very aptely expounyd thy place, sayth: And this is a certayne proprietie of speach in this Apostolickall soule. For even as he did in the Gospell, where he sayth: And he that lawe hath boorne witness, and his testimonie is true: so doeth he in this place also, testifying that he was both an hearer and beholder of these thynges, which are prophesied. For hereby he winneth credit to the thynges which had beeene seene. Thus much he. Others haue thought that not wythout cause S. John hath in this booke repeated hys name oftener than in his story, for that men will more hardly beleue a prophetic speaking of thynges yet to come, than a story, which telleth of matters past.

6. In the sixt place he amonesteth, what chaunced to hym agayne wyllyng the Aungell that revealed vnto hym these hygh mysteris. A lyke story for all the worlde, had we in the nine=world wyllyng the an=teneth chapter, where also we expounded the same: where ship the an=he that list may see it. And yet the expositours deamente, how chaunceth it, that agayne John doeth the same that he dyd before, and was prohibited of the Aungell: Thomas of Aquine wenzeth that S. John beyng besides himselfe by reason of the excellencie of these visions, did it as one astonyed. The glose sayth: Heretofoore the Angell forbad, that he shold not worshyp hym wyllyng godly worshyp; and here he prohibitech, that he worshyp hym not wyllyng seruauntly worshyp. But to me it seemeth (sauing alwayes the better judgement of others), that in S. John there is shewed to all the godly, how great is the frailenes of man to fall, vnlesse he be restrained & drawen backe by the myghtie hand of God. The Angell had shewed John expressly before, that he shold not doe that whiche he then did, and now he repeateth it agayne. For hauing as it were forgotten thole thynges by reason of the excellencie of the Aungell, hee would surely haue done hym some worshyp. For so we permit to our selues more than is decent, especially towarde noble personages, whome for the excellent gylties of God, we esteeme worthy to be worshipped at our handes without the essence of God. This opinion deceiueth in our ryme the most part of them, whiche agaynst the comlynes of sincere religion, worshyp and honour Sanctes. But the Aungell of the Lord here neyther forgetteth nor byngeth forth any new doctrine, but that olde in forme, as they terme it, to the intent we shold understand, that the will of God is alwayes one and perpetuall, whiche wylly not haue y most excellent creatures to be worshypped, but the one God alone:

to be honoured. He repeatech therfore the same causes, whiche he also objected before. Therefore be they awayes of force, with all men, and at all tymes. S. John in the meane tyme seemeth, that he meant to commende vnto vs the excellencie of this vision or reuelation: and that the Aungell did admonishe hym constantly of his dutie, & vs all by hym, that looke what thyng is proper to God, we shold not transpose it to any creatures. And it deserueth exceedingy great mayste that Sainte John here dissembleth nothyng: but by expresse wordes committeth to writing his fall, and his owne rebukynge by the Angell most evidently. For by his fall he would admonishe the godly that they shold not fall in lyke cases, but geue all glory to God. Here seemeth also to be obserued, a maruelous affection in the maner of speaking. For the Angell cryeth out to John beyng ready to fall downe, yea prostrate already, and now about to worshyp, *¶* See thou doe not, that thou verely intendest to doe. Here is exprefed the carefulnes of mynde, and hast, wherwyth he goeth about to prevent the enterprise of John. And thus are the holy spirites in heauen diligent in lettryng all thynges, that by any meanes may turne vs from God, to the worshyping of creatures: much lesse therfore would they theselues be worshipped, or haue the thyngs attributed to them, which þ þapilles at this day attribute by force of Armes. The Lord of his clemencie and mercy conuerte them to a right minde, that they may attribute all glory to God. Amen.

**S.** John is commaunded not to seale this booke, but to publishe it, hauyng respecte to no man.

### The xcviij. Sermon.

**A**nd he said vnto me, seale not the sayings of the prophesie of thys booke. For the tyme is at hand. He that doeth euill, let hym doe euill styll, and he which is filthye, let hym be filthye styll: and he that is righteous, let hym be more righteous: and he that is holy, let hym be more holy.

**Seale not  
the booke.**

**T**he seventh place that is treated in this conclusion, for bidder John, that he leale not the booke writte, *ur opaysons,* sayth the Aungell, scale it not. And certeinly letters & bookes are wont to be sealed, either for credit and confirmations sake,

take, or els that they shold not be openly read of all men: but of those onely to whom they are directed. An Aungell sayth to Daniell in his. 12. chapter. And thou Daniell close vp the wordes, and seale the booke vntill the last tyme. He is commaunded to shut his booke, that is to say, to make an end, and not to looke for any more revelation; finally he is comman ded to shut it for the vngodly, vnto whō assuredly this booke shall seeme darke and closed. For it followeth: for many shall erre, and knowledge shall be manifold. For they that are not ruled by the certaine and sure word of God, haue nochtynge at all certeinly tried and knownen, but wander through mani fold or sondry and vncertaine opinions, iudgements, & tradicions of men. For Daniell sayth, that knowledge shal be variable: that is to say, there shal be immumerable opinions and sectes of the Religion and seruynge of God: where neuer theles there is but one onely true opinion, doctrine, sayth or religion: the same I say, which Daniel set forth in his booke, which booke also he sealed: that is to say, confirmed it as it were with godly seales, as authericall, or authorized, & which was worthy to be credited. Howbeit at this present S. Iohn is not commaunded in the same sense and meanyng not to seale his booke, which we know to be altogether authenticall: but the Aungell meaneth such a thyng as this is, namely conceale or couer not, and hide not this booke: which God would therefore haue to be writte, that it might be a publicke doctrine in the whole world wherby all men might be instruc ted in the thynges that are reuealed from heauen, that they be not thorough the crakes and tyranny of Antichrist withdrawen from the kyngdome of Christ, vnto the kyngdome of Antichrist: for God would that all these thynges shold to all men be most common and manifestly knownen. And this sense hath Aretas opened also, saying: Seal them not, sayth he, that is, kepe them not sealed to thy selfe, but publish them to all. The reaon is annexed: for the tyme is at hand, wherein verely theire thynges which I haue sayd, shall come to passe. Wherefore the fayefull haue nede of warcnyng, conſemyng and comfort. Consideryng therfore that this booke is set forth, to admonish, strengthen, and comfort the fayefull, the same ought not to be shat but wide open. For it is the good will of God, that this his word shold be preached in his Church to the profit of the fayefull. Let them looke therfore, what they do, which would haue this booke not on ly shut vp, but cleane taken away: and thinke it can not be on

This boke  
should be  
open for all  
men.

derstode, as obscure and full of darke speakings. But to God be prayse and thankes geuyng, who hath vouchsaued to provide for vs faythfully and in tyme by this most profitable and most necessarie booke.

These  
thinges  
must be bea-  
ten in both  
to the hea-  
ters and to  
such as will  
not heare.

**S** The eight place of this conclusion semeth to treate of a cer-  
tain preuention. For some mā here might say: thou wilt haue  
this booke to be open , and come vnto all men of all states,  
lere and ages : but there be some, which will vterly contēne  
the same. In vaine therfore shall it be preached, inayne shal  
we urge these wrytynge, among them especially, which will  
scorne the same, and expound them this way or that way at  
their pleasure. But he semeth to prevent this, & to say doubt-  
les there shall be vnrighcous innumerable, which shal pro-  
cede vnbridled in their iniquities , and more and more excede  
and passe them selues : but yet there shall be also righteous,  
which perseuerynge in all righteoussnes , shall increase in holy  
vertues, and herein also surmount the selues: wherfore spare  
not thou to vter to them all , such thynges as in this booke  
I haue commaunded thee , and be not carefull for the successe  
therof: let me alone with that: execute thou the office of prea-  
chynge. I will byng to passe, that thy faythfull preaching shal  
not beayne . And let them alone , if thou see some that will  
be altogether filthy, and perish in their filthynes , seyng they  
contēme all thy faulthful labour. For thou hast done thy due-  
tie , and art blameles : and they perish thorough their owne  
faulth. Wherfore I will neither haue thee , nor yet no other to  
be ouer carefull, what tyme you see many contēme the pu-  
ritie of Gods word, and that had rather wallow in filthines.  
**M**ath. 24.  
**2. Cor. 2.** And we read els where also , that the Gospell is preached to  
many for their condemnation, and the fauour of the Gospell  
to be swete vnto some vnto saluation : and to others an in-  
tolerable stenche vnto perdition . A like place in a maner is  
in the 2. chapt. of Ezechiel, where we read that the Lord layd  
to the Prophet: thou sonne of man , I send thee to the chil-  
dren of Israell, to a people rebellious, which haue rebelled a-  
gainst me , they & their fathers haue dealt traytorously with  
me vntill this day . They be children of an hard fauour , and  
of a froward hart. I send thee vnto them , and thou shalt tell  
them : thus layth the Lord God, whether they will heare , or  
not heare : for it is a rebellious houle, that they may know  
yet, how there hath bene a Prophet amōgst them. And thou  
sonne of man feare them not , neither be thou afrayde of their  
wordes : for they be contentious and prickynge like thornes,

and

and thy dwellyng is with Scropis. But therfore shalt thou not be astrayde of them, thou shalt speake my wordes vnto them, whether they will heare them, or no.

Howbeit we must here take hede, that we misunderstand him not, as though God comauedeth, that the vngodly shoulde procede to be more vngodly, where the aungell sayth: he that is vnrigheteous, let him be vnrigheteous still. &c. For it semeth in maner to be such a saying, as that same is in the Gosspell: that thou doest, do it more spedely. For he comauideþ him to do, that thyng whiche he knew he wold do. After the same sort here also, looke what he knew the wicked wold do, he sayth they shall do: neither willeþ he that their doynges shoulde trouble Iohn, and the sayghfull preacher, seyng there shall also many good, which shall also apply them selues unto righeteousnes. We are wont also to say with a much lyke phrase: If thou wile not be perciuaded, then go to, worke mischiefe thy belly full. If thou wile nedes perish, perish hardly for me. Not that we bidde him that perisheth, to perish: but that so we reproch to hym his madnes, and signifie that he perisheth through his owne fault, willingly and wittingly. It is no incouragement sayth Aretas, but rather a rebukyng of a man for the thing that he yeldeth him selfe vnto. And Thomas Aquine sayth: The sense of these wordes, he that hurteþ, let hym hurt still is. That he will hurt, by doyng other euils: so as the Angel must be vnderstode to haue layd these thyngs in way of propheciyng, not in way of wishyng. &c. And so the meanyng is, that the wicked contemning the prophecie, shall continue to be wicked, and the godly agayne shall grow in the holy study of righeteousnes, whiche sense truly semeth most playnest of all. Neither differ they much from these, that are read in the. 12. of Daniell by these wordes: go Daniell sayth the Aungell, and search not ouer curiously the instant of the last tyme: for the saynges are closed and sealed, vntill the last tyme. Very many shall be purifid and made white and cast new. But the wicked shall do wickedly and all vngodly shall not understand. But the learned shall teach. From these thynges swarue nothing at all the wordes of the Apostle in 2. Tim. 3. Speakyng and propheciyng of the later tymes: all that will lyue godly in Christ Iesus, shall suffer persecution for righeteousnes. Notwithstandyng euill men, and deceiuers grow worse and worse, whylest they both leade others into error, and erre them selues. Therefore seyng the later age of this world shall be such, let vs, whiche are called to this farration,

God com-  
maundeth  
not that  
the wicked  
shoulde  
walke styll  
in their  
wickednes.

procede constantly to aduaunce, set forth and heate in, the very word of God , and the revelation of Jesu Christ unto all men, regarding nothyng , what the world and worldly men speake agaynst it.

**The vnrighteous & filthy are t agaynst the righteous & holy.**

And full elegantly he setteth two sortes of men agaynst two others, the vnrighteous agaynst the righteous , and the filthy agaynst holy , *α&δικῶν*, saith he, he that doth euil, let him do euill : or he that is vnrighteous , let him be vnrighteous : or he that hurteth by persecutyng the godly , *α&δικούστη* let him hurt still, or furthemoze . Or hee that doth euill and unright , let him do so still . Agaynst this he setteth : he that is righteous , let him be more righteous , let him procede further, and grow more & more in all godlynes , and go beyond hym selfe in righteousnes , both of fayth and workes . For by righteousnes of fayth we are iustified: by the righteousnes of workes , we are declared to be righteous . And they that be righteous, not onely hurt no man, but also profite & do good to all . Contrarywise the vnrighteous , which want true fayth, want lyght : and walke therfore in darkenesse , and do the workes of darkenes : persecutyng both the righteous , and righteousnes, and molesting all men . And that there shoulde be such men in the later dayes, the Lord hath also prophecie in the 24. chapter of the Gospell after Mathew.

The other kynde of men, are the vncleane, polluted, filthy and vyle, *α&ποτέλεων*, &c. He that is filthy, sayth he, let hym be filthy still . And the interpretours of the Greeke tonge admouish that *ποτέλεις*, is that filthynes , which we gather at our nayles endes . And he signifieth vncleane persons in body & soule, Idolaters, fornicatours, gluttons , and such lyke . Agaynst whom he hath placed, the holy, pure, and cleane : that is to say purifid by fayth , and applying them selues busily to holynes . Therfore lyke as the filthy do more and more wallow them selues in the myre , and beray and defile them selues too viley: so the godly do more and more apply them selues dayly to cleanes and holynes of life . The Lord Jesu iustifie and sanctifie vs for cuermore.

**T**He gathereth such thynges as hee hath taught of the last Judgement, and of the rewardes of the godly, and of the tormentes of the wicked.

*The xcix.Sermon.*

And

And beholde, I come shortly, and my rewarde is with me, to geeue euery man accordyng as hys deedes shalbe. I am Alpha and Omega, the beginning and the ende : the first and the last. Blessed are they that keepe his commaundements, that their power may be in the tree of lyfe. And may enter in through the gates into the Citie. For without shall be dogges & inchaunters, and whoremongers, and murtherers, and idolaters, and whosoeuer loueth and maketh lesinges.

9. The ninth place of this conclusion, is of the comming of the Lord vnto iudgement, and of the rewarde prepared for good, and of the tormentes appoynted for the impenitent wicked. For he collecteth at thys present, the thynges that he treated more diligently and more at large in the. 19. and. 20. chapt. and in other places of this booke. And this place before all others he standeth vpon and vrgeth most earnestly. For it is of great importaunce, if we both understand it rightly, and ponder it very ofte in our myndes. For we shall the less licenciously sinne, and watch the more diligently.

And in thys conclusion of S. John the personis are often chaunged. For one whyle speakest John hymselfe, and incō-  
tinentely he bringeth in the Lord speaking. As at this presene meth hole-  
verely he maketh the Lord Christ hymselfe to speake, and to  
say: beholde I come quickly. For the word pronounced out  
of Christes mouth is of more authoritie, and hath more credic  
wyth all men, than that which the Apostle speakest. And in  
saying that he wyll come shortly, he meaneith to stire vp all  
men to watch, repente, and pray. For in the Golpell he sayed:  
watch, for you know neyther the day nor the houre. Your  
Lord wyll come at an houre, when you thinke least. Ther-  
fore he strayeth the sloughfull and uncleane personis, which cō-  
fert themselves, that the Lord shall not come at ali, and if he  
come, that yet it shall be long fure, and paradyng never.  
Agaynst whom he pleadyng, sayth how he wyll come quick-  
ly. Against them also reasoned Malach. in the. 3. and. 4. chap.  
And S. Peter in the. 2. and. 3. chapt. Moreouer in affirmyng  
that he wyll come shortly, he comforteth the godly that be  
tempted and tossed diuercely in this world. For the godly  
sometymes cry also, that the Lord deferreth hys commyng  
overlong, that he is too gentle to hys enemyes. Wherefore  
he sayth, that he will now come soone inongh, that is to say,

in due tyme: both deliuere his seruauntes, and to destroy and roore out his encynges and contenners.

For it followeth, what a one, how, and to what ende he will come: he will come glorious wytch great maiestie & power to deliuere and save the faythfull, and to condenme the vngodly, for he layth: and my rewarde is wytch me. Whiche

**I**nd my re-warde is  
wordes seeme to be taken out of the 40. chapt. of Esay. And  
they signifie, that God is furnished abouitantly wytch all im-  
plementes, wherewith it behoueth a rewarder and reuenger  
to be furnished. Therfore he layth, the rewarde whiche I shal  
geue to every one, after hys doynges, I haue presently wytch  
me, and that ready, and plentifull. For our kyng and Judge  
wanteth not power and treasure: as many times the Kyngs  
of thys wrold, eyther can not pay their Soldiours wages, as  
they ought, or haue it not ready, but deferre the payment a  
long tyme. But this our captaigne saith: my rewarde is with  
me. And immedately expounding hymselfe, he layth: that he  
wyll rewarde euery one accordyng as hys doyng shalbe. For  
so the Apostle also in the 2. to the Corinth. 5. layth, how we  
must all appeare before the iudgement seat of Christ, that eue-  
ry one may receave such thynges as are done by the body, ac-  
cording as he hath done, whether it be good or euyll. For in  
the 16. chapt. of the Gospell of S. Matth. the Lord layd lyke-  
wyse, that the tyme wold come, that the sonne of man shold  
come in the glory of hys fater, wytch his Aungels, and then  
shall he render to every one after his doynges. The same is  
taught by the Apostle in the 2. chapt. to the Romanes.

And to the intent no man shold doubt, but that our iudge  
can accomylshe in deede, that thing whiche in wordes he layd  
he would doe, namely to render to every man after hys do-  
ynges: he adioyneth, and sayth, I am Alpha and Omega, the  
begynning and the ende. &c. By the which wordes he signi-  
fieith, that he is very God, eternall, and almyghtic. The sen-  
tence is taken out of the 43. and 45. chapt. of Esay. And is ex-  
pounded before. These thynges teach vs, that Jesus Christ  
is very God, and therefore the rewarder of all, most bounti-  
full and most righteous.

**R**ewardes  
prepared  
for godly. Consequently agayne, expesly, more playnely, and by a  
partition, S. John by these hys wordes declarereth, what, and  
to whom the Lord wyll geue. And first indeed he treateth of  
the rewardes prepared for the good, and after of the punishment  
appoynted for the euyll by the iust iudgement of God.  
And rewardes is payed, or geuen rather, as S. Paule sayth, to  
them

them that keepe the commaundementes of hym, that is to wit, of Christ. For not they that read, or heare the commaundementes of God, or boast and preach them, are blessed: but they that keepe and performe them in deede. For so hath our Lord i. John. 3. and Saviour Christ taught vs in the Gospell after Matth. the. 7. chapt. and Luke the. 11. And his commaundementes are those that are set downe in the ten precepts, or in the gospell restreyned to the loue of God and our neighbour, or the which are named of S. John the Apostle sayth and loue. It behoueth vs therfore to be religiouse, in case we looke to receave a rewarde of God. And what is the reward that is given of the iudge to the godly worshypers of God? That is taken thre maner of wayes. For first they are called happy and blessed. Secondly they shall haue power ouer the wood of lyfe, that is to say, the fruoutes of the tree of lyfe shall be in their power; that is to witte, they shall lyue an eternall lyfe wyth Christ, as before is declared. For he alludeth to the former thynges. Lastly, they shall enter in, saith he, by the gates into the citie before described, namely, into the euerlastyng contrie.

After this he toucheth or collecteth also the punishments without appointed for the wicked, and in one worde compriseth all dogges. together, whylest he sayth, wythout. For by this onely word he excludeth the wicked out of the heauenly contrie, and includeth or incloseth them in hell, and hell tormentes unspeakable, endles and innumerable. And S. John here followeth the Lord in the Gospell, saying: I say vnto you, that many shall come from the East and from the West, and shall rest wyth Abraham, Isaac and Jacob in the kyngdome of heauen: and the children of the kyngdome shall be cast out into outward darckenes, there shall be weepyng and gnashyng of teeth. So lykewylc in the parable of the ten virgins, the gate is sayde to be shut, vnd the foolishe virgins sherte out of the joyes celestiall. Euen there he commaundeth the vnprouitable seruaunt to be cast into the outwarde darckenes. Lykewylc in the. 13. of Luke, the Lord sayeth, how the vnbelineuers shalbe thrust out.

And who be they I beseech thee, which in that last iudge- what holy ment shall be cast out? Dogges, and the residue which are re- Scripture cited in the register of the condemned. The terme of Dogges of dogges, is not alwayes taken in the holy scriptures in the euill part, but yet for the most part. Abner the Leifetenaunt generall of kyng Saules warres, sayth vnto Joseph: I am the head of

**Dogge**, which defende the house of Haule agaynst Iuda? Signifying that he had incurred the displeasure of the tribe of Iuda, for that he had retained two tribes yet in their dutie, and vnder the dominion of the house of kyng Haule. Els where, as in the 11. of Marthew the Gentils, or heathen, or estrangd from the people of God leeme to be called Dogs. As some at this day call the Turkes, naming them Turkish Dogges; that is to say, Turkish Infidels. Moreouer also the prophet Esay calleth the false Prophetes Dogges, because they were shanelesse, rauening, unsatiable, not able to barke and defende the shepesfolde, or els unwylling and sleepe. After the same signification the Apostle sayth to the Philippians: beware of dogges, beware of euill workers. &c. Moreouer in the holy Scriptures angrie, fierce, and cruell, & contemniers of godly thynges, barkers at the trueth, scoundrellers and persecuters thereof, and blasphemers, are called dogges. For in the 22. Psalme. David a figure of Christ the Lord cryeth: Dogges haue inuironed me rounde about, the companie of the malignant hath compassed me. Whom he now calleth Dogges, by and by he nameth malignant. And when Semel cursid David Abisai the sonne of Zarnia saith: why doeth this dogge that shall die curse my Lord the kyng. And the Lord in the Gospell forbiddeth to cast that which is holy to dogges, or pearles to Swine. Finally, these filchy & uncleane men without repentaunce, wallowyng themselves in the dunghill of sinne and wickednes, are called Dogges.

**Math. 27.****2. Pet. 2.**

For S. Peter calleth such men dogges, returnyng to their vomite. And the Lord prohibiteh, that no man bring y<sup>e</sup> price of a strompet or of a dogge into the Temple. For euen therfore the Jewishe priestes refusid the price of bloud offered by Judas. Therfore vnder the name of dogges we understand heathen or infidelles, false Prophetes or deceivers, cruel me, blasphemers, persecuters of the trueth, cursed speakers, contemniers of the trueth, uncleane and filchy, &c.

**We loue them**

And as for the members that followe, they haue beene ex-and makerh pounded before, to witte, in the 9. chapt. and abou the beginnyng and in the end of the 21. chapt. To a iye he addeth here, he that loueth and makerh. For many make them not openly, but they loue, fauour and aduaunce them. Many both loue and make them. They loue a letting chiefe, which mayntayne vnitre learning, and delight therem. But herof most purposely Primasius Bisshop of Vuclayth, to all these things must be geuen not diligence of expounding, but carlinesse.

of auoyding the euils. The Lord Jesus saue vs from all euill. Amen.

**C**hrist is shewed agayne to be the Author of thyss booke, how great soeuer he is. Here is also declared the desire of the Church, wyshing for the comming of Christ, and the liberall promise of the Lord.

### The C. Sermon.

**I** Jesus haue sent myne Aungell to testifie vnto you these thynges in the congregations. I am the roote and offspring of Dauid, and the bright morning starre. And the spirite and the bryde sayd, come. And let hym that heareth say also, come. And let hym that is a thirste, come. And let whosoeuer wylle, take of the wa-  
ter of lyfe, free.

The tenth place of this conclusion sheweth againe the au-  
thour of this worke to be Jesus Christ, which is brought in  
here by S. John speakeynge, to the intent the thyng that is spo-  
ken may haue the more authoritie, and that the hearers may  
geue the more credit to the whole worke. Wherefore no-  
thyng is to be ascribed to S. John, but þ writing of þ worke,  
that is to wit, that he first saw all these thynges, and indited  
them and committed them to writing. And the maner also  
of revelation is repeated. Christ him selfe came not downe in-  
to the earth, or into these lower partes, but sent forþ his An-  
gell, who from Christ, and in Christes name opened & shew-  
ed these thynges to S. John. The end also of the Aungells sen-  
dync or revelation is specified: that he shoulde testifie these  
thynges vnto the congregations, and to you all that are in  
the world, vnto the end of the world. And we learne by those  
few wordes, that credite must be geuen to this booke, as  
which is set forth by the very sonne of God by his Aungell  
and Apostle, verely esten to all that are in the Church. Againe  
that Jesus Christ is very God, the Lord of Angells: as S.  
Paul also affirmeth in the . i . chapter to the Hebrewes. Of Christ ver-  
the which thyng is spoken also before. And these most cleare ry God.  
testimonies of the Scripture ought to moue the saythfull  
more, than all the doctaries of Seruetus the Spanyard and Ser-  
uetanes playing the Arians & Jewes. Let vs obserue more-  
over

The holy  
Writinges  
are authen-  
ticall.

ouer, that Christ sent his Aungell, not to Judge or to teache: but *μαρτυρισαι*, that is to testifie. When testimonies be lawfully taken, or committed to writing and sealed, it is not lawfull to speake agaynst them. For they are altogether taken for Authenticall. But all this booke was written by S. John, and is the recordre or testimony of the Aungell of God. Therfore is it unlawfull to doubt any thing therof. Also we ought to haue the same opinion of all other bookees of the old & new Testament. For the Prophetes and Apostles are called the witnessees of God: and the Gospell and doctrine of the Prophetes and Apostles, is called their witnes or testimonie. He is madde, that thinketh not the Canonickall Scripture to be of it selfe Authenticall, vnlies it be first made authenticall by the approbation of the Church and of Councels. More ouer we vnderstand that the doctrine of this whole booke belongeth not onely to the seuen Churches of Asia, but to all dispersed through out the whole world: and therfore apperteneth chiefly and singularly vnto vs, which liue at this day at Zuricke or in Swyzerland, England, Fraunce or Germany. Aretas Byshop of Cesaria sayth thus: that he shold testifie, that is to say, that he shold protest not priuely, nor obscurely, but in the audience of all Churches, dispersed in all the world, so as no man pretensing wilfull ignorance, shold remaine uncorrected.

Christ is  
the roote &  
stocke of  
David.

And incantently the Lord him selfe also sheweth and declareth, who, and how great he is, and what the faithful haue layd vp in store in him. And he vseth againe parables and alusions for the moze playnnes: And first he calleth him selfe the roote and offispyng of David, that is to say true and naturall man. For we heard before that he was very and naturall God. And he cutteth of all sinnewes from all hereticke that deny and impugne the true flesh of Christ: most strongly prouyng, that he after the flesh is of our nature. Whereof he is called also in the Scripture the fruite of the wombe of Dauid, and he that is risen of his loynes. Moreover it is sayd to the Dauidicall virginc and mother of God: thou shalt conceue in thy wombe and bring forth a sonne. Therfore he calleth him selfe also both the roote and the offispyng of David. And the phrase of speach is to be marked. For the like is read in the. 16. of Ezechiel. Thy roote and thy offispring is of the land of Chanaan: that is to say, thy byrth is of the Chanaanites, or thy of spynge is of people polluted. Yet semeth here neuertheles also an other certeine thyng to be signified. For

the

the roote beareth a tree, & nourishest or quickeneth the same. The roote is not borne or nourished of the tree ; and Christ the Lord is the foundation , and preseruation of the house of Dauid, and Church of the faithful. That Dauid is preserved, that the offyng of Dauid is not rooted out, which ostrimes it hath deserved to be, it is done in respect or merite of Christ the Lorde . Christe hath sauied them , and doth sauie them , so many as are sauied , as he that of all the promises made unto Dauid is both the head, the vertue yea and the same and per-  
fection, as in whom is perfite saluation, and all fulnes, as the cleare testimonies of the prophet Esay beare witnes in the. 7. and . 37 . chapter and els where, and in the. 3. of Osee and the 34. and . 37 . of Ezechiel . And not a much vnlike place is in the. 3 . booke of Bynges, the. 15 . chapter John also in the. 1 . chapter of this booke named Christ the roote of Dauid. &c.

Agayne the Lord calleth hym selfe a Starre , and that not a dim star, but a shynnyng and bright one , and euen the mor-  
nyng Starre. When he calleth him selfe a Starre , he had re-  
spect to the auncient Oracle of Balaam that wise Prophet in  
the East. He prophecied that a Starre should arise out of Is-  
raell, that is to say a heauenly starre, and euen the very sonne  
of God should be borne of a woman. And that the same starre  
did arise , the wisemen who were also of the East, do testifie  
in the. 2 . chapt. of S. Mathew. And it is called bright, because  
Christ is the light , illuminyng all men that come into the  
world. Of the which matter the same S. John hath treated  
much in the first, eight, & nynty chapter is of his Euangelical  
Story. The same our Lord is also the mornyng Starre , so cal-  
led of S. Peter, 2. Pet. 1. And of this our S. John in the. 2 .  
chapter of the Apoca. For lyke as when the day starre riseth,  
he draweth the day after hym : so Christ shynnyng in the hartes  
of the faulfull, doth lighthen them more and more in this pre-  
sent world also, and in the lyfe to come doth cloth them whole  
with the light celestiall . Thomas of Aquine expounding this  
place sayth thus: He is the mornyng Starre, to wit the mes-  
sager of the day, that is the everlastyng felicitie thorongh his  
resurrection. And these thyngs haue we heard heretofore of the  
mouth of Christ, concerningy Christ , who and how great he  
is, and what treasures we haue layde vp in store in hym . He  
is very God and man , & was incarnate for vs, that he might  
be our roote, vertue, life, light, and saluation . Therfore haue  
we reposid in him , all fulnes, of saluation . And so we see as-  
gayne , that this booke is written with Apostolicall spirite,  
which

which spirite verely so oft as occasion serueth, reasoneth excellently of Christ, and preacheth his saluation, and commendeth the fayth in him, unto all the faithfull. The same spirite therfore hath inspired either booke, both of the Gospell, and of the Apocallipse of S. Iohu, and caused them to be written of the same authour.

The desire ii. In the eleventh place the Church is brought in, speaking of þ church and wylsyng for the comynyng of Christ vnto iudgement. For so the comynyng of Christ. so holesome, whom all this booke hath promised to come, and to deliuer the Churche of his afflicted Saintes in this world: now is recited the desire of the same his Church, wylsyng and calling the Lord, saying, come. For anone we shall heare the Lord promising, and saying, be it, I come quickly: And the Church agayne reporting Ainen, euen so come Lord Jesu. And that the spirite within our body crieth busily to the Lord for our deliuerance and gloriſſing, the Apostle mentioneth much in the 8. to the Romanes. Notwithstandyng that by the spirite may be understand every spirituall man also. And therfore Areas sayth, he nameth them spirites, which are accomped worthy of the spirituall mariage; and the hyde, the Church it selfe. Thus sayth he. Of the hyde we haue spoken many tymes in this worke, so that we neede not to be tedious in repeating the same. Howbeit wyth a wonderfull desire all the godly couet that the Lord would come vnto iudgement: To the wicked that day is terrible and abhored, to the godly most ioysfull and wyshed for. For the godly perceiue that they shal once be deliuered from all euils, and be plentifull rewarded wyth all good thynges, that the glory and trueth of God shall be aduaunced and established, so as all vngodlynes shal be abolished, and the wicked by the iust iudgement of God tormentend. Whereupon S. Peter in the 3. chapt. of the Actes, calleth this day the restoryng and performing of all such thinges as God hath at any tyme spoken by the mouth of his prophetes. In that same day therfore shall all the promyses of God euen of the greatest matters, be fulfilled thorooughly. Therfore sayth the Lord in the Gospell: lyft vp your heads, for your redempcion draweth neare. They that mourne and are desperatlyke, cast downe their heads: The Lord biddeth vs lyft vp our heads, to be chearefull and of good hope. For we shall certenly be deliuered and gloriſſed, whiche haue been in the world a laughing stocke, and had in derision of all men. Therfore must the places.

places be expounded figuratively, whiche purport the exceeding great lamentation & howling that shall be in that day. For the wicked for anguish and paine and utter desperation shall cry out, & teare themselues: But the godly shall reioyce in him, whom they see coming, shewing the wounds wherewith they are redemeid. Like as therefore the desire of saintes was greatest, when the first comming of our saviour appreched nere, as in Symeon alone appeareth, Luke. 2. right so at the second comming of Christ vnto judgement, all Saintes with uncessable voyces shall cry, & continually do cry, come Lord Jesu, come and deluer vs, come & maintayne thy glory and church, almost brought to naught: come our redemer and Saviour so wished and loked for, dispatch vs fro euils, graunt vs the good thinges promised, &c.

Wherfore the thinges that follow, may be referred either Come,

to the church or to S. John, that either the church or S. John should say: And let him that heareth say, come. Arcas expounding this place briefly & well, saith thus by these words he meaneth the m, which are not yet taken into the flock, but are ready to heare godly matters, and gaine their diligence to know the Lord. So much he. And doubtlesse the desire of the godly is so great, that they couet that all creatures shoulde pray the lord to come vnto judgement: as many times we se in the Psalmes, the godly exhort the Sunne & Moone and all creatures, to praise and speake well of the Lord. 12. The 12. place of the conclusion, concineth a most large promise and confort of Christ. For he promiseth againe frankly. As though he should say: I know what things the faulful shal suffer vnder Antichrist, & what and how great craft he shall practise. All thinges will he sell for money, Heauen & Earth, and those thinges also which are not in his power: And he shal deceiue many, and shal spoyle many: And all the godly shal be vere and oppresse with greuous persecution. Therefor if I tary long, & come not incontinently, inasmuch as the wishes of the saintes couer the same, you that loue & beleue in me, flee Antichrist, gaine not your selues to be spoyled of him: looke ye for me, haue recourle vnto me. He that is a thirlest, that is, he that desirereth an heauenly gift, or he that is in anguish or tormented with cares, and sondry euils, let hym come to me, to me I say let hym come: I will fill hym wþ good things, deliuere him fro euill, confort hym, & strengthen hym wþ my spirit, in all maner daungers, that he may paciently beare and overcome all euils. And he seemeth to haue

And let him  
that is a thirlest  
come.

borrowed these holosome wordes and most full of consolation, out of the doctrine of Elay, which is in the 55. chapter, and in the 7. chap. of John. Hereof are spoken certen thinges aboue the beginning of the 21. chapt. & here we read the Lorde to haue said: And to hym that is a thirst will I gien of the well of the water of life freely.

And hee that will.

But where he saith, and he that will: he meaneth not, as many mistake him, that it standeth in our will, that we may be saued. For we know that the Apostle hath sayd: it is not in the will, nor in the running, but in the mercy of God. The Lord of his owne good will launeth vs: yet notwithstanding he launeth not the vnwilling, but the willing. But he geueth vs that we may wil: according to that saying of the apostle, it is God that woarketh in vs both to wil and to accoynplissh. Primasius sayth: without any good giftes going before, he receiueth the water of lyfe freely. For what hast thou, saith the Apostle, that thou hast not received? Therfore haue we received of God freely the will of comming also: vnto whom we gaue nothing first, that we shoulde bee: much lesse that we shoulde of sinners be made rightheous. Thus sayth he. Notwithstanding it might seeme to be such a maner of speakeyng as is among the Germanes: which is I make it free for all to come: I do clerely exclude no man, I bid all come: so, and he that will: that is to say, come al, and receive water, &c. To the lord be glory.

**C**Punishment is decreid to the corrupters of this booke. The Lord sayth: that he will certainly come to iudgement. The church wilsheth for his comming.

### The C. Sermon.

**I** Protest vnto every man that heareth the wordes of the prophecie of this booke: that if any man shall adde vnto these thinges, God shall adde vnto hym the plagues that are written in this booke. And if any man shal minish of the wordes of the booke of this Prophecy, God shall take away his part out of the booke of life, and out of the holy citie, and frō the things which are written in this booke. He which testifieth these

things,

thynges , sayth . Yea , I come quickly : Amen : Euen so  
come Lord Iesu . The grace of our Lord Iesu Christ be  
with you all . Amen .

13. In the. 13. part of this conclusion is decreed a payne for the conteyners of this booke , but especially for counterfeitters or forgers , whiche (as D. Bibliander hath layd full well and corrupters of this booke .) dare attempt to corrupt or falsifie this godly instrument , and holy charter of the Empire & Byshopricke of Christ , by addyng any thyng or taking away , or alteryng the true meanyng and sence therof . This place is taken out of the common vslage of men . For princes are wont in the end of their wrytynge to establish the same agaynst fallefyeris by menacynges and threatnynges . Antichrist , the Ape of our Lord Christ , about the end of his Bulles addeth : if any man shall rashly presume to go agaynst this our commaundement , or malapertly to infringe the same , let him know that he shall incurre the indignation of almighty God and the blessed Apostles Peter and Paule , and our high displeasure . And likewise in keepping of treasures and publicke thynges , where daunger is feared , men set on lockes and barres . For the which cause verely , where the Lord was not ignoraunt that there would be some which wold seke to oppresse and abolish this booke , he sendeth it wel armed to all posterities . We read in old authoرس , that certeine heretickes in the beginning of the Church tooke very much vpon them in corruptyng of the Scriptures : yea & that some of them haue rejected whole bookes of the holy Scripture . And Tertullian imputeth the same unto Marcion , whiche also falsified bookes . Howbeit through the goodnes of God it came to passe , that we haue neverthelesse received the holy bookes whole and uncorrupted . Whiche thyng S. Hierome sheweth playnely in hys Commentaries vpon Esay the. 3. booke . And Erasmus of Roterdam in his Apologie of the new Testament , and also in his Apologie agaynst Iames Latomus . &c .

Howbeit the Lord at this present doth no new thing whē <sup>No thyng to be added</sup> he commaundeth that no thyng should be added , or taken away . For ones or twise he commaunded by Moses : Thou to be minished . Shalt adde no thyng to my worde , neither take from it any thyng . And Salomon in the. 30. of the Proverbes , commaundeth the same . But many marueil , & finde fault , that he hath threatened so many plagues to the corrupters . Why than do not the same me blame and reprove in S. Paule , that he hath

# The Ci.Sermon

in one worde comprised as many plagues and displeasures, as S. John hath here recited, where he said vnto the Balath. Althoigh I, or an aungel from heauen shall preach vnto you a Gosspell, other than this that we haue preached vnto you, let him be an outcast, or accursed. And the same wordes again he doubleth & repereth. Wherfore if they graunt that Paule hath herein so little offended, y he hath deserved prayse also: let them leue blamynge of thole thyngs, which are here most purposedly placed of our Lord Christ hym selfe by S. Iohn in their due place and tyme, Verely Anathema (which word S. Paule vsed) is he ; that is cut of from the felowshyp of all good men, condemned to extreme punishmēt, and euen subject to all the euils bothe of this prefet life and the life to come. Which thyng may be gathered of Deuteronic and other holy bookeſ,

who adde and  
who take away

And he addeth and taketh away, not which vslēt other diuerſe, and playner wordes in expounding, a ſentencē of the revelation: but he that puttereth in any thyng contrary to the true ſenſe, and varyng from thole thynges whiche are here by the Lord exprefed: or he that taketh away any thyng, or which darkeneth or peruertereth y which the Lord hmeſt hath here exprefly ſignified. Wherupon Thomas of Aquine ſayth: he addeth to, which puttereth to a lye: he minifhereth which taketh away any thyng of y which is written, therem, or alſo which denyeth or gaynſayth the ſame. Thus much he. Therfore this addition and subtraction, conſiſtereth not in wordes onely but rather in ſenſe. For neither the Propheteſ in expounding the law at large, are thought to haue added any thyng to Gods word: neither the Apoſtoleſ in preaching the libertie of y Gosspell, are ſayd to haue taken any thyng away from the law.

To teſtifie.

And to protest is to affirme a thyng with religious witnessing, or to auouch and warrant a thyng with earnest auarauice, and cuen as it were to binde the heart, ſo as he may certeinly know that thole thynges which are ſpokē do hang ouer him, and that God will plague him vntill he do obey.

Concernyng the paynes or plagues, which he threatneth at this preſent, I haue ſpoken in the. 15, 16, 17, and, 18, chap. &c. Likewife is declared before, what migl: be here ſpoken of the booke of lyfe, and of the holy Citie. Moreouer he comprehendeth here alſo all good thynges in like maner, which are promiſed in thiſ booke to the godly and obedient ſeruanteſ of God: of all the whiche thynges, the contemner,

falleſ-

fallefier & corrupter of this booke shalbe deprived. With how great euils and daungers then do they intangle them selues, which would haue this booke vterly suppressed, & are a let, that it shoulde not be expounded openly, & come into the hands of all men: Agayne it is most certaine, that they shal obteine of God all maner of blessing, so many as haue a good opinion, and thinke devoutely of this booke, and set forth and commende unto all men the thynges that are written in the same to the glory of God, and the saluation of the faythfull.

14. In the fourteenth place the authoritie of this booke is sealed, and euuen signed as it were with a subscription. For it followeth, he sayeth that beareth witnes of these thynges: or he that testifieth thynges. For in maner all the expositors suppose those to be Christes wordes, as though he himselfe for a confirmation had put to the same, and sayde: I JESUS, as a faithfull witnessesse haue set downe all these thynges (and specially the thynges that I haue sayd of the fallyers) as vndoubtedly true. For Aquinas sayth, here is brought in Christ, affirming the forsayd manacing, and approuing all thynges that are written in this booke. But I for my part (reseruing the iudgements of others sake) suppose this to be the subscription of S. John the writer of this booke. For the Notaries Secretaries or chancellors of Princes are woont at the end of the kings or Emperors letters of writinges, to subscribe their name. And verily S. John in the history of the Gospell hath obserued the same maner. For in his 19. chapt. he sayth: and he that saw, bare witnes, and his testimony is true. And at the end of the History he subscribeth and signeth it vnderneath with these wordes: this is that disciple, which beareth witnes of these thynges, and wrote them, and we know that his testimony is true. For all the church knew and confessed this. In like maner he semeth at this present to haue subscribed these thynges also in his own name and to haue sayd. He that testifieth these thynges, sayth.

15. In the 15. place he bringeth in agayne the Lord Jesus himselfe speaking and promising that he will certainly come to iudgement, verily to redeme and glorify the godly, and to punish the wicked. Therfore with a great asseueracion he saith euene so (ver.) surely, and doubtles I come quickly. Although I seeme to tary long, and to some not to come at all: Neuerthelesse yet most certainly, and in tyme do I come: as before also is sayd and declared. And the same thyng is repeated, in maner with the same wordes the oftener; as a thyng most

Christ com-  
meth certainly  
to Judge.

worthy to be marked and knownen.

He annexeth immediately the fayth, and wishe, and great desire of S. John, & of the faythfull church, or of any godly, submitting himselfe to the promise, and saying, Amen, enē so, vxi. That is to say, we acknowledge it to be most certayne & vndoubted, that thou promisest that thou wilt come. Therfore do we luke for thee the iudge of the quicke and the dead: yea and pray with our inward bowels, come lord Iesu. For els where also we pray daily. Thykingdome come. And all the godly with lightes vnspeakeable wish for the comynge of the Judge, for glory: wherof the Apostle treateth in the viij. chapiter to the Romaynes, and we haue touched the same matter before.

The Apostles  
blessyng.

In the last place of the conclusion, (after the Apostolicke maner) he wylleth the grace of our Lord Iesu Christ to all the hearers and readers of this boke. S. Paule in the 2. Epistle to the Thess. the 3. chap. saith. Thus I write, in every Epistle, the grace of our lord Iesu Christ be with all you. Amen. He therfore here agreeeth with himselfe, as the Apostolickall sprite doth every where. Grace comprehendeth the whole matter of the redemption and giftes of Christ. He wylleth therfore to vs al, the blessing, which we haue in Christ Iesus our lord. wherof the vessel of election S. Paule hath discoursed most plentifullly and exceedingly well in the 1. chap. to the Ephes. The lord Iesus which hath reuealed to vs these holy mysteries, write the same in our mindes, and deliuer vs from Antichrist, and from all euils: and kepe vs in the true fayth and in hys grace. Unto him be honour and glory, praysle and thankes giveng, togither with the fater & the holy ghost, for evermore. Amen. Come Lord Iesu our redemer, and onely Sauour, and gloriſy them that looke for thy comynge most wished for, that we may gloriſy thee for euer.

Amen.

Telog.



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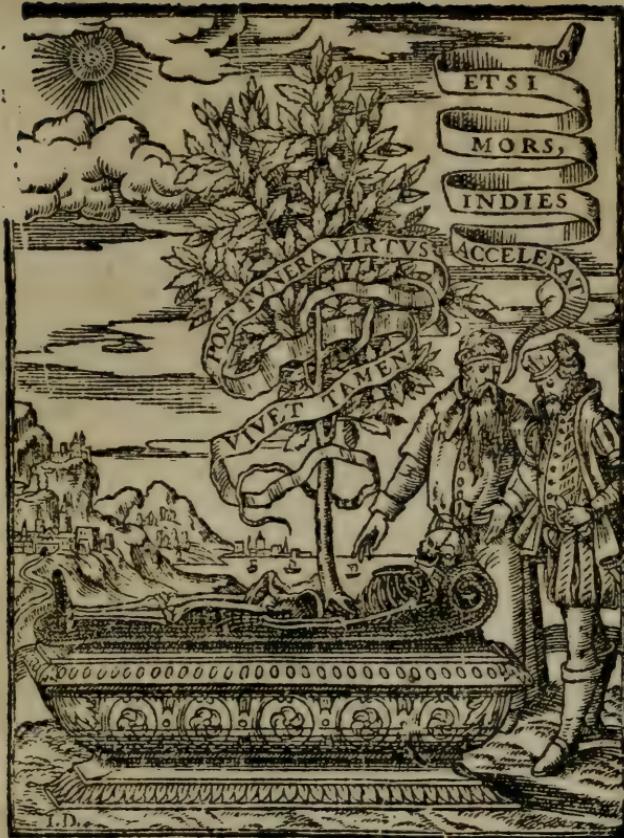
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